

1837

7-26-1837

Gambier Observer, July 26, 1837

Follow this and additional works at: <https://digital.kenyon.edu/observer1837>

Recommended Citation

"Gambier Observer, July 26, 1837" (1837). *1837*. 27.
<https://digital.kenyon.edu/observer1837/27>

This Book is brought to you for free and open access by Digital Kenyon: Research, Scholarship, and Creative Exchange. It has been accepted for inclusion in 1837 by an authorized administrator of Digital Kenyon: Research, Scholarship, and Creative Exchange. For more information, please contact noltj@kenyon.edu.

CONDUCTED BY
AN ASSOCIATION OF CLERGYMEN.

GEORGE W. MYERS, PRINTER.

From the British Magazine.
DEATH.

The grave, the grave! Why shrinks our frame
Appalled and startled at that name?
Untrodden path to good or ill,
Death, why shouldst thou my bosom chill?
Since, one day, linked in close embrace,
We met encounter, face to face.
Come, let me view thee, as thou art,
Ere raised thine arm, ere poised thy dart;
Before my limbs beneath thee bow,
Come, let me commune with thee now;
Survey thee ere thou claim'st command,
And clutch thee with a living hand.

But not as thou smil'st the dead,
With vengeance armed, with terrors clad;
Conscience in front, and in thy train
Fiends sternest than disease or pain;
Remorse, upon the clanking eye
To picture forms of guilt gone by;
Anguish to summon from within
Furies gusts of unrepented sin;
Despair, with phrensed accents crying,
"Death opens the gate of never dying!"
Come not with these. They mangled not
With Adam's curse, our general lot;
Another tyrant's pomp they swell,
Not ministers of death, but hell.

I do not bid thee leave behind
One evil common to my kind;
Come, with that haggard-visaged band
Which by the sick man's pallet stand.
The sinking pulse, the falling sense,
Slow pangs or hasty violence,
The feverish couch, by suffering strewed,
The sleepless pillow, tear bedewed,
The dizzy brain, whose wanderings seen
Of worlds beyond our sight to dream,
As if in caverns to run
To our new being, ere begun;
Each fiery proof of sharp assay
Which wrings the spirit from its clay,
All griefs to which our flesh is heir
May wait on thee, yet peace be there.

Peace, hand in hand with thee, hath stood
By burning pyre, or field of blood;
Blackened the fury of the flame
Which racked the unyielding martyr's frame;
Or with the hero's latest sigh
Mixed echoing shouts of victory;
Th' unjust sword, the dungeon's gloom,
The grim parade of public doom,
The lifted axe, the gazing throng,
And, keener far, their country's wrong,
Fall powerless on the good and brave,
Errors, not triumphs of the grave!

Nerved by fair hope of honor's meed,
The martyr, hero, patriot, blest;
With beacon light above their urns
Renown's unchanging loadstar burns;
Fame o'er their busts her pennon waves,
And Glory sentences their graves.
But for th' obscure—the many—those
Who sink in unobserved repose,
(Not more observed the prince than blind
By the supreme, eternal mind;
In the tomb's equalizing cell
Alike the named and nameless dwell.)
What aids us in the spirit's strife
On the last edge of doubtful life?
Disarms the foe when most he rages,
Falsifies his might, his stroke awages?
Swallows the grave in victory?
And shows how great our gain to die?

Is it some lesson taught by sense?
The sophist's test, experience?
Or Reason, who of each thing well,
But her own subtle self, can tell?
Scant is the balm such stores supply
To soothe our mortal agony;
Weak the foundations these can lay
To bear us when the world gives way.
The truths they blazon, all we know
Proclaims the tomb one blank of woe.
We know its terrors cease to share
Light, motion, warmth, yon sun, this air;
Severed from man, unceasing, unseeing,
Disjoined from every tie of being;
Silent and still, dark, cold, alone,
The worm their mate, their couch the stone;
All that was flesh, by slow decay,
Mouldering to nothingness away.
Sardons the mighty victor's brow!
Death, thus I commune with thee now!

Substance of hope! at that dread hour
When death asserts his fullest power;
When the brief joys which earth has lent
Pass from us like a shepherd's tent;
On thee our rare-worn spirits lean,
Bright evidence of things unseen!
No torch we seek, we need no sun;
God has his reign of light begun;
Farms points the way to promised lands,
Dwellings more sure than made with hands;
Abiding cities, like a bride
Adorned to grace her husband's side;
Rivers, whose founts can never dry;
Life, in which death alone shall die?

* Hebrews, xi. 1. † Isaiah, xxxviii. 12. ‡ Revelations, xiii. 5. § Revelations, xxi. 2.

THE OBSERVER.

From the (London) Christian Guardian for December, 1832.

DR. ADAM CLARKE ON THE CHURCH OF ENGLAND.

Sir:—In common with all good Churchmen, I cannot but feel greatly indebted to you for the series of papers on the Church and Dis-

sent, inserted in some late numbers of the Guardian. The bitter attacks of open enemies and the lukewarmness of professing friends (amongst which latter, I especially include at least one religious publication) seem to render your labors, in this field, not less necessary than reasonable. May they be crowned with success!

Perhaps the following extract of a letter received by me in 1825, from a man, who, in knowledge of the Holy Scriptures, and of ancient languages, and let me add, in sound judgment, was not a whit behind the very chiefest of dissenters—I mean Dr. ADAM CLARKE—may not be without its influence over the minds of some who have ill will at our Zion. It was written in answer to some observations on church government, addressed by me to the Doctor, and contains, I believe, his deliberate opinion on the matters treated of in it. The italics are the Doctor's own.

“I consider the Church of England the purest national Church in the world. I was brought up in its bosom; I was intended for its ministry. I have been a Methodist for half a century, I have been a preacher for forty-three years, and I am highly deceived indeed if I be not, without any abatement, a thorough member of the Church of England. Its doctrines and its sacraments, which constitute the essence of a Church, I hold conscientiously as it holds them. I reverence the *Liturgy* next to the *Bible*; I proclaim its doctrines, and administer its sacraments, not only in the same spirit in which it holds and administers them, but also in the same words or form. I also reverence its *orders*; and highly esteem its *hierarchy* and have not a particle of a dissenter in me: though I love and esteem all good men, and able ministers, wherever I find them. But I preach and have long preached without any kind of *Episcopal Orders*. My family fell into decay, and my education was left imperfect. I would have greatly preferred the hands of the Bishop, but not having gone through the regular courses, I could not claim it. I felt, indescribably felt, that I was called by the great Head of the Church to preach; the world I saw lying in the wicked one; and at the peril of my soul I must not refuse to do what I could to pluck the brands from the burning. I felt the power of the Apostles words, 1 Cor. ix. 16.—On this principle I have acted; but this *divine call*, for as such I have received it, never lessened in my mind the *human call*, such as exists in the *orders of the Church of England*. And as for the reasons above, I could not apply for it, I could not, with my *faith and feeling* receive any kind of dissenting orders, so here I am without *holy orders* and without *pretending* to holy orders, preaching according to my power the unsearchable riches of Christ; and God, in his endless mercy, has made this preaching his power to salvation of some hundreds of souls both in the three kingdoms and abroad. Now my dear sir, would you even with all your earnest and praiseworthy predilection for the orders of your Church say to me, ‘You should not preach, nor administer the sacraments, because you are not *Episcopally ordained*?’

“Even now, at this age of comparative despatch, I would rejoice to have that ordination, if I might with it have the full liberty to preach Jesus wherever I could find souls perishing for lack of knowledge. I believe Methodist preachers are best calculated to lead those on in the way of life, whom they have been the instruments of bringing into it, but in all other cases, I ever advise, ‘Where ye cannot have Methodist preachers, go to the parish Church, and no where else.’ Among our dissenting brethren I am on this account reputed a bigot. The Methodists, as a body, are not dissenters; and I trust never will be, though we are not *Episcopally ordained* and hold places of separate worship; but this has been of necessity, not of choice.

In another letter on the same subject, the venerable Doctor speaks thus: “We, (i. e. Churchmen and Methodists,) ‘cannot be one body as we now stand, but we can be of one spirit. The Church has our warm attachment and if the time should ever come which Dieu ne pousse! that the bodies of the various dissenters were to rise up against the Church the vast bodies of Methodists would not hesitate a second to be your light infantry. We call you *mother Church*: because our founders were *clergymen of your Church*; and our religious principles are those, and those alone of the Church of England. Yet show us how we can be more readily united, so as not to be prevented from doing the work which God has given us to do, and my heart and hand shall both be with you.’”

Such, Sir, were this excellent man's sentiments of the Church of England; and such I verily believe, would be the sentiments of hundreds of its enemies, if they had but a tithe of the Doctor's learning and liberality.

G. W.

Cumberland, October 15, 1832.

LETTERS FROM THE WEST.

The Episcopal Recorder has commenced the publication of letters with this title which are understood to be from the Rev. J. A. Clarke, who is now travelling in the Western States. From the second of these we make the following extracts.

THE VALLEY OF THE MISSISSIPPI.

It was with peculiar emotions that I stood on the summit of the Alleghanies, and strained my eye to look off towards the vast valley of the Mississippi, whose western boundary is terminated by the Rocky mountains, a distance not less than 2500 miles. I then thought what immense undeveloped resources does this vast valley contain! What an object of sublime contemplation is this broad and beautiful region in its surpassing fertility—its measureless capabilities—its vast rivers—its deep untrodden forests—its boundless prairies—and in its ten thousand rising villages and cities! What vast complicated and mighty sympathies are gathering around this valley! What scenes are to be

acted here, deciding this nation's civil and religious destiny. What teeming millions are to be sustained by the products of this soil—are to live and die, and be prepared for heaven or for hell on the broad bosom of this valley!—There is nothing but the gospel that can exert a saving influence upon the mass of mind congregating here, and make this far out-spreading and fertile region the abode of moral beauty, and the home of civil freedom. The Gospel planting her foot here, and stretching her arms over the whole extent of this western valley, must wake up holy affections, and songs of praise to the sin-conquering Lamb, all along the banks of these thousand streams, or the blight of desolation will fall here—and the fairest portion of God's earth will be withered by the scorching fire of human passion—and, bathed as has been the old world, in seas of human blood! There is but one influence that can save this mighty empire from the sway either of lawless anarchy or of iron handed despotism, or rescue the populous millions that will spread over it, from the deep “damnation of hell,” and that is the influence of the Gospel. What a new argument do we find in this thought to lead us to be unwearied in our efforts to send Bibles and tracts, and missionaries, and to establish Sunday-schools in the west!

PITTSBURGH.

I was aware that the hills that encompassed this city were filled with bituminous coal, and that one great source of their wealth and prosperity were the factories moved by steam power which could be employed with great effect and cheapness, in consequence of the abundance of this coal. I was also aware that this article constituted the principal fuel which warmed their houses. I therefore expected to see a smoky city, but I was not prepared to see what actually, at first sight, burst upon my view, a vast cloud of smoke rolling up in ten thousand dark columns, and forming a dense, murky canopy, that hung in expanded blackness over the whole town. The city seemed in its sooty and blackened houses, and in its columns of everlasting smoke, like one vast and extended group of furnaces or glass-factories. As I continued to gaze upon it, I was reminded of the smoke that went up from the plain of Sodom, the morning after the destruction of that city, “when Abraham got up early and looked over the whole plain.” Our nearer approach to the city did not relieve me from my first impression. Every object and scene, every house and building, within the precincts of the town seemed stained, soiled and tarnished with the sooty vapor, that was ceaselessly ascending from its ten thousand chimneys. Like the frogs of Egypt, this dreadful smoke came up into their houses, and there was no escape from it. The walls of the most elegant drawing-rooms bore evidences that the discolored element had found its way there. The atmosphere every where seemed impregnated with it. I raised the window in my chamber, and the room was almost instantly filled with smoke. Almost as soon as I reached the Church on Sunday evening, the doors and windows being open for the admission of air, I perceived the Church was filled with a cloud of smoke. Surely Pittsburgh is a smoky city. I ask the pardon of its inhabitants for this doleful description. The town certainly bears marks of great thrift and prosperity, and its inhabitants do not lack in sterling excellencies of character. I should certainly be very ungrateful if I did not here record the many acts of kindness and hospitality that were extended to me during my temporary stay.

In the manner in which the people regarded the unpleasant appendage connected with Pittsburgh to which I have just adverted, I saw another evidence of the benevolence and wisdom of the Creator in constituting us with capabilities of adapting ourselves to whatever is around us. The smoky atmosphere, so far from being an annoyance to the citizens of Pittsburgh is constantly spoken of by them as its beauty and glory, and seems associated in their minds with all the delights and interest of home.

I visited the environs of the city, and clambered to the summit of some of the hills out of which their coal is dug. The views from these elevations up the Alleghany and the Monongahela are beautiful. The scenery in every direction around Pittsburgh, viewed from these eminences, would be magnificent, were it not for that unchanging cloud of smoke that covers the city as a canopy of darkness. The residence of Dr. Upfold, the rector of Trinity Church, is perched upon the pinnacle of one of these lofty hills from which you can overlook the whole town, and have an extended view of the valley of the Alleghany. The Rev. Dr. Lacey who, you know, is at the head of a high school for young ladies, resides in a very sweet and romantic place, just at the outskirts of the town, where there is spread out before the eye a beautiful landscape, comprising in its ample sweep a section of the Monongahela embosomed in hills, together with portions of the valleys of the Alleghany and Ohio, and of the surrounding upland and wooded scenery. There has been erected near his school a beautiful little chapel for the accommodation of his pupils and the neighborhood, where he regularly officiates on the Sabbath. This, I presume, is the germ of what hereafter will be a large Episcopal Church.

You are aware that efforts are now making in Pittsburgh to erect another Episcopal Church. A society has been already organized under the name of St. Andrew's Church. I know of no parish starting under more favorable circumstances, or having the prospect of effecting a greater amount of good, for the cause of the Redeemer. I am told that all the pews in Trinity Church, have for a long time been entirely taken, so that new families moving to this place, and having a preference for the Episcopal Church, have not been able to be accommodated. Besides this, there are many of the miners and manufacturers at Pittsburgh, who were brought up in the Church of England,

and now attend no place of worship, that might easily be prevailed upon to come to an Episcopal sanctuary, where there was room.

I found that this new church was attracting much interest, and was regarded with peculiar favor by all the various evangelical denominations. The late visit of our friend, the Rev. Dr. Tyng, who spent two Sabbaths in Pittsburgh, by the request of St. Andrew's Church exerted a most happy influence. During his stay he preached once or twice each day, and his visit will not soon be forgotten. So great a sensation was produced, that all the pulpits in the city were thrown open to him, and he most earnestly solicited to occupy those belonging to the various denominations of Christians. The solemn—searching discourses he delivered were listened to by thronging multitude, and from what I heard, I should think that impressions were made upon many minds, the full benefit of which the judgment day alone will reveal. His labors conciliated the regard of many who hitherto have viewed the Episcopal Church as in a dead and lukewarm state. Bad as the times are, I fully believe that any sum requisite to build the new Church can be raised—so strongly are the united sympathies of Christians drawn to this new enterprise. The most delightful harmony, I am confident, will subsist between Trinity Church and this new Society. In compliance with a request from Trinity Church and its Rector, I occupied their Church on Sunday afternoon and evening though preaching for St. Andrew's congregation. “How good and pleasant a thing it is for brethren to dwell together in unity!”

ECCLESIASTICAL.

DIOCESE OF NORTH CAROLINA.

BISHOP IVEY'S ADDRESS,

To the Annual Convention of North Carolina, May, 20, 1837.

MY BRETHREN OF THE CLERGY AND LAITY:—Since we last met in Convention, God in his wise providence, has removed from the Church on earth, many of those who ministered with us at her altars.—Among whom we recognize, as chief, our much loved and venerated Presiding Bishop. Long had he been spared to bless the American Church; by the extent of his knowledge, the soundness of his judgment and the purity of his example. But that Omnipotent Being, through whose goodness we had enjoyed the blessing of his long life, saw fit, during the past year, to crown that life with a peaceful and triumphant death. It becomes us, therefore, while we cherish a proper sense of our loss, to be thankful to God, that it was thus graciously deferred; and to strive, by prayerful diligence, duty to improve the lessons which it is intended to enforce.

Although the Ministry in our own Diocese has not been impaired by death, yet there is one till recently of our number, whose removal to another, and we believe better state, deserves, at our hands, some token of fraternal recognition and regard. The Rev. Dr. Avery, long a Presbyter of this Diocese, often the President of its Conventions and of its Standing Committee, possessed qualities that had given him no common place in the affections of the people to whom he ministered for about 20 years, and of his brethren who counselled with him for the welfare of the Diocese. His meekness, his great purity, child-like simplicity, and modest, yet well directed labours, added to high mental endowments and acquirements, have reared to him a monument in the Parish of St. Paul's, Edenton, which time will not destroy; and surely, brethren, I have no need to speak highly of this place, to kindle your admiration, and ensure to him your affectionate and lasting remembrance. Many of you, know, could have wished, had God so ordered it, that his last days had been passed in the midst of those who had acted with him so long and loved him so well, that his grave had not been in a land far off—and that his widowed wife and fatherless children had been left among us to receive the testimony of our sympathy and christian fellowship. But our Brother is gone, and we feel that he has gone to the resting place of the just. Let us follow him, in meekness, in purity, in singleness of heart, in faith unfeigned, and ours through the blood of Christ, will be the happy, the exalted destiny upon which he has entered. Brethren of the Clergy, it is a glorious thing to die a faithful ambassador of the cross! Death is then emphatically, the end of trial, the beginning of a bright and everlasting reward!—Who of us will not strive to be faithful unto death?

Since the date of my last Address, I have performed the following duties.

Sunday, May 8th, 1836, I officiated in Christ's Church, Newborn, the Rev. Edward N. Forbes the Rev. Cameron F. McRae, and the Rev. Harvey Stanly, Deacons, to the holy order of Priests.

Saturday and Sunday, 14th and 15th, I officiated at Pettigrew's Chapel, Washington County, preaching, confirming on the latter day, seven persons, and administering the Holy Communion. Also, on the evening of Saturday I preached to a large and interesting coloured congregation, at Lake Phelps, the residence of Mr. Josiah Collins, Jr., who deserves much praise for his preserving and successful efforts to improve the religious condition of his slaves. On this occasion, I baptised one adult and one infant. I was much gratified to perceive, that a very decided interest in favour of the Church had been excited, by the labours of the Missionary in the neighborhood of Pettigrew's Chapel.

Monday, 16th, I officiated, for a small congregation, at the house of Mr. M. Hoffman, Washington County, who by his indefatigable efforts, has nearly completed a small, but commodious edifice, which I expect to consecrate to the service of Almighty God, during my visitation there next month.

* The Congregation of St. Paul's Church, Edenton.

Saturday and Sunday, 21st and 22d, I officiated in Christ's Church, Elizabeth City, preaching, and confirming, on the latter day, seven persons. This parish has suffered much during the past year, from removals and death.—To the few zealous friends of the Church still remaining, we look with hope.

Tuesday, 24th, I preached at Hertford, Perquimans county. I have not yet relinquished the hope that a union of this place with Old Neck, may secure the erection of a Church edifice.

Wednesday, 25th, I performed Service and preached at Williamston, Martin County, where a few friends of the Church have united to ask for the partial services of a Missionary.

Sunday, June 6th, I preached in Christ's Church, Raleigh, confirmed five persons, and examined the children on the Catechism.

Sunday, 12th, I preached to the pupils of the Episcopal School. The rest of the week I passed at the semi-annual examination of the School and at meetings of the Board of Trustees.

Saturday and Sunday, 18th and 19th, I preached in St. John's Church, Williamsborough and administered the holy communion.

Friday, Saturday, and Sunday, 24th, 25th, and 26th, I preached in Emmanuel Church, Warrenton, and on the last day confirmed six coloured persons, of whose sound and scriptural piety were entertained the most favorable opinions.

Tuesday, 28th, I performed Service and preached to a large and serious congregations at Louisburg, and confirmed two persons.

Sunday, July 3d, I preached in St. Matthew's Church, Hillsborough, confirmed five persons, administered the holy communion, and examined the children of the congregation in the Catechism. Here the congregations were large and attentive; and although St. Matthew's has suffered by removals, it still presents, particularly from the great number of young persons connected with it, a most interesting and important field of labor.

Wednesday, 6th, I preached to a small but interesting congregation in St. Mary's Chapel, Orange county.

The next day, in Salem Chapel, I performed Service and preached to a congregation, chiefly of coloured persons, from the plantations of Judge Cameron and Mr. Bennahan.

Saturday and Sunday, 9th and 10th, I preached in St. Stephen's Church, Oxford, confirmed one person, and addressed the children and parents of the congregation. This parish has a temporary supply of ministerial service from the Rev. Mr. Taylor.

Monday 11th, I preached at Banks' Chapel where a good congregation, chiefly Methodists, were assembled to hear the word of life. Saturday 16th, I preached at Haywood and confirmed two persons.

Sunday 17th, preached in St. Bartholomew's Church, confirmed one person and examined the children of the Parish in the catechism. This Parish is increasing in numbers, and it is believed in spiritual strength.

Sunday 24th, I performed Service, baptised six infants, preached, confirmed six persons administered the Holy Communion, and examined the children in the catechism, in St. Luke's, Salisbury. This Parish has greatly suffered from removals and long intermissions of ministerial service. I am happy to state, however, that they have now a supply in the settlement there of Rev. Thomas F. Davis.

Friday, 20th, performed Service, preached, and baptised nine infants in Christ's Church, Rowan County. Saturday, 30th, officiated at a funeral of a child in the Parish of St. Luke's, Salisbury.

Sunday, 31st, performed Service, baptised two infants, preached, confirmed 3 persons, (all coloured persons) administered the Holy Communion in Christ's Church, Rowan County. This Parish is now enjoying for one half the time, the services of the Rev. Mr. Davis.

Tuesday, August 2d, performed Service and preached in the Methodist Chapel kindly tendered to us at Charlotte, Mecklenburg County.

Wednesday, 3d, preached in the Union Meeting House, Dent's Ford, Lincoln County, and confirmed two persons.

Sunday, 7th, preached in St. Andrew's Church, Burke County, and confirmed two persons. The Tuesday following, I proceeded to St. John's Chapel, with a view to its consecration, but did not perform it, owing to the violent rains.—After the Morning Service, however, I preached. The friends of the Church in this neighborhood are few, but might, I am convinced be greatly increased by proper missionary labour.

Wednesday, 10th, performed Service and preached at Morganton, in this County. Friday morning, 12th, baptised two children of Col. Avery, who resides about 5 miles from Morganton.

Sunday, 14th, preached at his plantation, at the head of Toe River, Yancey County; and although notice was given late Saturday evening, a large number of persons, many of them manifestly hungering for the bread of life, were assembled, and expressed, after service, a deep anxiety to know more of the way of salvation. I traversed much of that mountain region which for beauty of scenery, salubrity of climate and fertility of soil, is I believe, unsurpassed in this known world, but I found there a depth of moral ignorance, which made my heart bleed, and my lips exclaim, “as it possible, that a people so destitute and withal so interesting are within so short a distance of the most flourishing and privileged Churches of Christendom!”

Sunday, 28th, I consecrated to the service of Almighty God, a building styled St. John's Church in the Wilderness, situated at Flat Rock, in Buncombe county, and erected by the liberality of Charles Baring, Esq. I preached on the occasion, and administered the holy communion. A congregation has been regularly organized in this new but interesting settlement which promises to become, at no very distant time, an important field of ministerial labor.

Sunday September 4th, I performed Service

and preached at the Warm Springs, Buncombe county.

Tuesday 13th, baptised, at Wilkesborough, three children of Mr. Dodge, of that place.

Sunday and Monday, 18th and 19th, officiated in Rockingham county, and received much encouragement to believe that efficient Missionary services here would be rewarded with a large increase to the Church.

Sunday, 25th, performed Service and preached in the absence of Rev. Mr. Norwood, in Emmanuel Church, Warrenton.

First two Sundays in October, preached in Christ's Church, Raleigh; confirmed, on the latter day, ten persons. This congregation is in a flourishing and advancing state.

Friday 14th, I performed Service and preached in the Chapel of the University, at Chapel Hill. Sunday 16th, performed Service and preached in St. Matthew's Church, Hillsborough—the Rector being absent.

Sunday 23d, I preached in Christ's Church Raleigh. Sunday 30, at Tarborough. Tuesday November 1st, at Turner's Roads.

Wednesday, 2d, at Windsor. The interests of the Church in this region are fast declining from want of Missionary labour.

Sunday 6th, I preached in St. Paul's Church Edenton, on occasion of the death of Mrs. Cairns, whose sudden removal from the scene of her duties, can only be regarded in the light of a public loss to the Church, in this Diocese. In the evening of this day, I confirmed five persons.

Wednesday, 9th, preached at Hertford. Delivered an Address at an Adult Baptism by immersion, and confirmed three persons.

Sunday, 13th, performed Service and preached in Christ's Church, Elizabeth City. Sunday 20th, performed Service and preached in St. Peter's Church, Washington.

Sunday 27th, preached in Christ's Church, Raleigh, and the three following days attended the Examination of the Episcopal School.

Sundays 11th, 18th, 25th of December, and January 1st, preached in Christ's Church, Raleigh.

January 5th, started on a visitation to St. John's Church, Fayetteville, and Calvary Church, Walsborough, but was hindered from the accomplishment of my purpose, by being thrown from my carriage, which caused a bad dislocation of my shoulder.

Sunday, February 12th, I had sufficiently recovered to preach in St. John's Church, Fayetteville. The Church here I found in its usual prosperous state.

Sundays, 19th, and 26th, preached in St. James' Church, Wilmington, on which occasion I confirmed nine persons, and examined the children of the congregation in the Catechism. The labours of the Rector of this parish have been attended with much success.

Sunday, March 5th, I preached in Christ's Church, Newbern. Sunday 12th, in St. Paul's Church, Edenton.

Having been requested by the Trustees of the Episcopal School, to visit our Northern cities to solicit funds in aid of this Institution, I left Edenton for New York, on Tuesday 14th, March, where I arrived on Saturday, 18th.—The following week being Passion week, I did not, during that time, bring the object of my mission before the Churches. In the week succeeding that, however, I did; and met with a response of the most grateful and encouraging character. On meeting of a few Episcopalians at the house of Samuel Ward, Esq., I made a statement of facts, showing the wants of the School, and its connexion with the best interests of the Diocese; which was replied to by a unanimous resolution to raise for us in that city \$10,000, and by the appointment of a committee to act with me in carrying the resolution into effect. But at the very threshold of our undertaking, we were met by the sudden and disastrous ravages in pecuniary matters, which has produced such ruin in our Northern cities.

I was advised, under the circumstances, to postpone, for a short time, my application, in the hope that a few days might bring relief.—But as every day seemed to place such relief farther off it was thought advisable to persevere to relinquish any further attempt at raising money till a more propitious time; when I was advised of receiving every aid necessary in order to be able for the present to secure the extension of the School, to place it on an independent footing.

In Philadelphia I met with the same sympathy and encouragement, and also with the same embarrassments. We are thrown, then, in the present crisis, back upon our own resources.—Those who have the means, among ourselves will come forward and supply the present necessities of the School, I feel confident that we hazard nothing in relying upon adequate assistance, in the course of a few months, from the North, to place our School above contingency. Brethren, your Bishop feels that he has done his part in the present crisis of our affairs and that it rests with yourselves whether an institution, in whose prosperity I verily believe the interests of the Diocese to be most intimately concerned, shall cease to exist; or receive from you, in your bounty, your prayers and your patronage an impulse to increased and permanent usefulness. The time has come when lukewarmness, or more good wishes, will not do. Something must be done, and promptly done before the commencement of another session, or the Institution will be irreversibly lost. What that shall be, is for you now to determine. The School is *your own*—its destiny is wholly in your hands.

One remark, however, I have to make in relation to the contemplated Theological department of the School. That, or some other measure, must be put in immediate operation, or our parishes must be without Clergymen. A large and interesting portion of them have already been vacant for many months. Your Bishop has tried in vain to supply them. He has written to other Dioceses—has depended upon other institutions, and he has done so till his heart is sick with disappointment. Something to relieve this necessity must be done, or the Diocese will be, in the course of a few years wholly destitute of the ministers of Christ. It is a truth I have reiterated again and again in our Conventions, that upon a *native Clergy* alone can we depend for a permanent ministry; and it is a truth which if we do not soon heed it, will force itself upon our notice by our deserted altars. Look at the following fact, and settle it

in your minds, if this be not so. In the short space of five years, the term of my connexion with the Diocese, I have received into my Diocese eleven Clergymen educated out of it, one alone of whom is now with us; while of those Theologically educated within the Diocese, during that period, only one has been removed.

The following changes have taken place among the Clergy of the Diocese since our last Convention:—The Rev. Mr. Norwood has removed, with letters of dismission, to the Diocese of Virginia. The Rev. Mr. Cairns, also with letters, to the Diocese of Georgia. The Rev. Mr. Saunders has removed to Pensacola, Florida, still continuing, however, his connexion with this Diocese. The Rev. Mr. Singletary has removed from Tarborough and Scotland Neck to the charge of St. Peter's Church, Washington. The Rev. Mr. Mott has removed from St. Stephen's, Oxford, to St. John's in the Wilderness, Flat Rock. The Rev. Mr. Johnston has removed from Calvary Church, Walsborough, to the Rectory of St. Paul's Church, Edenton. The Rev. Mr. Curtis has removed from the Missionary Station in Lincoln and Burke counties, to the Episcopal School, Raleigh. The Rev. Mr. Davis, who was forced for a time by ill health, to discontinue his labours, has, I am happy to state, resumed them in the parishes of St. Luke's Church, Salisbury, and Christ's Church, Rowan county.

The Rev. Mr. Drane, I have received by letter from the Bishop of Maryland to the Rectory of St. James', Wilmington. The Rev. Mr. Croes, I have received, by letter from the Bishop of Virginia, to the charge of Emmanuel Church, Warrenton, and St. John's Church, Williamsborough; Mr. Croes has been obliged, however, from bad health, to remit his labours for the present. The Rev. Dr. Empey, I have received by letter from the Bishop of Virginia to the Rectory of the Episcopal School Raleigh. The Rev. Mr. Hawks I have also received, by letter from the Bishop of Connecticut, but owing to loss of voice, he has accepted the Rectory of the Griffin School, in Newbern. The Rev. Mr. Toland has been received by the proper testimonial, and is engaged at St. Thomas', Bath.

I have received notice, that in concurrence with my nomination, the Domestic Board of Missions of the Church in the United States, has made the Counties of Lincoln, Burke and Yancey a Missionary Station, with the usual appropriation of salary. I have not yet, however, been able to secure for the Station, the services of a proper Missionary.

April 24th, I admitted Edwin Geor a candidate for Orders in this Diocese.

Mr. John De Berniere Hooper, owing to the fact that his necessary engagements put it out of his power to pursue theological studies, has requested that his name be taken from our list of candidates for Orders.

The steps recommended by the last Convention, in regard to the plan of systematic charity, have been taken by myself, and so far as the Churches have entered cordially into the matter the most favorable results have been experienced. I would respectfully suggest however, that the full benefit of the proposed plan can only be realized by the united and persevering efforts of our Clergy, second by our Vestries.

I have noticed with pleasure, that in the appropriation of money collected upon this plan, the general objects of the Church have not been forgotten. Depend upon it, Brethren, our giving a little to the General Missionary Society, the General Theological Seminary, and the other General Institutions, will not diminish our ability to sustain our own Diocese; and we should not forget that the Church is one body and that if one member suffer all the members suffer with it.

During my last visitation, I have remarked with peculiar satisfaction, an increased attention to the duty of catechetical instruction.—Brethren, may you become doubly diligent in this matter. Upon your fidelity here depends far more than we are apt to imagine, the preservation of truth, the prosperity of the Church, and the salvation of souls. An interesting work has recently been republished in this country by the Bishop of New Jersey, upon this subject which I would earnestly recommend to the Clergy and parents of this Diocese.

I had intended to say something in this Address upon the subject of the frequent removals of the Clergy. But I have concluded to waive the point for the present; not, however, without expressing my heart-felt acknowledgments in this public manner, to some of my Clergy, who, during the last year, have refused calls to highly eligible situations, on the high ground of duty to the Church.

One subject remains, which, with a proper regard to your interests, I cannot wholly omit on this occasion—it is that of the embarrassed state of our country, in regard to secular affairs.

Whatever secondary causes or subordinate agents may have been employed in bringing about this state of things, be assured, dear Brethren, it is the just and sovereign appointment of Almighty God. Our national sins, I doubt not, have invoked this awful chastisement.—While we look around with dismay upon the ruin of our earthly things, it may be well to recollect, that an inordinate love of these things was our sin—and that the manner in which we receive correction, will probably measure the extent and proportion of our suffering. If like David, we arise in the midst of our distress and prepare ourselves and go into the temple of the Lord to worship Him, whose claims, amid the seductions of time and sense we had forgotten—if we turn from these dumb idols, this absorbing pursuit of worldly vanities, and seek first the kingdom of God, the period of our suffering may be short. But if we refuse to acknowledge the hand of the Lord God omnipotent in our troubles, refuse to give up ourselves to his service, but plead these very troubles in excuse for thinking and acting only for self, we may expect a continuance of them, in a more fearful and aggravated manner. Beloved Brethren, may you be wise—may you duly consider these things, and by God's grace come to a better mind;—fly to Him for relief, who hath in his wisdom and mercy, brought distress upon you. To his heavenly grace I commend you now and forever.

Your affectionate friend and servant.

L. S. IVES.

THE OBSERVER.

GAMBIER, WEDNESDAY, JULY 26, 1837.

EPISCOPAL ACTS.—On Tuesday, the 11th instant, was consecrated by Bishop McVaine, St. Paul's Church, Medina. The same day, twenty-four persons received confirmation, and the Rev. William Granville was instituted as Rector of the Parish.—The Rev. Messrs. Davis, Newman, Clarke, Barrow and Smith, of this Diocese, and the Rev. Mr. Craze, of the Diocese of Vermont, were present, and assisted.

MISSIONARY AND EDUCATION COMMITTEE.—The Missionary and Education Committee of the Protestant Episcopal Church in this Diocese held their quarterly meeting in this place on Monday, the 17th instant, at which appropriations were made to five Beneficiaries amounting to \$172 50.

There is due to Missionaries in the employ of the Board above \$4000 and no funds in the Treasury for this object to pay them. We trust that our brethren of the Clergy and Laity in the Diocese will make every effort to sustain the Committee in their endeavors to supply the young and feeble parishes with the ministrations of the Gospel, and that a sufficient sum will be contributed between the present time and the meeting of the Convention in September next, to discharge all the obligations which the Committee have incurred.

DIocese of Kentucky.—We have received a copy of the Journal of the 9th Convention of the Protestant Episcopal Church in the Diocese of Kentucky, and confess that we have read it with emotions of unaffected sorrow and deep anxiety for the welfare of our Zion in that distracted diocese. We have indeed been long aware of the existence of serious difficulties in the Church of Kentucky. But we have studiously avoided any allusion to them in our columns, from a conviction that no good could possibly result from spreading them before the world; and from a desire to avoid even the appearance of espousing the cause of either party at issue. Besides, from our love and respect for the Bishop of that Diocese, on the one hand, and from our esteem for individuals who are opposed to the Bishop, and our regard for the best interest of the Church on the other hand, we had been led to hope that some measure would be proposed by one or the other party, which would result in the amicable adjustment of the existing difficulties and the restoration of peace to the Church. But the proceedings of the late Convention force upon us the conviction that matters have come to a crisis, and that nothing can allay the angry elements and bring order out of the existing confusion, short of an ecclesiastico-judicial investigation.

Such an investigation it appears from the Journal, is immediately to take place; the Rt. Rev. C. P. McVaine, the Rt. Rev. J. H. Oley, and the Rt. Rev. J. Kemper, having been appointed and constituted by the Convention a court for the trial of Bishop Smith. The trial by vote of Convention, is to be held in the city of Lexington on some day previous to the first Monday in August next. May the great Head of the Church grant the result of this trial to be such as shall conduce to the furtherance of his glory and to the advancement of his kingdom.

The Convention assembled in Trinity Church, Danville, on Thursday, May 11th, and on Friday adjourned to Christ Church, Lexington, where it continued in session until Wednesday, the 24th. There were present at its sittings, the Rt. Rev. Bishop of the Diocese, ten other Clergymen, and eleven Lay-Delegates. Ascension Church, Frankfort, and Calvary Church, Smithland, were received into union with the Convention, without qualification, and St. Paul's Parish, Cynthiaana, and Ascension Parish, Owingsville, Bath county, were respectively recognized as parishes of the Diocese, to take effect, however, from and after the adjournment of the Convention. Thomas P. Hart, Esq. was chosen Secretary. The following persons were elected the Standing Committee for the following year, viz: Clergy—The Rev. Amos Cleaver, the Rev. Thomas H. Coit, D. D., and the Rev. Albert T. Bledsoe. Laity—Geo. W. Anderson, Esq. and Mr. Hopson. The following persons were appointed Trustees of the Theological Seminary of the Diocese: The Rev. William Jackson and A. T. Bledsoe, and Messrs. Wm. M. Brand, R. W. Wickliffe, and Edward McAlister. The following persons were chosen Delegates to the General Convention: Clergy—Messrs. Coit, Bledsoe, Jackson and H. J. Leacock; Laity—Messrs. Anderson, Martin, Cooke and Maddox. Most of the time of the Convention was occupied with matters connected with the difficulties existing in the Diocese. The Convention adjourned to meet in Christ Church, Lexington, on the first Monday in August next.

Seven parishes report 69 baptisms, 16 marriages, 45 funerals, 47 communicants added, 40 died, removed or suspended, present number of communicants, 206.

The following is the Annual Address of the Bishop to the Convention:—

Convention occurring this year at an earlier period than usual, and before any general visitation of the Parishes, there are few special acts to be reported.

On the 8th of August, I received letters dismissionary from the Diocese of Maryland, in behalf of the Rev. T. M.

We are informed that the trial of Bp. Smith cannot take place as soon as was anticipated by the Convention. One reason of this is, that the notice and the Journal of Convention containing the charges and specifications were not received by Bishop McVaine in season to give the requisite summons to Bishop Kemper and Oley. But further than this, doubts have arisen as to the legality and binding force of any proceedings on the part of the court, based entirely upon the mere resolutions of the Kentucky Convention, and without the existence of any canon of the Church in that Diocese prescribing the mode of trying clergymen.

Leavenworth, and the same day granted him letters dismissionary to Ohio.

On the 30th of October, 1836, a special ordination was held in Christ Church, Lexington, and three of the graduates of the Theological Seminary, viz: Edward Winthrop, John Drummond and Charles Higginson, were admitted to Deacon's orders.

On the 6th of November, in Christ Church, Louisville, the Rev. J. B. Britton, was ordained Priest.

On the 13th of Dec. letters dismissionary were received from our Missionary Bishop, in favor of the Rev. Lloyd Windsor, of Madison, Indiana, in view of obtaining in his behalf, the Canonical testimonials of the Standing Committee, of this Diocese; no such Committee having yet been appointed within the jurisdiction of the Missionary Bishop. After his ordination, which took place in Madison, Mo., by the hands of Bishop Kemper, the Rev. Mr. Windsor, was again returned to the jurisdiction of his Diocese, by letters dismissionary, dated February 2, 1837.

On the 3rd of February, 1837, the Rev. H. J. Leacock, a Presbyter of the Island of Nevis, in the West Indies, after retaining the canonical period in this country, and signing the declaration required, was admitted as a member of this Diocese.

On the 22nd of April, letters dismissionary from the Diocese of N. York, were received in favor of the Rev. Wm. Jackson, late of St. Stephen's Church, New York, who has accepted the Rectory of Christ Church, Louisville, and under whose auspices, by the blessing of the Great Head of the Church, we look for the continued and increased prosperity of this flourishing and important Parish.

On the 4th of May, letters dismissionary were received from the Bishop of Ohio, in behalf of the Rev. A. T. Bledsoe, Assistant Minister of Christ Church, Lexington, and Professor of the History and Polity of the Church in the Theological Seminary of this Diocese.

The Rev. Wm. T. Leacock, a Presbyter from the Island of Jamaica, who having resided more than one year in this Diocese, has this day (May 15), signed the declaration in such cases provided, and been admitted as a Presbyter of this Diocese.

On the 20th of April, the corner stone of a new and beautiful Gothic Church, in the city of Louisville, was laid with suitable solemnities. This Church is for the accommodation of the enterprising members of St. Paul's Church, in that city. May the Good Lord send them a devoted and faithful Minister, under whose influence, a good company of sincere worshippers may be collected to fill this house, when completed.

There have only four confirmations been held within the year, and at these, only thirteen persons have been confirmed.

The number of candidates for Holy Orders, in this Diocese, is 9, viz: Matthew F. Maury, N. N. Cowgill, James Young, James T. Greene, Thos. E. Paine, Charles Crow, William F. Halsey, Francis D. Nash and Willard Presby.

The Theological Seminary of this Diocese still needs the fostering care of the friends of the Church, at home and abroad, as the main instrument, under the blessing of the Lord of the Vineyard, of raising up a succession of laborers to go forth into his Vineyard. As yet, it has by no means elicited the sympathy and patronage at home, which its importance demands.

The relinquishment of his entire income as a Parish Minister, on the part of the Bishop of this Diocese, will render absolutely imperative, those plans for his entire or partial support as Bishop, which have long been desirable. A generous and high-minded Diocese, will not always consent that those who serve them in the appointed offices of the Church, and incur much toil, exposure and fatigue in their journeys, should do it at their own charge.

MAINE CONVENTION.—The eighteenth Annual Convention of the Protestant Episcopal Church in the State of Maine, was held in Trinity Church, Saco, June 7th, 1837.

The Rev. Joel Clapp was elected President of the Convention, and Ezekiah Packard, Secretary. Three Clergymen and five Laymen attended the sittings of the Convention. The following persons were chosen the Standing Committee for the ensuing year, viz: Clergy—Rev. John Clapp, Rev. William Horton and Rev. John W. French. Laity—Dr. Merrill, R. H. Gardiner, Esq. and Samuel Hatchelder, Esq. The following gentlemen were appointed Delegates to the General Convention, viz: Clergy—Rev. Messrs. French, Horton, Clapp and Mille. Laity—Dr. Merrill, R. H. Gardiner, Esq., Phineas Pratt, Esq., and D. T. Pierce, Esq.

The following preamble and resolution were passed by the Convention:—

"In consideration of the pressing wants of the Church in Maine, and the necessity of having as soon as it is practicable, the requisite number of parishes for the election of a Bishop—Resolved, That a Committee be appointed, whose duty it shall be to take immediate measures for securing two or more missionaries for the missionary stations in Maine, and to report at the next meeting of the Convention." The Rev. Messrs. French and Horton were appointed said committee.

The following gentlemen were chosen a Committee on Missions: Rev. Messrs. French, Horton, and Clapp, of the Clergy; and R. H. Gardiner, Esq., Dr. Merrill and Phineas Pratt, Esq. of the Laity.

The next annual Convention was appointed to be held at Bangor on the first Wednesday in June, 1838, and the Rev. Mr. Clapp chosen to preach the Convention Sermon. The number of communicants reported in the four parishes in this State, is 160. The Church seems to be slowly increasing. Its progress would, under the divine blessing, no doubt be greatly accelerated, were there an active, devoted Bishop among them. We hope they may soon succeed in filling the missionary stations, and obtaining the requisite number of parochial clergy to entitle them to a Bishop.

THE THEATRE.—Miss Joanna Baillie is considered by many good judges the best living dramatic writer in the English language. Sir Walter Scott, in the exercise, no doubt, of some poetic license, has asserted that her's has been the first hand to touch and wake the Lyre which has hung over the grave of the bard of Avon, during the long period of two hundred years. Notwithstanding her plays are only read, not acted; and this seems to trouble the fair lady. In her Pre-

faces, therefore, she urges all virtuous people to attend the theatre, so that it may thereby be reformed. She sees that it is the moral tone and sentiment of her dramatic productions which have excluded them from the Stage, not their want of literary merit; and she wishes, therefore, to have it so reformed that it will tolerate and relish them. She complains bitterly that the pure in morals and refined in taste do not go in a body and by their numerical strength make the theatre a school for virtue. She admits it is, at the present, a school for vice—that it is corrupt and therefore corrupting—that he who enters it is running into temptation. This indeed would be no reason, of itself, why the good should not frequent it. The discharge of duty is not attended with moral danger; and from such danger no man should shrink. But neither she, nor any one else can show, that it is the duty of any one to reform the theatre, any more than a house. Why reform rather than abolish? It is not necessary, according to the laws of God or man, for carrying out the great purposes of life, whether in reference to this world or the next. It is a mere accident, and always has proved an evil accident.

But our object is merely to introduce a reply to Miss Baillie's argument from a late number of the Christian Examiner, an able Reviewer belonging to the Unitarians, and published in Boston. The extract may well be conjoined with the one from the British Critic in our paper of the 12th instant. The testimony is the same in both cases, though from very opposite quarters.

"This is just one of those specious arguments, the main defect in which is, that they are fatally contradicted by facts and experience. Is it fact, that the theatre has ever been esteemed a pure and innocent place? Is it a fact, that it was a more pure and innocent place before a portion of society ceased to frequent it, than it was after their desertion? Is it not a fact, that the restraining influence exercised on the drama and the playhouse by those who stay away, is as strong as that which is exercised by those who go? What was it which originally drove away from the theatre the sober and the scrupulous, and thus created the absenteeism—its immorality or its immorality? Did the absenteeism cause the corruption of the theatre, or the corruption of the theatre cause the absenteeism? In the mother country, a large proportion of the clergy go to the theatres; in our own, they never go. Is the English theatre more moral than the American? And what do the English clergy gain by going to the theatre? They gain the privilege of hearing occasional scurrilous jokes about persons, and the equally enviable one of seeing themselves pictured in such books as 'Hypocrite's Tour,' and 'Tom and Jerry,' seated among a motley assembly on the pit benches, in full costume of black coats, white wigs, and red noses. Much is their gain, and such the influence which they exercise on the drama and on the opinions of the public.

But a greater number of the virtuous portion of the community do go to the theatre, especially when there is any thing remarkably attractive to be heard or seen there. They go, because they are not principled against going.—And what is their influence on this place of amusement? They are carried along with the stream. They give their countenance to many things which, under any other roof, they would deem intolerable. The theatre still remains, in the estimation of all who will seriously consider its organization and tendencies, as the place where there is more temptation concentrated than in any other place which can be named; where the passions of the young are heated and stimulated as they are nowhere else; where pernicious excitement is breathed in with the air, and first steps on the road to ruin are taken with a sed and undiminished frequency. Tell us not, that it is our duty to go to this place. Mock us not with the fantasy that we should do any good by going. The plain fact is, that the main support of the theatre is derived from the time-killing, amusement-loving, unreflecting, and unsettled members of society; and, until the taste of these becomes refined, and their manners and their morals reach a far higher elevation than at present, any essential reform of the theatre appears to us to be hopeless. We entertain no superstitious notions concerning plays or playhouses, no hostile feelings against players or their patrons. We merely say, that, looking on the theatre as it is and always has been, we cannot enter its doors, and have no idea that it will experience a radical improvement, till there is an essential change for the better in a very large portion of the community."

Upon this extract we cannot withhold a remark or two.—It is pleasing to see such a high tone of morals amongst a class of men from whose principles it was not to be expected. We have every reason to believe it is not the natural result of these principles. The contrary, we think, has appeared in many instances. How then is it to be accounted for? Is not this strict morality traditional—an heirloom which has continued in the family long after that which originated it has passed away?—There are doubtless other causes, but this appears to us to be a prominent one, and one which speaks much in favor of the thoroughness with which the principles of the "Pilgrim Fathers," as they are called, were wrought into their hearts and carried out into their lives. Right or wrong, their notions were not mere opinions.

As to what the writer says, about the English clergy frequenting theatres, it must be a very great exaggeration. Once it may have been too true; but the last fifty years have witnessed in this as in other respects, a great change for the better.

NEW-YORK REVIEW.—We learn with regret that in consequence of the deranged and embarrassed state of the mercantile affairs of our country, the New-York Review and Quarterly Church Journal, respecting which our anticipations had been highly raised, is for the present suspended. We hope that the enterprise will not be entirely abandoned, but resumed as soon as a favorable turn shall take place in the tide of affairs.

ECCLESIASTICAL CALENDAR.

July 30, 10th Sunday after Trinity.
Aug. 6, 11th Sunday after Trinity.
13, 12th Sunday after Trinity.
20, 13th Sunday after Trinity.

To CORRESPONDENTS.—Several Communications have been received, but for want of room are deferred until our next publication.

For the Gambier Observer.

ON THE CLAIMS OF THE PROTESTANT EPISCOPAL CHURCH.—NO. VIII.

The third letter of *ecclesia* who by the bye has had considerable practice in polemical discussions furnishes us with abundant proof for the assertion that he is very anxious to find a foothold, something on which he can rest his cause, we think that he will find the attempt as hopeless as the search after the philosopher's stone, or the discovery of perpetual motion unless he returns to the communion of the Holy Catholic Church from which he has separated. Why not come out with the manly declaration that the act of the Rev. John Wesley in ordaining a superintendent who was to ordain others to the work of the ministry was wrong, that it was ill judged and without a warrant, that there was no precedent for it, that he had, in fact exceeded his powers as a presbyter of the Church of England? And why will you not in the spirit of Christian love manifest a disposition to heal the breach which has been made and to this end throw out some suggestion, some system of conciliation that shall have the effect to draw closer together the brethren of one common faith and one common hope? You have no doubt seen the letters from Dr. Coke to Bishop White and also the letter to Bishop Seabury of Connecticut, from the same individual; now it is evident from the tenor of these letters that Dr. Coke was not satisfied with the ordination which he had received from the Rev. John Wesley whatever you may be. And there is evidence also to prove that he would have set a higher value on a consecration performed by the Archbishop of Canterbury than you profess to do in your second letter. As many individuals may not have seen this letter of Dr. Coke to Bishop Seabury, it is here inserted with the accompanying remarks of the Editor of the Churchman.

DR. COKE'S VIEWS OF METHODIST EPISCOPACY. Bishop White's Memoirs of the Church contains a letter from the Rev. Dr. Coke to Bishop White, on the subject of a re-union of the Methodist and Protestant Episcopal Church, which has been thought to express Dr. Coke's dissatisfaction, on principle, with the validity of Methodist orders.—A writer in a late number of the Christian Advocate of this city, denies that the letter to Bishop White sustains this view, and endeavors to shield Dr. Coke from such an imputation, and secure his authority to the Methodist side. Under these circumstances we feel called on to produce the following letter, which is now published for the first from the autograph in our possession. It not only settles the question of Dr. Coke's views, but gives reason to suppose that Mr. Asbury, on the question of the validity of their orders, was dissatisfied as well as himself. For Dr. Coke mentions one point only at which Mr. Asbury would probably demur; the presumption, therefore, is, that he would not demur at the reordination of Methodist clergy. It is further evident that, in Dr. Coke's view, the disposition among the Methodist clergy of his day was so general and so strong that even Mr. Asbury's opposition, in case it were offered, would defeat the project only to a partial extent.

The writer in the Advocate is disposed to attribute to Bishop White a violation of confidence in the publication of Dr. Coke's letter in his Memoirs. It is gratifying to observe a sense of propriety so truly exquisite. But in reference to the following letter, there can be no complaint; for the most equitable delicacy cannot be offended at the publication, at this late date, of a recantation which Dr. Coke himself declares that he made at Dublin to a congregation of 3000 persons, and at London also on several public occasions.

In regard to the project of which the letter treats there is a piece of secret history yet to be unfolded. It lay near the heart of Bishop Madison and Bishop Seabury. The latter while in London had an interview with Charles Wesley on the subject, who severely censured the course which his brother had taken, and was most anxious to prevent or repair the schism in America. After his return to this country, the subject continued to be one of deep solicitude; and we have been given to understand that he was ever dissatisfied with the failure of a measure which he deemed, at the time, practicable.

The following is the letter referred to, of the Rev. Dr. Coke to Bishop Seabury.

Right Rev. Sir,—From your well-known character, I am going to open my mind to you on a subject of very great moment.

Being educated a member of the Church of England from my earliest infancy, being ordained of that Church, and having taken two degrees in Arts, and two degrees in Civil Law, in the University of Oxford, which is entirely under the patronage of the Church of England, I was almost a bigot in its favor when I first joined that great and good man, Mr. John Wesley, which is fourteen years ago. For five or six years after my union with Mr. Wesley, I remained fixed in my attachments to the Church of England; but afterward, for many reasons which it would be tedious and useless to mention, I changed my sentiments, and promoted a separation from it as far as my influence reached. Within these two years I am come back again: my love for the Church of England has returned. I think I am attached to it on a ground much more rational, and consequently much less likely to be shaken, than formerly. I have many a time run into error; but to be ashamed of confessing my error, when convinced of it, has never been one of my defects. Therefore, when I was fully convinced of my error in the steps I took to bring about a separation from the Church of England in Europe, I delivered before a congregation of about 3000 people, in our largest chapel in Dublin, one Sunday Evening, after preaching, an exhortation, which in fact, amounted to a recantation of my error. Some time afterward, I repeated the same in our largest chapels in London and in several other parts of England, and Ireland: and I have reason to believe that my proceedings in this respect have given a death-blow to all the hopes of a separation which may exist in the minds of any in those kingdoms.

On the same principles I most cordially wish for a re-union of the Protestant Episcopal and the Methodist Churches in these States. The object is of vast magnitude. Our work now reaches to Boston, northward; to Wilkes county in Georgia, southward; and to Albany, Vermont, Lake Champlain Redstone, and Kentucky, westward a length of about 1300 or 1400 miles, and a breadth of between 500 and 1000. Our Society in the States amounts to upwards of 60,000. These, I am persuaded may, with safety, be multiplied by five to give us our regular Sundays' congregations, which will make 300,000. If the calculations of some great writers be just, three-fifths of any given country consists of un-adults; so that the families the adults of which regularly attend divine service among us, amount, according to this mode of calculation, to 750,000; about a fifth part of these, are blacks. How great then, would be the strength of our Church (will you give me leave to call it so)? I mean the Protestant Episcopal) if the two sticks were made one?

But how can this be done? The magnitude of the object would justify considerable sacrifices. A solemn engagement to use your Prayer-book in all our places of worship on the Lord's day would of course, be a *sine qua non*, a concession we should be obliged to make on our parts, (if it may be called a concession); and there would be, I doubt not, other concessions to be made by us. But what concessions will it be necessary for you to make? For the opening of this subject with all possible candor, it will be necessary to take a view of the present state of the ministry in the Methodist Church in these States.

We have about 250 travelling preachers, and a vastly greater number of local preachers, I mean preachers who live on their plantations, or are occupied in the exercise of trades or professions, and confined to a small sphere of action, in respect to their ministerial labors. About seventy of our travelling preachers are *elders* (as we call them) or presbyters. These are the most eminent and most approved of the whole body; and a very excellent set of clergy I really believe they are. We have about the same number of deacons among the travelling preachers, who exercise the office of deacon, according to the plan of the Church of England. These ministers both presbyters and deacons, must be elected by a majority of the Conference before they can be ordained. A superintendent must make one of the presbytery for the ordination of a priest or elder; and the superintendents are invested with a negative voice in respect to the ordination of any person that has been elected for the office either of elder or deacon. Among the local preachers there is no higher office than that of a deacon. The local preacher does not pass through an election for this office; but if he bring a testimonial signed by three elders, (one of whom must be what we call a presiding elder, one who has the government of a district, i. e., several circuits joined together,) three deacons, three unordained preachers, and the majority of the class of which he is a member, (or the stewards and leaders of the whole society of which he is a member,) a superintendent may then, if he please ordain him; and a great many of the oldest and wisest of the local preachers have been ordained deacons on this plan.

Now on a reunion taking place, our ministers, both elders and deacons, would expect to have, and ought to have the same authority they have at present, of administering the ordinances according to the respective powers already invested in them.—For this purpose I well know they must submit to a reordination, which I believe might be easily brought about, if every other hindrance was removed out of the way. But the grand objection would arise from the want of confidence which the deacons and unordained preachers would experience. The present bishops might give them such assurance as would perhaps remove all their fears concerning them; but they could give no security for their successors, or for any new bishop who may be consecrated for the Episcopal Church in those States which have not at present an Episcopal minister. The requisition of learning for the ministry (I mean the knowledge of the New Testament in the original, and of the Latin tongue,) would be an insuperable objection on this ground, as the present bishops, and the present members, of the General Convention, can give no sufficient security for their successors. And the preachers could never, I believe, be induced to give up the full confidence they have in their present superintendents, that they shall in due time rise to the higher offices of the Church, according to their respective merits, for any change of situation in which the confidence they should then possess would not be equivalent.

But what can be done to gain this confidence on the plan of a re-union of the two Churches? I will answer this important question with all simplicity, plainness and boldness; and the more so, because I, I am addressing myself, I have no doubt to a person of perfect candour: 3dly, I have a reunion so much at heart, that I would omit nothing that may, according to the best of my judgment, throw light on the subject; 3dly, because I think I am not in danger from your charitable spirit, to be suspected, in the present instance, of pressing after worldly honor; as it is probable I shall be elected president of the European Methodists, and shall not, I believe receive greater marks of respect from the Methodists in these States, supposing I ever be a bishop of the Protestant Episcopal Church, than they are at present so kind as to show me.

Mr. Asbury, our resident superintendent, is a great and good man. He possesses, and justly, the esteem of most of the preachers, and most of the people. Now if the General Convention of the Clergy consented that he should be consecrated a bishop of the Methodist Episcopal Church, on the supposition of a re-union a very capital hindrance would be removed out of the way. Again I love the Methodists in America, and could not think of leaving them entirely, whatever might happen to me in Europe. The preachers and people also love me. Many of them have a peculiar regard for me. But I could not wish to properly visit the American Methodists, possessing in our Church on this side of the water an office inferior to that of Mr. Asbury.

But if the two Houses of the Convention of the Clergy would consent to your consecration of Mr. Asbury and me as bishops of the Methodist Society in the Protestant Episcopal Church in those United States, (or by any other title, if that be not proper,) on the supposition of the re-union of the two Churches: under proper mutual stipulations; and engage that the Methodist Society shall have a regular supply on the death of their bishops, and so *ad perpetuum*, the grand difficulty in respect to the preachers would be removed—they would have the same man to confide in whom they have at present, and all other mutual stipulations will soon be settled.

I said in respect to preachers, for I do not fully know Mr. Asbury's mind on the subject. I have my fears in respect to his sentiments: and if he do not accede to the union, it will not take place so completely as I could wish. I wish you could see my sinful heart, but that is impossible. I think I need not observe that if things were brought to a happy issue, we should still expect to enjoy all our rights as a society in the most exclusive sense, as we do now in Europe; I mean the receiving or rejecting members in or from our classes, bands, love-feasts, &c. I have had the honor of three interviews with Bishop White on this subject, and some correspondence. In the present state of things, I must content you to lay this business only before your confidential friends; and if you honour me with a letter by the June packet, directed to the Rev. Dr. Coke, at the New Chapel, City Road, London, I will write to you again immediately after the English Conference, which will commence in Manchester the last Tuesday in next July.

The importance of the subject on which I have now written to you, will, I think, prevent the necessity of an apology for the liberty I have taken in writing to you.

Permit me to subscribe myself, with great respect, Right Rev. Sir,

Your very humble and obedient servant,
THOMAS COKE.
Philadelphia, May 14, 1791.

Your last position pleases me much and here sir we will in our next join issue and an appeal to scripture precedent and to the practice of the primitive Church will show you that you have little to hope for in the way of gaining strength for your system in placing your argument upon the mere modern device of presbyterian ordination.
PRO ECCLESIA.

Acknowledgements.

The Librarian of the Leighton Society of the Theological Seminary acknowledges the following donations to the Library.

1 Quarto Bible from the American Bible Society, by the hands of Bishop Melville.
Wood on Infant Baptism 12mo. Edwards on the Will 8vo. Middleton on the Greek Article, 8vo. from Rev. J. P. Bauman, Circleville, by Mr. Baiger.

By order of the Society,
CHARLES C. TOWNSEND Librarian.
Gambier July 19th 1837.

RELIGIOUS INTELLIGENCE.

CONFIRMATION.—On Sunday, July 9th, the Rt. Rev. Bishop Moore confirmed twenty four persons in the Monumental Church, Richmond.

DIOCESE OF NEW YORK.

As many of our readers who are desirous of knowing something of the statistics of the diocese, do not see the annual Journal, we have generally presented some such details as we have found it convenient to make. Though the Journal of the last Convention has been unavoidably delayed, it contains a large amount of interesting matter.—The Bishop's annual address, always an important and instructive document, was given in our columns soon after it was delivered to the convention. We make the following statements as a summary of the parochial and missionary reports, and though they may not be entirely accurate owing to the great difficulty of collecting the numerous items much time has been spent in trying to make them so.

There are in the diocese 223 organized parishes. The number of reports from parishes and missionary stations on the Journal before us, is 134.
Baptisms, reported from 83 parishes and missionary stations, 348
Infants reported from 123 parishes and missionary stations, 8492
Confirmations reported from 52 parishes and missionary stations, 636
Communications—reported additions in 101 parishes and missionary stations, 9362
Marriages—reported from 119 parishes and missionary stations, 961
Funerals—from the same number of parishes and stations, 1354
Sunday school Scholars as reported from 53 parishes and missionary stations, 6066
Teachers reported from 40 parishes and missionary stations, 703
Liturgy for Sunday-schools in 16 parishes and stations, 4177 vols.
Contributions reported by 97 parishes and missionary stations for various objects of the church, not including those for parochial purposes, . . . \$27,954 19
New Parishes admitted to this convention, . . . 12
Clergy of the Diocese at the time of the Convention, 225
Candidates for Orders, of whom 19 are students in the General Theological Seminary, 36
While preparing to give these particulars we have often regretted that greater attention was not given to the fulness and uniformity of the reports. If there is any consequence attached to these statistics, and there surely is, it is important that they should be fully presented. One error is that "the collections are not worth a notice." This is not the point. The regulations of the church should be regarded, and the day of small things is not to be despised.—Another speaks of collections to the amount of several thousand dollars, but they are not given. In several large congregations the number of communicants is not given, and in one case or more reference is had to former reports.

In looking over the reports, of the utility of ladies' societies and industry we find a number of striking instances. In some small parishes we are told of \$300, \$600, and even \$1000 realized in a short time for the promotion of objects of great importance, and which without such aid would not have been accomplished. Here a paragon house, there a Sunday-school room, and again other material benefits have been secured in the most simple way by diligence and perseverance.—*Gen. News.*

Memorials.—In a letter dated St. Louis, May 29, a friend writes: "Yesterday, last Sunday after Trinity, was an interesting day at St. Louis, and quite an era in the history of our Western Church, when the first ordination this side of the Mississippi took place, and the Rev. P. R. Minard was admitted to the order of Priesthood, by the Right Rev. Jackson Kemper, D. D., Missionary Bishop for Missouri and Indiana. Morning service was read by the Rev. Mr. Babbitt, Missionary for Brownville, and the candidate was presented by the Rev. A. Fitch, Missionary at St. Charles.

The writer proceeds to say that an appointment had been made for laying the corner-stone of a new Church in St. Louis on the following day. A large congregation assembled at the old Church, and were about to proceed to the spot, when the rain began to fall in torrents. After some time, which was probably spent in the Church, the Bishop proposed that the clergy present, with as many others as chose, should proceed with him to the place, lay the corner stone and then return and finish the solemnities in the Church. Accordingly without leaving the Church, the preliminary part of the service was commenced and the hymn sung, when suddenly the sun broke from the clouds and a most beautiful rainbow shot across the heavens. In an instant the countenances of the congregation were changed and all with great pleasure accompanied the Bishop to the place, which lay at some distance. "After the psalms, the Gloria in Excelsis was sung by the whole assembly, which in the open air and in the face of the expiring rainbow afforded a scene interesting in the extreme." The ceremony was concluded by an eloquent and appropriate address from the Bishop.—*Churchman.*

SUNDAY-SCHOOL CONTRIBUTION TO MISSIONS.—We are requested to say that the acknowledgment of \$70 by the Missionary Society of our Church, from the Female Sunday School Society of St. Andrew's Church, Philadelphia, for the schools in Greece under the care of Mrs. Hill.—*Epist. Recorder.*

ANOTHER INDIAN BISHOP ENTERED INTO BAPTISM.—An excellent friend of the Laity, who lived and laboured with Bishop (then Archbishop) Corrigan in India, gives us the sad intelligence of his death. "You will mourn to learn that that excellent servant of God, Bishop Corrigan, has gone to his reward, and that Mrs. Corrigan preceded him a few days. Help, Lord, for the godly man cometh!"—*Missionary.*

WANT OF LABORERS.—In districts where resident clergymen could not be obtained, the colonial Church in Canada has adopted with great success the plan of itinerant missionaries. From facts within the knowledge of the editor of the Church, especially from the memoirs of resident clergymen to the Bishop of the Diocese, it is asserted without hesitation, "that in Upper Canada alone, one hundred clergymen, in addition to the number already employed would meet with full occupation for their most devoted services, and among congregations faithfully attached to the Church of England."

MURDER OF A MISSIONARY.—Dr. Benedict Satterlee, of Ithaca, N. Y., one of the Missionaries sent out by the American Board has, we regret to learn been murdered near the Rocky Mountains. He had gone out with two Pawnee Indians, to make a treaty with another tribe and having succeeded, was on his return. The Indians came on without him, and stated variously that he could not keep up with them, and that they had left him in the snow as he would not leave his horse. The Ithaca Chronicle says—

A party of men, which subsequently came in from the mountains, stated that they discovered upon the prairie, about seventy miles from the Pawnee villages, a blanket, rifle, and blood upon the ground, and papers and letters addressed to Dr. B. Satterlee. This information was brought to Cantonment Leavenworth, by Major John Dougherty, the Indian agent for the Pawnees, who had no doubt but that Dr. B. had been murdered probably by the two Pawnee Indians before mentioned. He states, however, that no apprehensions need be entertained on account of the other missionaries, as the Pawnee tribes are kind and friendly, and this has been the act of two individuals from personal motives: or of others after they had left him.

It will be remembered that the wife of Dr. B. perished before she reached the Missionary ground, owing, it is presumed, to the hardships of the journey, added to a previously existing complaint, operating upon a slender constitution. Dr. Satterlee was a young man of devoted piety and amiable manners, whose memory will long be cherished by those who have been favoured with his acquaintance.—*Traveler.*

The number of Presbyterian churches in the United States is estimated at 3000; valued with the property attached at three millions of dollars.

Mr. Scott, a celebrated clergyman of London, is about to migrate with a colony to Wisconsin. Mr. Scott is of the New Jerusalem church, and will visit this country for the avowed purpose of promulgating the doctrines of that church among us. He is represented to be a man of great eloquence, learning and piety.—*Balt. Sun.*

GENERAL INTELLIGENCE.

LITERARY.

Randolph Macon College, Va.—The anniversary of this institution was held on the 21st June. The degrees were conferred by Prof. Garland, officiating as president. (In the absence of Dr. Olin,) who pronounced to the graduating class an appropriate and deeply impressive address.

William and Mary's College, Va.—The commencement at this institution took place on the 4th of July. The degree of Bachelor of Law was conferred on Messrs. Wm. S. Purdy, of Williamsburg, Robert Taylor, of Gloucester, John M. Speed of Lynchburg and Edward P. Pitt, of Accomac. A certificate of proficiency in the study of Law was also conferred on Wm. N. Gregory of King William. The degree of Bachelor of Arts was conferred on Henry George Tucker, Esq. late of the Senate of the United States, both graduates of the Institution.—Thomas R. Dew, Esq. is President of the College.

St. Mary's College, Emmitsburg, Md.—The annual Commencement of this Institution took place on Thursday the 29th of June: The Degree of Bachelor of Arts was conferred on 9 young gentlemen.

Education.—The Massachusetts Board of Education have organized by choosing Gov. Everett as Chairman, and Horace Mann as Secretary. We have deemed the establishment of this Board a measure of importance, and its final proceedings authorize the hope that it will accomplish its very useful purposes. We have learned that Mr. Mann, with the view of devoting himself more entirely to the duties of this office will not be a candidate for re-election to the Senate.—*D. Ad.*

We learn that Doctors Potter, Hall, and Griffith, have resigned their chairs in the Medical University of Maryland. Professors Potter and Hall are among the founders of the Institution, with which they have been associated to the day of their resignation.—*Baltimore Patriot.*

From the Cincinnati Gazette.

DREADFUL TORRENT.—South Hancock, Indiana, in Ruins.—We have been permitted to make the following extract, from a letter received yesterday from Jas. S. Kemper, to his father, P. H. Kemper, of Cottage Farm, dated

South Hancock, July 6, 1837.

"I sit down in haste to give you some account of a scene the most terrific and appalling I have ever witnessed. Our village, that yesterday was peaceful and cheerful, is now in ruins. Yesterday evening about 6 o'clock the heavens were the appearance of a coming storm, and in one hour a most fearful tornado burst upon us, sweeping over our village in devastation, (though praised be a merciful God, not in death.) The scene was terrific beyond my powers of description. The boarding house here has the whole of one gable end torn out. Mr. Young's Store, a substantial brick building, is a heap of ruins.—Dr. Matthew's house is taken off at the eave—the house in which Mr. Bishop lived, on the hill, is torn to fragments.—over end of Col. Morrow's house is torn to the ground.—Mr. Chetler's house is torn to pieces, the college roof is riddled, and the wing level almost with the ground, and about one fourth of the east wall of the main building lying scattered over the earth. Professor Niles' house is torn up to its very foundation—the very floor and sills are carried away—all the furniture and the professor's library are totally lost. Mr. Butler occupied the house, fortunately there were none of them at home. The new steam mill is destroyed. There are but names of the principal houses; none ten or fifteen other buildings, dwellings, out-houses, &c. are destroyed. Trees of all sizes and kinds are torn up and dashed to atoms.—There are but few buildings in the place, especially in the northern and central parts of it, where all the most important buildings are, that are not racked and seriously injured. The streets are covered with fragments. This was the work of certainly less than five minutes—yet wonderful as it appears, amidst the crash of falling buildings, the fury of the bursting tempest, the peals of thunder, and the vivid glare of lightning, not a soul in Adonoe or its vicinity, was either killed or seriously injured."

New Silk Worm.—Mr. Durant, at Jersey City, is making extensive experiments in winding silk from worms of his own rearing. He has six different plans for the worm to wind the cocoon. Mr. D. has likewise discovered a native worm of our forest, whose cocoon is 50 to 60 per cent heavier, than that of the Asiatic. Its silken labors are often encountered in the solitary depth of our forests, on bushes and trees, chiefly the elder, but like many other of nature's works prepared to our hand, they have been passed by unheeded. Mr. D. hopes to domesticate this worm and direct their habits to the purposes of useful industry. N. Y. Ole.

Domestic Industry.—In the vicinity of Middletown, Conn. has new and flourishing establishment for the manufacture of Lock, and the various ornaments for doors, &c. The great excellence and beauty of the articles here manufactured, are such as will be likely to command the attention of architects and builders. Argonite is the name given by the manufacturer to an alloy that resembles silver, which is made into knobs, and furniture for doors, shutters, &c. It has all the whiteness of silver, and does not tarnish by exposure. The ornaments made of this material are now greatly esteemed. It will undoubtedly supersede, in a great measure, the use of brass furniture; and prove to be a cheap and elegant substitute for silver.—*Mercury.*

Interfering to Tobacco Chewing.—In a work on Tumors, by John C. Warren, just published by Cruikshank & Brewster—in describing a case of cancerous affection of the tongue caused by the habitual use of tobacco in the mouth the doctor, whose authority in such cases will hardly be disputed, says—"Tobacco is a common cause of cancer in the tongue and in the lip. For many years back, I have questioned those affected with these diseases, as to their use of tobacco, and they have generally answered in the affirmative. Every man who chews tobacco may, I think, consider himself particularly exposed to the danger of having a cancer on his lip or tongue."

Emigrants Returning.—The New York Evening Post states, that the difficulty of obtaining employment and making suitable arrangement for their future comfort, has induced nearly three hundred emigrants to return to their native home, within a few days. From 800 to 1000 are now ready to follow, and will sail in a short time. The most of them have been in the city but two or three weeks.

Wholesale Pilfering.—The captain of a line boat was arrested yesterday on a charge of embezzling goods. Two bags of Coffee, several pieces of cambric linen, quantities of shoes, bonnets, caps &c. &c. were found in his possession which it is supposed were taken from the cargo of goods which he had on board of his boat. He is believed to have carried on his system of pilfering for two or three years, and that he has in that way embezzled a very large amount of merchandise. We forbear the publication of his name until after his examination.—*Rock Dem.*

The evidence of the plague at Poros, in the Grecian Archipelago is confirmed by letters from Athens of May 8th. A set of quarantine regulations was immediately formed by the Greek Minister, and ordered to be enforced on the diseased island.

France.—The marriage of the Duke of Orleans was celebrated on the 30th of May, at Fontainebleau. The royal couple were three married, first by the civil magistrate, then by a Lutheran clergyman, and then by a Catholic Bishop of Meaux.

The latest accounts from England bring the intelligence that the king of England is laboring under a protracted illness. It is thought that the Princess Victoria will be Queen soon.

SUBSCRIPTIONS RECEIVED.

Chillicothe.—Hon. Wm. Key Bond, \$5.
Circleville.—Wm. B. Thrall, \$2. Mrs. S. G. Dodd, bridge, \$2.
Delaware.—Abraham Root Esq. \$6.
Mt. Vernon.—R. C. Hurd Esq. \$2.
Piquette Township.—Mr. Litzinger, \$2 50.
Piquette.—Col. John Johnson, \$5. Rev. Alvah Guinn, \$0 62.
Port Smith.—(Arkana).—Mrs. Harriet F. Duval, \$2.
Litchfield.—(Ky.)—John Waddle, \$2.

Theological and Classical Books.

PUSANAM and TOPPING have for sale the following works in Biblical Literature, Theology, Ecclesiastical History, and in the Latin and Greek Languages.
Stuart's Hebrew Grammar, Hebrew Chronology and Hebrew Course: Gibb's Manual Hebrew Lexicon, Robinson's Genesis' Hebrew Lexicon, Winer's Grammar of the New Testament, Stuart's Grammar of ditto, Robinson's Lexicon of New Testament 2d edition, Hahn's and Van Der Hooght's Hebrew Bibles, John's Archæology, John's Introduction to the Old Testament, Murdock's Modern Ecclesiastical History 3 vols. Cunningham's Tables of Ecclesiastical History, Knapp's Theology 2 vols. Scott and Platt's Theology 2d edition 1 vol. Dwight's Theology 4 vols. Dick's Theology, 2 vols. Amer. Ed. Stuart's Commentary on the Hebrews, Van Esv. Septuagint, Robinson's Newcome's Greek Harmony, Porter's Lectures on Homilies, Leland's Christian Revelation, Jones's Church History, Louth's Isaiah, Louth on Hebrew Poetry, ed. Stow. Herder's Spirit of Hebrew Poetry, 2 vols. Stuart's Genesis, Turner's Plank's Sacred Philology, Murdock's Mosaic's Elements of Dogmatic History, Bloomfield's Greek Testament, with Critical and Exegetical notes, 2 vols. Amer. Ed. Works of President Apperson, 2 vols. Schmidt's Greek Concordance of the New Testament, Hopkin's Primitive Creed, Brownell's Exposition of the New Testament, Fiske's Manual of Classical Literature, Plutarch's Lives, Cousin's Introduction to Philosophy, Upton on the Will, Euripides' Greek Grammar, Nax's Greek Verb, Sophocles, Euripides 2 vols. Herodotus. Thucydides. Cicero's Opera, 10 vols. Platon's Opera, 6 vols. Demosthenis Opera, 3 vols.
Gambier, July 19th 1837.

