

Gambier Observer 1837

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**Gambier Observer, May 03, 1837**

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CONDUCTED BY  
AN ASSOCIATION OF CLERGYMEN.  
GEORGE W. MYERS, PRINTER.

For the Gambier Observer.

“SAVIOUR, HEAR ME WHEN I CRY.”

When bow'd beneath a load of sin and care,  
My weary soul sinks down to earth in prayer,  
Then, Saviour, hear me when I cry.

When at thy altar, low on bended knees,  
I lift my burthen'd soul in prayer to Thee,  
Then, Saviour, hear me when I cry.

When pain and anguish rack my inmost soul,  
And waning life fast hastens to its goal,  
Then, Saviour, hear me when I cry.

When through the shadowy vale of death  
I go; and in thy hands resign my breath,  
Then, Saviour, hear me when I cry.

Kenyon College.

L. L.

## THE OBSERVER.

From the Episcopal Recorder.

### THE POWER OF GOD.

Dear Sir,—I have long since been thoroughly convinced that it is the duty of the heralds of the cross, not only to “labor in season and out of season,” to save souls and extend the empire of the Son of God over this sin-desolated world but also to communicate, from time to time through appropriate channels, the results of those labors. The effect of this will be to cheer the hearts of many who are weighed down with toil, difficulties, and discouragements in their various fields of labor, and to lead them to see that God is faithful—that the word preached will ultimately accomplish that which he pleases; and that they will finally reap if they faint not. Another of the effects of such communications, is to show that “the excellency of the power is of God”—that though Paul may plant and Apollos water, God alone giveth the increase—that the humblest means and humblest instruments are often those by which the mighty God brings dead sinners to life again, that he may thus “stain human pride,” and make it manifest that it is his arm alone that doeth all these things.

From several considerations of this kind, I have thought, in communicating to you the number of those confirmed in St. Andrew's Church Philadelphia, on the evening of the 9th inst. it might not be improper, but rather in the way of my duty, to give a brief sketch of the state of things in this parish, during the last three months:

About the first of January, 1837, I received a communication from our diocesan, informing me that he purposed to hold a confirmation in St. Andrew's church, on the evening of the 26th of February. I regretted that the time had been fixed at so early a period, first, because I did not know that there would be more than three or four candidates for this ordinance; and, secondly, because our confirmation had always occurred after our Lent meetings, which in former years had been attended with rich spiritual blessings. What at this time seemed adverse to our wishes, was, I have no doubt, designed by Providence for our decided benefit.

The path of duty seemed plain; the people were to be called upon for this season of confirmation. Parents were to be urged to do their duty. The communicants were to be exhorted to lift up their united prayers for the effusion of the Divine Spirit upon the congregation. They who had never yet in their own persons taken upon them the vows of the covenant, were to be reminded that this was a call from God to them.

These pastoral efforts were not without a blessing. The writer has reason to believe that prayer went up to heaven from the closet, the domestic altar, and many a little social circle, like a cloud of incense before the divine throne. The increased engagedness in divine things among the professed followers of Christ seemed a token for good. In the mean time the season of Lent arrived. On Ash Wednesday, after divine service, the rector read the following resolutions, and requested all those who belonged to “the sacramental host of God's elect,” to adopt them mentally.

1. In view of my high responsibilities as a blood-bought, regenerate, and adopted child of God, I solemnly resolve in entering upon this holy season of humiliation and prayer, preparatory to the commemoration of the crucifixion of our Lord and Saviour Jesus Christ, to be altogether on the Lord's side. And I do here solemnly renew the dedication of myself, soul, body, and spirit, to the service of God, with a full and fixed purpose to live henceforth to his glory.

2. Regarding Lent as a season wisely set apart by the church for special humiliation and prayer, and, in the language of the service looking to God “to give me grace to use such abstinence, that, my flesh being subdued to the spirit, I may ever obey his godly motions in righteousness and true holiness,” I solemnly resolve to spend this season in retirement, and more than ordinary seclusion from the world, in devout meditation, in close self-examination, in making a thorough inquiry into the state of my soul, yea, in making all that serious preparation for meeting my Judge and Saviour I would make, did I know that my dying day was at hand.

3. As far as is consistent with my private and domestic duties, I resolve to attend all the religious services of the church during this season, inasmuch as I shall hereby benefit my own soul, set a proper example to the world, and cheer the heart of my pastor.

4. The Lord being my helper, I solemnly resolve to make greater personal efforts during this season, than I have ever done before, to bring sinners to Christ. And to this end I now solemnly resolve that I will every day, try to

do something to save souls, and honor Christ, and that at the close of each day I will faithfully examine my conduct during the preceding day on this point.

5. I resolve to strive to cultivate a more prayerful spirit, and to supplicate with faith and increased importunity the grace of God, not only for my own personal advancement in piety but for the extension of Christ's kingdom over the whole world. And I here resolve to pray especially for the increase of piety in our own church and congregation, and for the conversion of all the impenitent among us, and more particularly for my own family friends who may still be out of Christ. And I resolve to try, every time I come to the house of God, to induce some one to accompany me, who might otherwise stay away from hearing the word preached.

6. And, finally, I resolve to spend this season of Lent just as I would did I know it was the last Lent that I should ever be permitted to observe before summoned to appear at the tribunal of Christ.

These resolutions I adopt as my own, and I appeal to the Searcher of hearts to witness the sincerity of my purposes, and I look to him for strength to enable me to carry them fully out into action.

According to a custom that has prevailed in St. Andrew's church since it was first founded, a daily service was commenced on the day following Ash-Wednesday at five o'clock P. M., and continued through the whole season of Lent. From the very commencement on to the close this service was attended to overflowing. Agreeably to a notice that had been previously given, an Association was held in this church on the second week in Lent. Every thing seemed unpropitious. The weather was cold, rainy, and very inclement. It was impossible for those in delicate health to attend those services. And yet the Lord was present, and poured out his blessing upon us. The preaching was solemn, searching, and faithful. It was not lost on those who heard. Previous to this, many a weeping and thoughtful visitor had been to my study, with the inquiry “what must I do to be saved?” After the association, every day brought some new inquirer, asking the way to Zion. The week previous to confirmation was one full of interest. Those solemn interviews—those weeping faces—those earnest prayers—to which, the walls of the room where I am now sitting were witness, will not soon be forgotten.

On the day of confirmation I found that I was able to present thirty-six names to the bishop of persons giving evidence of decided conversion—who were ready after confirmation to become communicants of the church. There were several others of whom I was not so well satisfied, and I thought it better to have a second confirmation some two months after, provided it was practicable. To my plan the bishop cordially and kindly assented, and the second confirmation was appointed to take place on the 9th of April.

Our Lent meetings were kept up, and the attention of those who frequented them were often directed to the subject of self dedication to God. Passion-week arrived. This was a week that will be long remembered among us. No one present in our assemblies could doubt that the Holy Spirit was there. The deep solemnity—the breathless attention—the weeping eyes—all showed that the simple, unadorned truth of God's word was carrying home conviction to the heart.

After the season of Lent terminated, a series of lectures was given at 5 o'clock P. M., upon Christian profession, preparatory to confirmation. An hour was appointed each day for conversation with those who proposed themselves as candidates for this ordinance. It is deeply affecting to the feelings of a minister to know that under his labors a single soul, however humble or obscure the individual may be, has been brought to realize the importance of eternal things. But I know of nothing calculated to humble a minister so much and fill him with adoring wonder at the goodness of God, as when among those who present themselves to ask counsel about their eternal salvation, are those who have been long known in a congregation and in the community as men of influence, and wealth, and cultivated intellect, and high standing. To see such men bringing all that influence, and wealth, and intellect, prepared to lay it on the altar of Jesus—and asking for the privilege to sit at the feet of the Saviour—this is indeed an affecting sight; and yet we had the high privilege of presenting to the bishop on the evening of the confirmation several names of this sort. On the afternoon of the last Sabbath, adult baptism was administered to fourteen persons, eight of whom were men. In the evening, the list of candidates presented to the bishop included 44 names—making with these presented two months before eighty,\* almost all of whom have within the last few months come out from the midst of the world, with which they were before identified. It is believed that there are many, very many who have fully resolved to be on the Lord's side, that did not feel fully prepared to come forward at this confirmation, but who will ere long give up their names to Christ as his professed followers.

I desire in conclusion to offer a few brief reflections. 1. In this blessing that we have recorded, we read an evidence of the faithfulness of God—he is faithful to hear the prayers of his people—faithful to bless the labors of his ministers and that, often times, after they have gone to their rest. This field, in which we have seen the plants of the Lord starting up in such extended groups, is the field upon which the hand of the sainted Bedell for eleven years scattered the seed of life. Though that honored servant of the Lord beheld during his life much fruit of his labor, yet now “his works do follow him”—the

\* Only 76 were actually confirmed, four having been prevented from coming forward by sickness and other causes.

seed which he sowed in tears, has now sprung up, and we are bringing home the sheaves with joy.

2. From the statement which has been given, we see the admirable provision of our church in appointing the season of Lent for special religious services—making it the duty of her clergy to call the people more particularly then to repentance and humiliation before God, in view of what Christ did and suffered for our redemption. Where the design of the church is fully carried out, I believe there will be a rich blessing, an annual harvest of souls. The history of St. Andrew's church fully illustrates this; and also all other churches in our communion, where the same plan of daily service has been adopted, furnish the same evidence—as the article in your paper, a few weeks since, from the rector of the church of the Epiphany, clearly shows.

I have long been entirely convinced that all that is requisite to keep up a continued revival in the Episcopal Church, and to make her “a praise in all the earth,” is, for her ministers to preach the doctrines of her Articles—to illustrate in their lives the holiness her Homilies enjoin, and to carry out into active effort the designs of her liturgy. Oh when will her sons be true to the high trust committed to them! If we as a people could only come up to the spirit of our Prayer-book, what an important part might we take in evangelizing the world—in filling this dark, sin-desolated earth with the glory of God!

3. Another remark that I would make, is that from this account we see the great utility and advantage of confirmation—and of frequent confirmations. I think there is no one arrangement in our church that more eminently shows that it was founded in wisdom than this. It is not because men do not mean to attend to the work of their salvation, but because they are continually putting it off, that so many perish in their sins.

By the arrangement referred to, at stated seasons, once a year or oftener, the chief pastor—who is appointed to visit all the churches, and care for all the souls in his diocese—comes to a particular congregation, with the view of seeing who in that church are ready to give up their names to Christ as his people. He comes as the ambassador of the Lord—and he comes to ask them in the name of his divine Master, why they will not now come out boldly on his side. If they refuse to do so, he will be a witness against them at the judgment bar. An opportunity is at his visit offered for making a public profession of religion. The bishop comes for the very purpose of seeing who has not taken upon him the vows of the covenant, has now to decide either for or against Christ. The appeal is made to every such one, and every one must say yes, or no. Confirmation thus brings men to a point; and if all is made of this ordinance that can be by a faithful pastor, and none are admitted to receive it but such as give decided evidence of true piety, it will prove to every parish a blessing of a very high and exalted character.

I have already prolonged this article far beyond what I intended, and therefore hasten to subscribe myself, your affectionate friend and brother.

J. A. CLARK.

St. Andrew's vestry-room, April 12th, 1837.

From the Sunday School Journal.

### AN ADDRESS TO THOSE WHO HAVE THE CARE OF CHILDREN.

Those who teach others, must first learn to subdue their own passion. Education is the correcting of fallen nature; and he who hath not by God's grace, subdued his own, is not yet fit to correct others.

The principal part of education is, to insinuate into tender minds the love of God and virtue, and as we learn best from those we love most, the first step to be taken in education is, to make ourselves loved. Let all instruction then be given cheerfully, kindly, tenderly, mildly, lest by our defects we prejudice those we should instruct against what we teach them; show children in a lively and good-humoured manner that you advise them for their own sakes and not to satisfy your humour, which never will mend theirs; that you correct them with regret, and encourage them with pleasure. Do not suppose that they are always inattentive through design: some have slow parts, and all are giddy. Children are all clear-sighted enough to discern whether you or they are in fault: would you mend theirs, you must be patient; and perhaps discernment and tenderness are as much wanted in teachers, as docility and attention in scholars. All things are easy to those who know them; nothing so to those who do not. We were once scholars, and perhaps as dull and perverse as those we teach; but suppose you should suddenly gain your point by severity, and lose their hearts: in that case is not every thing lost? Will they not, like bent bows, return with greater violence to their former inclinations, when the restraint of a few months or years is over? But when the heart is convinced and the heart gained, the work is done for ever.

If children come to you from harsh parents, and you are gentle and good-natured to them, they will love you, and all you teach for your sake. If from tender parents and you are harsh they will hate you, and every thing you teach them. The more defects you show, the fewer can you correct; to be masters of others, we must be so of ourselves. Let them experience that a meek and quiet spirit is of great price; teach them all virtues by example; your wisdom must be from above, first pure, then gentle, easy to be entreated, full of mercy and good works, without partiality, without hypocrisy. Inculcate, that to be honourable, they must be useful; that no employment is mean that is of use; set before them our Lord's example, who washed his apostle's feet, and commanded us to do the same to each other.

Teach them that it is more honourable as well as more blessed, to give than to receive; and

that in order to this we must be frugal, even in the highest stations and fortunes. Ease, affluence, generosity, justice, and charity, are the lovely offspring of this humble virtue; as want, anxiety, injustice, avarice, and hardness of heart are the necessary consequences of careless prodigality. The mind of a prodigal resembles his mansion, where the vain glitter concludes in an habitation for beggars and owls; but the person who with order and skill conducts his affairs, like the sun blesses all within his influence, and himself is not impoverished thereby. Never show a fondness for beauty, finery, fortune, titles, or any vanity before them; teach them to be discreet: show an abhorrence to the least instance of insincerity. Children will be insincere, if not permitted to speak their minds freely. Let there be no punishment stated in the school for certain faults; let lies, malice, anger, envy, falsehood and ill nature never escape condign punishment, which never should be inflicted by passionate expressions or blows, and seldom by whippings, as these may be construed to proceed from passion, and none others can: for the former, they will blame you; for the latter, themselves. Children should be dealt with as we would be dealt by. We wish that our lives may be made agreeable, that our inclinations may be consulted as far, as it is consistent with our interests: deal thus by them. Trifles please or displease them; but it is no trifling matter whether you gain or lose their hearts.

Above all things, give them a taste for reading; and then, by laying good books in their way they educate themselves. Let their works and studies be for use; not for parade. Fear not to lose respect by familiarity, respect follows esteem and love, and not constraint. You can only cure their faults by knowing them; you can only know them by familiarity with them. Encourage them to confide in you. Be not startled at their faults, or they will not show them to you. We only open our hearts to those we love, and none but such can mend them. Permit the children entrusted to your care, to be as little as possible out of your sight or hearing, as they will hurt each other if they are; for children left to themselves, even in play, will catch each other's faults. All that has been recommended, is consistent with the most steady and regular conduct; for steady and regular you must be, or you do nothing. Make the children do as much as possible for themselves. Encourage them to keep their persons perfectly neat; use them to assist each other: be not severe for trifles; subdue in them by God's grace every instance of pride and vanity: let the proud child submit to the lowest employment in all things; teach them to speak low and slow: discourage pertness, which often is a fault in public education; fashion them to a graceful gesture, carriage, and gait; and make them polite: the foundation of good breeding is charity and humility; not to offend or assume, and a desire to please, is good breeding.

With these, an easy, natural, modest behaviour is more agreeable than what is called a pretty manner, for nothing affected can please. Play with them; forget the teacher and be their companion; at the school hours, your instructions will enough remind them that you are their master, and that is sufficient. Tire them not with reading; make them sometimes leave off when they have an inclination to proceed. Reflect how great will be your reward for the exact discharge of your duties. As you educate these children, they will educate theirs, and so on until time shall be no more; and if you turn many to righteousness, you will shine as the stars for ever, for so doing; and when the great Shepherd shall appear, you, with other shepherds, will receive a bright crown, which fadeth not away, reserved in heaven for your labour of love: therefore serve as to the Lord, and not to men; think not of your pensions and perquisites, so much, as that the most important, the most honourable of all employments, is committed to your care, the forming the minds of the next generation, to avoid (as far as in you lies) all the faults of this, by endeavouring that those under your care may become blessings to the world, in every station of life, and bright angels to all eternity.—*The Friend*.

### INCONSTANCY OF PROFFESSED CHRISTIANS.

“Set the watch of your lives by the Sun of righteousness.”

“I cannot but sadly reflect on the inconstancy of rotten professors, an applauded Christ shall have many hosannas, but a condemned Christ shall have many crucifixes; but a true believer can as well go with Christ to the tree where he is to be crucified, as he can go with Christ to the throne where he is to be glorified. Oh! how unanswerable are the lives of some professors to the light of professors? They know much, but do little; they know the good they are to do, but they do not the good they know; they speak of things above, but love and follow after things below. A man is not what he saith, but he is what he doth: to say what we do, and not to do what we say, is but to undo yourselves by doing; take heed that you do not take yourselves to hell with heavenly words. What is the great prejudice that the world has against professors, but this, that they who profess against pride more than others, are themselves as covetous as others; they often meet together to be better, but they are never the better for their often meeting together. Do but take away their profession, and you take away their religion, they have nothing of the shape but the skin, they are better in their outside than they are in their inside.

“O! if ungodliness be evil, why do ye so much profess it? And if godliness be good; why do ye so little practice it? Either take Christ into your lives, or cast Christ out of your lips; either obey his commands more, else call him Lord no more: either get oil in your lamps, or cast away your lamp; to be a professor of piety and a practiser of iniquity, is an abomination unto the Lord.

“O Christians, bring your light to the light; what darkness can obscure them, who have a

sun above them? Believers, when their candles are put out, can fetch light from the Sun of Righteousness; the nearer you are to such a Sun the clearer will be your light. You are never the better for your lights, if you are not made better by your light; he that sins against his light, will at last sin away his light.”—*Dyer*.

The two grand divisions of mankind,—  
In which shall my soul be found?

“There is no middle, no intermediate station provided for those who may be called neutrals in religion, who are indifferent and lukewarm, who are ‘neither hot nor cold,’ who do not reject the Gospel, but give themselves very little concern about it, who instead of working out their salvation with fear and trembling, leave that matter to take care of itself, and are at perfect ease as to the event. These men cannot certainly expect to inherit everlasting life. But they hope probably to be considered as harmless, inoffensive beings, and to be exempted from punishment at least, if not entitled to reward. But how vain this hope is, our Saviour's representation of the final judgment most clearly shows. They who are not set on the right must go to the left. They who are not rewarded, are assigned to punishment. There are indeed different mansions, both for the righteous and the wicked, there are different degrees of punishment for the one, and of reward for the other; yet still it does not appear that there is any middle or intermediate state between punishment and reward.”—*Bishop Porteus Lectures*.

### TIME.

Consider each day as a blank leaf which you are to fill up for eternity.—This is a sentiment which in substance we have seen several times expressed. ‘Tis full of meaning. A blank leaf upon which we are to write, rather upon which we are every day writing, characters, for eternity.—Life passes; childhood, youth, manhood, old age, press hard upon one another. Every hour will set down something that will enhance or diminish our happiness hereafter. Pause reader, and reflect! Thou art not writing characters upon the sand, but in the book of God. Thy whole life is but a book, a kind of day-book, which is constantly filling up; all which is here-in written is carefully transcribed into the book of God—and before assembled worlds, in the presence of angels and the justified, every thing is to be revealed. What is done in life,—all the words, thoughts, actions, are sketched in the book of remembrance, and no bad act can be blotted out but by the blood of Christ. Many have lived the summer of life, little heeding this filling up leaf after leaf with what they will dread to see unfolded in the appointed day. By these be thou warned; shun the rock against which others have dashed. To-day thou hast filled up another leaf. It is written and cannot be rewritten! What canst thou do? This only—Away to the Throne of Grace, and implore divine aid, that thou mayest fill out the remaining leaves of thy little volume with such characters as thou shalt delight to see written to thy name when the LAMB shall open the books for judgment.—*Morning Star*.

From the Western Christian Advocate.  
AFRICAN MISSIONARY.

On the western coast of Africa, the Rev. —, well known to the writer, frequently visited the governor of Sierra Leone, to whom he was always a welcome visitor. The governor, though very courteous, amiable and in the habit of doing many good things gladly, was a stranger to the “one thing needful”—to the influence and power of true religion—to good works, properly so called. The missionary often entertained the idea, “it is my duty to introduce religion, to deliver my own soul.”—But, alas, in that instance—a duty in a high place—he shrunk back—he was ensnared by the fear of man—a fellow worm, whose breath was in his nostrils. At length, the governor was afflicted and did not appear likely to recover. “Now then,” said the missionary, “it is high time for me to speak to him upon ‘the great concern,’ if I would speak to him at all.” “What is to be done, must be done quickly.” He accordingly waited upon the governor. “Sir,” said he, after a thoughtful pause, “it appears to me that you are not prepared for the eternal world!”—Upon which the governor, with great emotion, and an effort to rise, exclaimed, “Indeed, sir! and why did you not tell me so before?” As if he had said, why did you defer, informing me of my danger, till you saw me prostrated by sickness, and racked with pain? Is this the proper time for me to prepare for eternity? The missionary was dumb, conscience-stricken, agonized. What a lesson—what a warning! “Let us think on these things.” Let us “commend ourselves to every man's conscience in the sight of God.” A FRIEND.

From the Presbyterian.

### ADAM'S PRIVATE THOUGHTS.

I am in danger of losing two of the most precious things in the world, God's favour and my own soul, and yet at ease. It is the despatch of my temper that I am at ease.

I content myself with telling God that I want his graces, and yet can bear well enough to be without them.

In bodily ailment I look every way for help without delay, I have no such anxiety for my soul, though I feel the plague of it and know of an infallible physician.

I want one point of selfishness, which is to convert the word of God to my own use. All the reflections I make upon the pride, corruption, blindness and deadly fall of man, upon the necessity of the daily cross and death to the world I bestow freely on others: and am hindered by the deceitfulness of my own heart and the artifice of the devil, from turning the edge of them upon myself.

I want humility for what? To be admired, My pride will hardly let me believe this, though I fear it is the truth.

When I see others astonishingly blind to their own failings, I suppose it to be my own case, and should think that man my friend who helps to open my eyes.

I should be ready and willing to show my warmest gratitude to the person who can give me ease from pain or tell me of a cure for my body: O Jesus! what hast thou not done and suffered for my soul! how coldly do I think of it, how poorly do I requite it!

I have all my life long been considering what I would do in such and such circumstances and putting off the season of working to some imaginary period, without ever duly considering what I can do at present, or using the opportunities and abilities I have.

When I am well, I think I could die contentedly, when I am sick, I am impatient to be well again.

I perceive by some fatal symptoms, that higher qualifications for usefulness at present, would only fill me with pride, it is therefore better for me, that they should be withheld till I am disposed to receive them with proper humility and as the means of a blessed intercourse between God and my own soul.

I am perpetually looking out for some fitness in myself some procuring meritorious cause of God's acceptance of me, as if I could never be safe till I could challenge reward at his hands as a debt; and yet I believe this is pure opposition to the Gospel scheme, and the very infidelity which St. Paul, in particular levels at his reasonings against, the more dangerous as being the more specious, and at all times the religion of the more sober and rational part of mankind.

There can be no repenting, asking forgiveness, or desiring a change upon a general confused apprehension of our unworthiness. We can only come to Christ with a catalogue of our sins in our hands, and if the Holy Spirit does not assist in drawing it up we shall omit a hundred times more than we set down.

We are apt to acquiesce in the bare act of prayer, and can be well enough content all our lives to go without the spiritual good things we pray for. The case is plain we do not desire them.

Could I bear to be the author of a treatise which should be the means of enlightening and converting thousands, and be without the credit of it, or see it all given to another?

It is cause enough for humility to know that we are not humble.

I see in other sinners what I am; in Jesus what I should be.

I see the devil's hook, and yet cannot help nibbling at his bait.

I can say truly I have great need of Christ; Thank God, I can say boldly, I have a great Christ for my need.

Much forgiven, and little love; How is it?

#### ROMAN CATHOLIC MISSIONS.

The account below is taken from one of the lectures of Dr. Wiseman, an eminent Roman Catholic professor, as quoted in the Catholic Herald.

In the first place, then, there is a board or congregation at Rome consisting of the first dignitaries of the church, which devotes itself expressly to the superintendence of Catholic missions, and is well known by the name of the congregation of the Propaganda. It has a large establishment for the conduct of its affairs with a college, in which are generally about 100 individuals from almost every nation under the sun. It has another college for Chinese at Naples, and has dependent upon it other establishments belonging to religious orders, whence the principal number of its missionaries is drawn. The number yearly sent out must be limited, and I am sure does not exceed four or six a year. However the Propaganda receives into its service, persons willing to become missionaries in foreign parts; whether seculars, or members of religious congregations. But, still, even with this addition, (and I speak from personal knowledge,) the number of missionaries sent forth does not amount to ten in the year.

In France there is an association of private individuals for the purpose of contributing to the support of foreign missions; and at Paris, there is a college exclusively for the preparation of persons who feel called to this holy work.—The society to which I have alluded is divided into two districts; the one communicating with a council at Lyons, the other with one established at Paris. By a simple and beautiful system subscriptions are received from every part with very little expense, most of them being but of a sous a week, collected by unpaid agents, who have each a hundred subscribers under their care. I understand too, that the great merit of this work is due to a lady, who, crippled and confined to her chamber, has dedicated herself to the organization of this association. The sum raised in France, and its colonies, during 1834, amounted only to 404,727 francs, or about £16,189; less by £1,000 than the poorest of the many English missionary societies raised several years ago. This association was first established at Lyons in 1822. It requires no public meetings—no itinerant preaching—to nourish it, and keep it alive; the Catholic principle of unity and subordination supplies sufficient instruments for the quiet and noiseless co-operation of charitable spirits.

The congregation of Propaganda is often considered wealthy to an enormous degree, and reports are often spread of its contributing large sums towards the support of the Catholic religion in all parts of the world. But it is poor, if compared to the vast sums collected by any one of the societies in England. I will venture to say, that, although three illustrious cardinals have, within these few years, bequeathed to it all their property, its annual income does not reach £30,000. And out of this sum it must be remembered, that the expense of educating more than a hundred individuals has to be defrayed.

The lecturer adds the following note, I say nothing of the Leopoldine Institute at Vienna, the annual contributions of which, I am happy to see, have gone on gradually increasing because the object of its charitable assistance is not so much the conversion of pagans, as the succor of the poor dioceses of North America.—*N. Y. Observer.*

#### THE BEAUTY OF PRAYER.

"Oh, the easy and happy recourse; that the poor soul hath to the high throne of heaven!—We stay not for the holding out of a golden

sceptre to crave our admission, before which our presence would be presumption and death. No hour is unseasonable, no person too base, no words too homely, no fact too hard, no importunity too great. We speak familiarly; we are heard, answered, comforted. Another while, God interchangeably speaks unto us, by the secret voice of his Spirit, or by the audible sound of his word; we hear, adore, answer him; by both which the mind so communicates itself to God, and hath God so plentifully communicated unto it, that hereby it grows to such a habit of heavenliness, as that now it wants nothing, but dissolution, of full glory."—*Joseph Hall.*

Four things a christian should especially labour after, viz. to be humble and thankful, watchful and cheerful.

### THE OBSERVER.

GAMBIER, WEDNESDAY, MAY 3, 1837.

#### REV. J. A. CLARKE'S LETTER.

We ask attention to the account given in Mr. Clarke's letter to the editor of the Episcopal Recorder, of the state of religion in St. Andrew's Church, Philadelphia; and the rather, because such accounts are not as common amongst us as might be desired. That facts, the state of things in our Churches, would not very often justify such narratives, we are unwilling for a moment to admit.—We trust and believe that "the power of God" is often manifested in our congregations, but it is not thought proper to divulge it to the world. We record and publish far and wide the organizing of congregations, the erection of Church edifices, the conversion of ministers and laymen to our distinctive doctrines, discipline and forms; and yet by a strange inconsistency, we say little of the gathering in of souls to Christ and of the building up of that spiritual edifice composed of living stones. On the contrary, we are here extremely reserved. Suppose a congregation to have long continued sustaining the frame-work of religion, but destitute of the spirit of religion as an individual thing and a transforming principle. Such a supposition is not absurd. It is possible; and if all history is not a lie, too often has it been witnessed. Now suppose such a congregation to be waked from their spiritual slumber, no matter by what occasions and instrumental causes, so that many of those in it who before were ready to think themselves quite good enough, and to regard those who may have gone one hair's breadth beyond themselves in seeking the salvation of their souls, as righteous overmuch, should cast all their own righteousness aside as filthy rags, and seek, as for the first time, the righteousness which is of God by faith, earnestly enquiring of their Pastor and Christian friends, what they must do to be saved, and giving all diligence to the full assurance of hope; are we to pass over a change like this in total silence, nor utter one note of thankfulness to Him, who whether it be Paul that plants, or Apollos that waters, in every instance gives the increase? For our part, we regard a case like this, an occasion of rejoicing far greater than the addition of one to the number of our congregations. We believe that the prosperity of a Church, that is to say, its success in the accomplishing of its proper object, the glory of God in the salvation of men, depends much more upon its spirituality than its numbers. It ought never to be forgotten that all Europe was Christian and very zealous too for Christianity in one sense, at the very time when the spirit of Christ was at the lowest ebb in the world.

Such narratives as the one we here refer to, consisting of facts, and drawn up with prudence, are sanctioned by the Scriptures, and lead to the happiest results. They help to break up the delusion, to which there is every where a powerful tendency, that religion is a matter of course, a natural rather than a spiritual thing: by sending the minds of the people back to the times when, under the outpouring of the spirit, multitudes were added to the Lord in one day. They encourage the hearts of pious ministers, who are ready, through the power of circumstances and the weakness of faith, to fancy that their labour is in vain in the Lord, and so to yield to despondency, by reminding them with whom is the residue of the spirit; and that in due time God will send the early and latter rain to bless their labours with an increase. They stir up, too, the hearts of both ministers and people to pray more earnestly, and with a more direct and simple faith, to the God of all grace in behalf of those who are yet "without God in the world." And aside from all this, how delightful is it to the Christian to hear what God is doing for others! Has God made him to differ? Then, it is hardly possible that he should not rejoice exceedingly to hear that others have been made partakers of the benefit. Has he tasted and seen how gracious the Lord is? Then, he is sensible that God has done for him more than language can express, and with this conviction there is no niggardiness of feeling connected: on the contrary, as he is told that in his Father's house there are many mansions, nothing on earth affords him greater pleasure than to know that his fellow sinners, having at length come to their right mind, are seeking a habitation there—and to use prophetic language, flocking and "fleeing as doves to their windows." Hence it is that such narratives as that of Mr. Clarke's given on another page, so gladden the hearts of the pious.

CHANGES IN EPISCOPAL COLLEGES.—We learn with great regret that Bristol College, at Bristol (Penn.) is closed in consequence of heavy pecuniary

embarrassments. The Rev. Silas Totten, late Prof. of Mathematics and Nat. Philosophy in Washington College, Hartford (Ct.) has been chosen President of that Institution and has accepted the appointment. Rev. Dr. Jarvis has resigned the Professorship of Oriental Literature, Mr. Wm. M. Holland has resigned the Professorship of Ancient Languages, and Professor Good, of Bristol College, has been appointed to take his place. A considerable number of the Students attached to Bristol College, have removed to Washington College, Hartford.

CHURCH PERIODICALS.—A highly respected correspondent of another Diocese, in a letter containing the names of several new subscribers to the Observer, makes the following pertinent remarks on the Religious Periodicals of our Church, to which we invite the attention of our readers.

Christians generally do not appear to appreciate the value of our Religious Periodicals. They will subscribe liberally to support the Missionary and send Tracts on errands of Mercy to the uttermost parts of the Globe, but when called upon to subscribe for a religious newspaper, they are ready with some excuse. And why is it so? For the simple reason that the one is looked upon as a duty while the other is considered a gratuitous act of benevolence.

For my own part, of so much importance do I consider the wider circulation of the Religious Papers connected with our Church that I hardly know how one or two thousand dollars could be better expended than for such a purpose. It is astonishing that some one in these society-forming days has not formed an association for this object. It would truly be desirable could every organized church throughout the United States be furnished with three or four copies of our different Periodicals gratis. Were it nothing but for the Missionary intelligence they contain, it would be enough to recommend them a wider circulation. What Christian does not feel (while reading the account of the progress of his religion among the heathen,) an increased desire to assist in carrying forward this great work? Oh! that every member of our communion would look upon this subject in the light of duty and act with a full view of the obligation resting upon them.

THE NEW YORK REVIEW.—The first number of this periodical, the prospectus of which was inserted in our paper not long since, has just reached us.

We have not yet had time to peruse a single article of the work, and can only in our present number acquaint our readers with the subjects discussed in it. These are as follows:—*Character of Mr. Jefferson—Utilitarianism—Cox's Life of Fletcher of Madeley—Crabbe's Affiliation of Languages—Chalmers's Natural Theology—Study of Works of Genius—Pastoral Visiting—Mrs. Hemans—Discoveries in Light and Vision—Combe's Moral Philosophy—Religious opinions of Washington—Analytical and Critical Notices.*

NEW PARISH.—A Protestant Episcopal parish has been organized at Elyria, Lorain county in this state by the labors of Rev. Anson Clark, and styled St. Andrew's Church.

#### ECCLIESIASTICAL CALENDAR FOR MAY, 1837.

1. { St. Philips and St. James,
2. { Rogation Days.
4. Ascension Day.
7. Sunday after Ascension.
14. Whit Sunday.
17. Ember Day.
19. { Ember Days.
20. {
21. Trinity Sunday.
28. 1st Sunday after Trinity.

For the Gambier Observer.

#### ON THE CULTIVATION OF A DEVOTIONAL SPIRIT.

"Devotion," says the excellent Bp. Hall, "is the life of religion, the very soul of piety, the highest employment of grace; and no other than the prepossession of heaven by the saints of God here upon earth: every improvement whereof is of more advantage and value to the christian soul, than all the profit and contentments which this world can afford it."

The chief reason of christians complaining of a doubtful, and unsatisfactory feeling in their lives is, their neglect to cultivate a closeness and intimacy with heavenly things by prayer. It has been remarked that he who has a love for devotion, possesses the secret of a holy life. The experience of every christian teaches him that the times of his real devotional habits, were to him those of his purest joys. And the great secret of his not making that advancement in the divine life which he desires, is, his departure from that state, for "prayer is the christian's vital breath;" as necessary for the maintenance of the life of God in the soul, as the natural element we breathe, is, for the support of the animal life; it is the christian's "native air."

The Spirit of prayer must be cultivated, it must be sought; and we must do it by making our lives conformable to our prayers, bringing to each prayer a mind thoroughly prepared. For we greatly err if we suppose that the position of prayer is the signal for the cessation of all attacks from the powers of darkness. These powers can only be mastered by a constant watching, and if we have given ourselves up to them during the day, we must not expect to be entirely free from their intrusion at night, when from a feeling of duty we bow ourselves to prayer, for it is then that the child of God may expect from satan the most fierce assaults. We need to have the truth deeply implanted on our minds, that the Christian life is a warfare, closing only with the final triumph of the last enemy.

For the cultivation of a devotional spirit, we need to be specially careful to find out and avoid all which may be in any degree inimical to it, and diligently to pursue after all that may be favourable.

The Christian and especially the young Christian should be careful of the society he enters. No

that we are to become anchorites, for that would be plainly to subvert the design of the Saviour's prayer, who asked, "not that his people should be taken from the world, but that they should be preserved from the evil." The course, however of every Christian is single; he has to make but one inquiry and upon that to settle the question,—Does society in any measure unfit me for communion with God? We mean not that such a question should be put while we are in the full enjoyment of all the "delicate delights of ripe society," which so excite and delight the mind, as to lay it open to a thousand suggestions from our adversary; causing a rapid train of reasoning to pass through the mind, which would not have the least force were we alone with God. But let the enquiry be made when alone, in the light, if we may so speak, of eternity. If the effect of any society is found to be unfavorable to a devotional spirit, let the Christian be satisfied, uninfluenced by the alleged effect upon others; for what does it concern me, if the whole world can conscientiously pursue any course which I cannot. The fact, that I stand or fall by myself, is surely solemn enough, to make every one anxiously alive to ascertain and abandon any thing that may in the least possible degree tend to draw him from that path which he knows and feels to be right. Christianity is a principle of self-denial, and this must be applied to every thing which may be at variance to our communion with God.—This, this is the great object for which the Christian is constantly striving, and heaven is but a perpetuity of that state; thus should we so endeavor to see every thing in God, and God in every thing, as to make heaven rather a change of place than a change of company.

A great obstacle to devotional habits, is an indulgence in light and trifling conversation. This would appear too obvious to need any comment.—And yet, plain as it may be in fact, how grievously is the subject disregarded by Christians! That person who is not prepared to give his quota of light conversation in many societies, and those too called by the name of Christ, is far from being an acceptable companion. This appears to be the great besetting evil among a large class of the Christian Church, the great means which Satan most successfully uses for the pollution of the temples of the Holy Ghost. "How many are there," says Adam Clarke, "who count words for nothing, and yet eternally often depends on them. Lord put a watch upon the door of my lips, is a prayer proper for all men." "Out of the abundance of the heart the mouth speaketh!" In what frame of mind then is that man for prayer, who has passed a large portion of his time in giving utterance to light and frothy conversation? The effects of this must be felt when we draw nigh unto God.

There is a class of reading which, indulged in, most certainly unfits the Christian for that train of holy thought which is so necessary for his devotional habits. The class of reading to which we refer, too frequently fills the mind with those thoughts which give a distaste for the sober realities of life, and makes the painful discovery of a corrupt heart so unwelcome, as to cause it to be veiled as closely as possible from sight. We wish the Christian would ask himself before sitting down to the perusal of such works, has my Bible been sufficiently read? Is there no work of charity that I can do? Is my soul in a healthy state, and if called to die am I fully assured of my safety for eternity? It must not be told us that these are mere cant phrases and would go to remove nearly all the innocent pleasures of life. That matters not. Are we immortal creatures? Then we affirm it, that we are unjust to ourselves and disobedient to God, if we give not to such questions their due influence. No pleasure can be innocent that unfits us for communion with our heavenly Parent.

If we wish to have fellowship with the Father, we must not think that all is over after the utterance of it, may be, a most fervent prayer, nor judge ourselves by the warmth and ease with which we have expressed ourselves at the throne of grace. From neglecting to think of this, it is, that so much sorrow is given to Christians upon their review of each day. How can we expect to conquer those things which war against our spiritual progress, if after we have risen from our devotion, we heedlessly rush into that which we are assured from painful experience, must result in a positive injury to our souls? What a strange inconsistency is there between the prayers and actions of many Christians! The actions of every day should bear witness that we have been with Jesus.

To promote devotional feelings we must avail ourselves of all those impressions and suggestions which have a tendency to reveal ourselves or to fasten our attention upon eternal things. All persons who are in the least observant of themselves, are conscious of having at times, such vivid impressions, as to make every thing in religion appear in a new and more beautiful aspect. Of these we should be most careful to avail ourselves; we should strive to keep them and make them a very part of our spiritual nature: for, to quote the words of the Bishop of Calcutta, "impressions are God's visits to the soul," and therefore not to be lightly esteemed. We need them:

"'Tis a thing impossible to frame Conceptions equal to the soul's desires, And the most difficult of tasks to keep Heights which the soul is competent to gain, Man is of dust: ethereal hopes are his, Which when they should sustain themselves aloft, Want due consistence, like a pillar of smoke, That with majestic energy from earth Rises: but having reached the thinner air, Melts, and dissolves, and is no longer seen."

Reader, under whatever circumstances you have been induced to read this article, the writer would remind you that his object is strictly practical, and he would therefore beg you to take up and extend any hints that you may feel to be appropriate to your case. With all the magnificence of eternity before you, contend manfully against the leagued forces that strive to keep you from the enjoyment of communion with God. Let the fluctuating things of time dwindle into their own littleness, but let the affairs of eternity rise in all their glorious unfading splendour. "Where your treasure is, there will your heart be also." All that is tender, or pure, or upright in your conscience, must depend upon your cultivation of a devotional spirit.

VIGIL.

For the Gambier Observer.

#### ON THE CLAIMS OF THE PROTESTANT EPISCOPAL CHURCH.—NO. III.

An allusion was made in my last to the discovery of the Syrian Church in India by the late Dr. Buchanan. It may not be considered out of place to take a brief notice of this Church from the pen of an advocate for the claims of Episcopacy who has

gone before us in the task of asserting and defending those claims. This done, we shall proceed to the refutation of two glaring and unfounded assertions of "ecclesias." What unprejudiced mind, "says this writer" can resist conviction in favor of Episcopacy and the succession of Bishops, after reading the account given by Dr. Buchanan, of the condition in which he found the Syrian Church, and its history. He informs us that the history of the Syrian Church, is traced back to the Church of Antioch when the disciples were first called Christians.

That they never had the least intercourse with Rome, and never heard of such a person as a Pope till the sixteenth century; and that they had never heard of, and knew not what was meant by a presbyterian Church, or ministry, till Buchanan himself informed them A. D. 1806. The Syrian bishop, with whom he was conversing, expressed his astonishment at hearing of a Christian church not having three orders in her ministry. "When the clergy of this Church in the sixteenth century were summoned before the inquisition at Goa they were accused, says Dr. Buchanan, of the following practices and opinions. 'That they had married wives; that they owned but two sacraments, Baptism and the Lord's Supper; that they neither invoked saints nor worshipped images, nor believed in purgatory, and that they had no other orders or names of dignity in the Church than Bishop, Priest and Deacon.' The remark of the Bishop of the Syrian Church on being made acquainted with the fact that Churches existed in Europe without a Bishop at their head is well known 'There must be something imperfect then.' Here then, says the writer quoted above 'is an instance of a Christian church having preserved the government and worship of the ancient church, in its primitive purity, having a Liturgy and three distinct orders of ministers, having descended from the Church of Antioch, in which Evodius was consecrated the first bishop by the apostles according to Eusebius: who gives his name and the names of his successors, all the way down to the fourth century in his ecclesiastical history; together with the history and records of the Syrian Church, prove a succession of Bishops from the apostles to the present day, in that church which had never heard of the pope, till the sixteenth, nor of presbyters exercising the power of ordination till the nineteenth century; nor of any other form of Church government but their own, which was Episcopal.'

Your next position is "Allowing that, so far as the simple act of consecration is concerned, that there has been no interruption in the Episcopal office, and that the Church of England has received its authority in this respect through a direct line, I shall undertake to prove that it has departed, at least from the original Church of Christ as formed by him and by his apostles."

And what is the first proof that you give us of the solidity of your position? From what source is the direful blow to come which is to lay our honor in the dust, and scatter our pretensions to the wind? We almost tremble at the consequences of your threatened disclosure, but we must have fortitude before the bolt descends, and resignation when it strips us of our glory and our boast.

1. "In the first place, the Apostles and all the primitive evangelists and preachers (are there no more to add to the list?) were chosen by Jesus Christ himself and approved of by their brethren and the whole Church. In this particular the Church of England has departed from Apostolic age; for the Bishops of the Church of England are appointed by a layman THE KING—and what is more astonishing still, this layman himself is by that very church consecrated its HEAD." We certainly expected something more than this after such a pompous parade of words. We are almost compelled to exclaim

"Mons in labore, nascitur ridiculus mus."

And when Sir, the primitive evangelists and preachers were chosen by Jesus Christ himself, from whom did they derive their ordination but from him? But we hardly know what to make of this sweeping period. Was St. Paul chosen by Jesus Christ in the same sense and in a manner similar to those in which the Apostle Peter was chosen? from whom did St. Paul derive his authority to minister in the Church. Was he not called to the apostolic office in an extraordinary manner?—And does he not say that he received his call by immediate and express revelation from heaven?—"But I certify you, brethren, that the Gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ," Gal. ii. 12.—Again he tells us in the same chapter "When it pleased God to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood, neither went I up to Jerusalem to them which were Apostles before me, but went into Arabia, and returned again unto Damascus. Then after three years I returned to Jerusalem to see Peter, and abode with him fifteen days." "His departure into Arabia" says the judicious Locke in his commentary upon this passage, "presently upon his conversion, before he had consulted with any body, is made use of to show that the Gospel which he had received by immediate revelation from Jesus Christ was complete, and sufficiently instructed and enable him to be a preacher and an Apostle to the Gentiles, without borrowing anything from any man, in order thereto: no, not from any of the Apostles, no one of whom he saw until three years after." Now Sir, I shall undertake to prove in my turn that this assertion of yours respecting a layman the KING, in the way in which you have made it, is calculated to make an impression foreign from the truth. You say that the Bishops of the Church of England are appointed by a layman, THE KING. What sense do you mean to apply to the word "appointed." Do you not intend that your readers shall understand that when the Bishops are appointed by a layman, THE KING, that they are then competent to exercise their spiritual functions in the office of the Episcopate by virtue of that appointment? If you intend this you are deceiving them because you are not making them acquainted with all the facts in the case. We want the truth, the whole truth, and nothing but the truth; and the truth we will have without the least particle of concealment. Now if you mean by the word "appointed" that the Bishops of the Church of England are nominated by this layman, THE KING, then you are right, and we do not see what it has to do with your position or what difference it would make if they were appointed by General Jackson or the King of France. This nomination you must well know, confers no spiritual powers, gives them no right to execute the duties of the Episcopal office. And because the Bishops of the Church of England are nominated

by a layman THE KING, what follows? What is the direful consequence? Why according to your logic the Church of England which admits of this practice therefore ceases to be an original Church of Christ; but Sir, we want a plain answer to a plain question. Does this layman, THE KING ever presume to ordain, or consecrate a Bishop to his spiritual office? Can you furnish me with any one single instance in which a person nominated to the office of a Bishop by this layman, THE KING, was ever allowed to take possession of his Diocese or perform any Episcopal duties by virtue of that nomination? Do you not know that before the person nominated to the office of a Bishop can exercise the rights and privileges of the Episcopate he must be not only nominated, but must also be elected by the Dean and Chapter of the Diocese and then he must receive consecration from the presiding Bishop, two other bishops being present and assisting. More of this in the next.

## PRO ECCLESIA.

For the Gambier Observer.

## WORTHINGTON FEMALE SEMINARY.

The examination of the pupils of this Institution at the close of the Winter Term, took place on the 13th, 14th, and 15th insts. The undersigned among many others attended the examination, and were highly gratified to observe the good order and simplicity of arrangement that prevailed—and the promptitude and accuracy that the young ladies evinced in their answers and recitations in the elementary branches—also, in Natural Philosophy, History, Chemistry, Astronomy, Algebra, Natural Theology, etc. The compositions were fine specimens of improvement, and the tone of feeling manifested in the same, such as is calculated to promote lasting excellence and moral worth. The pupils manifested an affection for their instructors, and an interest in their studies in a great degree consequent thereupon—which constitutes at once the beauty of the School and the sure guarantee of proficiency in the pupils.—Morals and manners, are duly attended to, and the result of the examination clearly manifests the competency, diligence and general qualifications of the principal,—that the pupils have made desirable proficiency in their studies, and that the Institution is richly deserving of the patronage of a generous and enlightened public.

The building is convenient and neat, the location rural and pleasant. The village of Worthington is elevated and healthy, and the character of its community moral, strict and reasonably refined. The summer term will commence on Monday, the 1st day of May next.

Board can be obtained in the family of Mr. Wm. Bishop, where the pupils will be under the more immediate care of the principal—also in other respectable private families if preferred.

R. W. COWLES, Esq.  
REV. ERASTUS BURR.  
S. W. WASHBURN.  
WM. BISHOP.  
DR. K. RAY.  
B. COMSTOCK.  
J. W. LADD, Esq.

For the Gambier Observer.

## EXCERPTS.—NO. I.

The New Testament contains the words of eternal life, it has God for its author: salvation for its end, and truth without any mixture of error for its matter.—LOCKE.

Bene orase est bene studuisse.—LUTHER.

Whatever is required to the salvation of mankind is fully contained in the Word of God; he that is ignorant may there learn and have knowledge: he that is an hard hearted and an obstinate sinner, shall there find everlasting torments, prepared of God in justice to make him afraid and soften him: he that is oppressed with misery in this world, shall there find relief in the promises of everlasting life, to his great consolation and comfort, he that is wounded by the devil unto death shall there find medicine whereby he may be restored again to health. If it shall require to teach any truth, to reprove false doctrine, to rebuke any vice, to commend any virtue, to give good counsel, to comfort, or to exhort, or to do any other thing requisite for our salvation, all those things he may learn plentifully of the Scriptures.

ST. CHRYSOSTOM.

In reading God's word, he not always most profit that is most ready in turning off the book, or of saying it out of the book; but he that is most turned into it; that is most inspired with the Holy Ghost; most in his life and heart altered and changed into that which he readeth: he that is daily less and less proud, less watchful, less covetous, and less desirous of worldly and vain pleasures; he that daily forsaking his old vicious life, increaseth in virtue more and more.

## HOMILY ON READING THE SCRIPTURES.

What excuse shall we therefore make, at the last day, before Christ, that delight to read or hear men's fantasies and inventions, more than his most holy Gospel, and will find no time to do that which chiefly above all other things we should do; and will rather read other things, than that for which we ought rather to leave off reading all other things.

IDID.

The knowledge of Holy Scripture is a great, large, and high place: but the door is very low, so that the high and arrogant man cannot run in; but he must stoop low, and humble himself, that shall enter into it.

ST. AUGUSTINE.

If we read once, twice, thrice, and understand not, let us not cease so; but still continue, reading, praying, asking of others: and so, by still persevering, at the last, the door shall be opened.

IB.

Seriousness is the best wisdom; temperance the best physic; and a good conscience the best estate.

SIR JOHN MASON.

GROTIUS.

Be serious. It is great to understand the laws of the land, then how much greater to understand those of heaven.

SIR CHRISTOPHER HATTON.

MARY, QUEEN OF SCOTS' DYING HYMN.

O Domine Deus, speravi in te;

O cara mi Jesu, nunc libera me;

In dura catena,

In misera penna,

Languendo, gemendo, et genuflectendo,

Adoro,

Imploro,

Ut liberer me.

—S.

## MARRIED.

On Thursday, April 13, by the Rt. Rev. Bishop Moore the Rev. CLEMENT H. BUTLER, of Syracuse, N. Y. to Miss FRANCES L. HART, daughter of the Rev. Wm. H. Hart, of Richmond.

On the 4th inst., at the Protestant Episcopal Church in Chertown, Md., by the Rev. C. F. Jones, the Rev. JOHN PAYNE, of King George county, Va., to Miss ANNA MATILDA BARROLL, of Chertown. The ceremony brought together an unusual number of spectators, who witnessed it with peculiar interest, as well from the great regard which they universally entertained for Miss B. as from the circumstance of Mr. Payne being the missionary appointed by the Episcopal Church to Cape Palmas, in Africa, whither he purposes soon to proceed with his lady.—*Balt. Patriot.*

In New York, on the thirteenth ult., at St. Luke's Church, by the Rev. John M. Forbes, Rev. JAMES D. NICHOLSON, of Maryland, to FRANCES HENRIETTA, daughter of W. W. Dougherty, Esq.

## OBITUARY.

Died, the last of March, 1837 at Batavia Geauga co. Ohio, Mrs. S. consort of Mr. Isaac Gilson, of that place.

The deceased was a member of the Protestant Episcopal Church, not in name only, but according to the truth and requisitions of the gospel of Christ. In the various relations of wife, mother and neighbor, she ever preserved a consistent course, endeavoring to keep the "unity of the spirit in the bond of peace and in righteousness of life," having many years since "set out to win the prize" she continued faithful to the end.

Having endured with resignation the afflictions of her Heavenly Father, she gradually sunk to rest in Jesus, leaving behind to her afflicted household and friends her dying testimony to the truth of the Gospel. May her bereaved husband and children preserve this as a rich legacy, a pearl of great price.

No more confined to gloomy scenes of night,

No more a tenant pent in mortal clay

Now should we rather hail her glorious flight

And trace her journey to the realms of day.

J. L. B.

Died, of consumption, at Lancaster, Penn., in his native place on the night following Easter Sunday, in the twenty-fourth year of his age, Rev. J. S. BRENNAN.

## RELIGIOUS INTELLIGENCE.

TO ALL WHOM IT MAY CONCERN.

Constitution of the General Protestant Episcopal Sunday School Union.

Article VII. All Sunday schools and Sunday school societies in union with this society, shall make to the Secretary, by the first day of June, in each year, or such other day as the Executive Committee may appoint, an Annual Report of the state of their schools or societies, the names of their officers, &c. The Executive Committee shall prepare therefrom an annual report to be submitted to the Board of Managers, which when agreed to by the Board shall be published and circulated as they may direct.

\* The Secretary requests as a special favor, that the "Reports" may be transmitted to him as early as Monday, May 22, 1837.

F. H. CUMING, Secretary.

General Protestant Episcopal Sunday School Union.

28 Ann-street, New York.

Insertion of the above in the other periodicals of the Church, is respectfully solicited.—S. S. Visiter.

MILWAUKIE, WISCONSIN TERRITORY.—The town of Milwaukee, on the western shore of Lake Michigan, has sprung into existence, and grown up into importance almost in a single season. Several leading gentlemen of the place, have, from the first, manifested a strong desire to have the services of a clergyman, and to have the Church early established among them. Hitherto they have appealed in vain. In two instances hopes, excited of supplying the station have failed. The clergyman nearest to the place, is the Rev. Mr. Hallam, of Chicago. In a letter, recently received, Mr. Hallam writes thus to the Domestic Committee:—

"The zeal of our friends at Milwaukee, is truly uncommon. They have subscribed for the support of a clergyman, one thousand dollars, and have secured a room forty feet square. A gentleman now at the east is authorized to purchase an organ. The importance of the station, and the laudable efforts of the people, ought soon to secure the services of a Missionary." Such efforts are truly deserving of all commendation. Shall they not meet a response? Is there no clergyman, who will communicate to the Domestic Committee his willingness to go thither and gather the scattered sheep, and break to them the bread of life?"

We have seen the gentleman to whom Mr. Hallam alludes; and he assures us that a clergyman, who should be acceptable, need have no fears about his support, and will have a most ample field of usefulness laid open to him.—There are already two thousand inhabitants in that place, two years ago, the home of a single trader!—*Spirit of Missions.*

GOOD FRIDAY.—This day, which in Connecticut is now usually selected as the day of the annual fast by the Governor of the State, was very seriously, solemnly, and religiously observed by all denominations. We did not see a shop or store open on our way to Church, which lies through the most busy part of the city.—*Chronicle of the Church.*

REGARD FOR THE CHURCH.—It affords us much gratification to see the growing regard for the institutions of the Episcopal Church, even among its most staunch opposers. As an evidence of this, we have been permitted to see the other denominations so far conforming to the customs of the Episcopal Church, as to have service through the whole of Passion Week.—*Id.*

CHRIST CHURCH, PHILADELPHIA.—We have learned with sincere pleasure, that the Rev. Benjamin Dorr the present Domestic Agent and Secretary of the Board of Missions has received and accepted a call to the rectorship of Christ Church, Philadelphia. This Church, independently of its position as one of the most important in Philadelphia, possesses an interest for the Church at large, from having been for so many years the parish of the venerable Bishop White. It is no small honor to be the successor of such a man, and it is gratifying to know that the choice of the vestry has fallen on a clergyman well worthy of the honor, and of the respect and confidence of the people among whom he is to minister. Mr. Dorr's known pastoral experience and abilities, his excellent "Family Manual," and his recent laborious services in the station which he at present fills, have secured for him a reputation which, we trust, will be the basis of a continued and increasing usefulness.—*Churchman.*

SPLENDID LIBERALITY.—We are informed, that Abner Jones, Esq. of this city, has made a donation to the New-York Theological Seminary of Twenty-five Thousand Dollars! for the purpose of endowing a professorship of sacred music; and for other purposes highly important to the great cause of ministerial education.—*N. Y. Obs.*

We learn from a New-York paper that a Christian Protestant Church is in progress of erection at Mussooui, on one of the Himalaya mountains.

CAPE PALMAS.—The U. S. Ship Potomac, recently arrived at Norfolk, was at the Cape, the 16th and 17th of December. The Niobe, which carried out the Rev. Dr. Savage, had not reached Africa but was daily expected.—The Potomac brought no letters from the Mission at Cape Palmas, but the most favorable accounts are given of the colony generally.

PERDIA.—The Rev. H. Southgate, writes from Constantinople, 19th Dec., "The plague is now rapidly diminishing, and my health, which has been considerably impaired during its prevalence, is now quite restored."—*Spirit of Missions.*

PROTESTANTISM IN PORTUGAL.—A few weeks since we published the letter of the Rev. Mr. Rule, communicating the gratifying intelligence that Spain is open to the labors of Protestant missionaries; and we now have the pleasure of adding, on the authority of an official statement of the directors of the European Missionary Society, in one of our London Magazines for March, that a Protestant Missionary is laboring without interruption, and with very encouraging success, in Portugal! "About four months ago," say the directors, "Dr. Vincent Gomez, once a dignitary of the Spanish Church, but now conformed to the Church of England, was sent to Lisbon under the auspices, and at the expense of the European Missionary Society. His whole time and energy are devoted to missionary labors—to preaching in public—conversing with and instructing natives of various ranks in private, and the distribution of Bibles and religious publications. During that short period his success has been most encouraging; he has experienced the utmost willingness to listen to the truths of the gospel; a congregation, now amounting to about 200 persons, assembles on every Sunday for the worship of God, and an inquiring, devotional spirit is manifested by those who attend the services of this infant church. No material obstruction has hitherto arisen from the authorities, or from the priesthood, since the present government is pledged to a wide extension of civil liberty, and professes not to interfere with the religious opinions of the people."

One letter received at the Society's office says—"The word preached has been undoubtedly blessed to two individuals, who have given most positive proofs, not only of their change of thought on matters of religion, but of a change of heart also."

Another letter says—"It was quite delightful on the Sabbath evening to see so many and those so very attentive at worship, especially as Sunday evening is generally devoted by the Portuguese to amusements. From what we already know, we have good reason to hope that the time is fast approaching, when we shall witness the triumph of the Redeemer's cross in this land of darkness." And again: "Nearly a hundred persons were compelled to stand during the entire service of the last Lord's day." "We want at least 100 Bibles for the use of our congregation."—*N. Y. Observer.*

REFORMATION OF GIPSIES.—An interesting scene was lately witnessed at the residence of the Rev. James Crabb at Hill, near Southampton. It is, we believe, generally known, that through the zealous exertions of the Rev. Gentleman, a number of the miserable gipsy race have been reclaimed from their predatory habits: some have been taught trades, and weaned from their wandering life: many of the girls have been put out to service, and the boys apprenticed, and, above all, they have been converted from little better than heathenism to Christianity. On the morning of the day above alluded to, 17 reformed, and 78 wandering gipsies, were assembled in the school-house attached to the residence and prayers having been read, they were addressed in a very impressive manner by their worthy benefactor. Divine service being concluded, the gipsies retired to the play ground, while the good minister addressed the visitors present. He stated, that during the eight years the Southampton Society for the Reformation of the Gipsies, had been in existence, forty-seven gipsies had been taken under its special care as reformed characters, of these fourteen have returned to their old habits, three had died, seven were dependent on the funds of the institution, and twenty-three supported themselves by creditable pursuits. Mr. C. next stated that the little gipsy colony in Gloucestershire supported by a benevolent lady, was prosperous; and that the efforts of the home missionary at Charnmouth near Bridport, were attended with success. The farmers in many places now showed kindness to the gipsies, giving them straw and fuel, and they evinced their gratitude by watching their premises, no robbery ever took place while they were in the neighborhood of their benefactors.—In enumerating the various donations and subscriptions which had been forwarded to him, Mr. C. stated, that a humble clergyman in Dorsetshire had sent an anonymous donation of £5, he wished he knew the generous donor, and hoped he might be permitted the gratification of his acquaintance. Another gentleman had sent twelve copies of the Bible for distribution among the gipsies, and the value of such a gift was great indeed.—When they had dined, a distribution of blankets, flannel, stockings &c., together with the Bibles above mentioned next took place; and finally the Gipsies' Anniversary was concluded amidst the prayers and blessings of the objects of such praiseworthy bounty.

The Messrs. Crotty's who recently abjured the Romish faith in the parish of Bir, Kings county, Ireland, we see by the Belfast Times, are quite successful, in their struggles against the despotism of the Papal Hierarchy. "They have succeeded in emancipating 2000 of their countrymen" according to the Times, "from the degrading servitude of priestly dominion," and they have recently appealed to the inhabitants of Belfast, to aid them in the erection of a House of worship. The renunciation of allegiance to the Pope by such influential men as these recent papal priests, must have a great effect on very many of the deluded Irish.—*N. Y. Bap. Reg.*

ST. BRIDE'S, FLEET-STREET.—Amongst the good signs of truly Christian spirit is the state of the Metropolitan Church Fund, which the benevolence of individuals has raised to more than £100,000. Besides the sum just mentioned, there have been three new sites for churches or chapels in the metropolis given by various proprietors: one of these is bestowed by the Worshipful the Goldsmiths Company to the parish of St. Bride. The plot of ground is in the immediate vicinity of New-street-square, at the east side of Fetter-lane, this ground has actually been conveyed to the trustees of the parish on a lease of 999 years at a nominal rent of 1s. per annum; but as the incorporated Commissioners for Building Churches and Chapels cannot advance any part of the funds at their disposal, to be laid out on a terminable lease—or in other words, as the ground must be a freehold tenure—they cannot, it appears, advance the thousand dollars which they have promised for this purpose, until the plot of ground shall have been conveyed as freehold property, which, no doubt, will soon be accomplished, as the Company has the power of doing so with respect to sites for churches only. The sum which has been collected in this parish for the above purpose is more than £2,000, and that amount, added to the sum to be given by the Commissioners, will go a considerable way towards

the erection of a church capable of holding from three to four thousand persons.—*London Christian Remembrancer.*

## GENERAL INTELLIGENCE.

The Colony of Liberia.—About seven years since there was one colony in Africa planted by American philanthropists, and now, in the settlement at Liberia, there is the village of Monrovia, named after the late President Monroe, Marshall, called after our Chief Justice Marshall, an ardent and liberal patron of the enterprise. Caldwell, so named in honor of Mr. Caldwell, who was among the original founders of the colony; Millsburg, bearing the name of Mills, who first explored the territory and fell a martyr in the cause. New Georgia, consisting chiefly of Africans re-captured by American ships. In descending the coast the distance of seventy miles, we reach Edina, which lies on the north side of the St. John's river, and Bassa Cove lying on the south side; these two villages are now sustained by the united patronage of the societies of New York and Pennsylvania, and will probably soon bear the name of these States. The river Simon lies 80 miles in a south eastern direction from Bassa Cove. On one side of this stream the Mississippi Colonization Society have recently purchased a territory, and it is expected that their first expedition will embark at New Orleans during the present month, and the Louisiana Society have authorized the purchase of a territory on the opposite side of that river, for the purpose of planting a distinct colony for that State; and at the late anniversary of the Society of Virginia the following resolution was adopted:

Resolved, "That the managers of this Society be and hereby are instructed to take proper measures for obtaining a suitable territory on the coast of Africa for the establishment of a plantation, to be called New Virginia."

From the river Simon at the distance of about seventy miles, appears New Maryland a very flourishing colony founded and fostered at Cape Palmas by the State of Maryland, and the Society of Kentucky are contemplating the establishment of another Colony probably to be located south of Cape Palmas. Thus we have the prospect of soon beholding a series of colonies, five of them founded by slave States, chequering the coast of Africa for nearly the space of three hundred miles like so many moral lighthouses, reflecting imperishable honor on the philanthropy of our own country, and pouring the light of immortality and life on that barbarous and benighted continent.—*Jour. of Com.*

Bank of Monroe, Michigan.—The Perryburg paper of 2d ult. says: "The ceaseless opposition to this institution has compelled it to suspend specie payment for sixty days. This has been occasioned by the almost impassable state of our roads, which has prevented the bank from receiving supplies of specie from the east. An expose of the situation of the bank has been published, to give the public an opportunity of judging of it understandingly. The money continues to pass in this place with many of our citizens—others refuse to receive it in payment for any article. The bank, we still think, will be able to do business, in a very short time, and so soon as navigation opens, on a basis more permanent than at any period since receiving its charter."

A violent storm at Edgeville, Geo. on the night of the 5th inst. caused considerable damages by overturning chimneys, trees and fences, and also by demolishing the roof of the Episcopal Church and involving in the ruins the pulpit, chandelier, &c. The organ, which had been recently placed in the Church was preserved.

Besides the annual appropriation of \$200,000 for the support of the common schools throughout the state, the Legislature of Pennsylvania at its recent session made a further appropriation of \$500,000 for the same object.—Seven hundred thousand dollars will therefore be distributed on the 1st of June next, to the common schools of the Commonwealth.

Failures in New Orleans have already taken place to the amount of \$15,000,000. At the last advices, the 1st inst. the pressure on the money market was undiminished.

The New York Commercial Advertiser gives the following as the extent of the failures in New York. From that of Joseph to the 29th of March, \$10,000,000, from the 29th of March to April 5th, \$13,000,000, from the 5th of April to the 12th, \$17,000,000. Total \$40,000,000.

Josiah Flourney has presented to the Methodist Episcopal Society in Putnam county, Geo. the sum of \$40,000 to establish a manual labor school.

A Maine paper says—"This State, the last year, paid out four millions of dollars for bread stuffs."

The Rev. Doctor Perry, of Philadelphia, has been unanimously elected President of Canton College, Illinois. The new College buildings are to be occupied in May.

President Houston has issued his proclamation warning settlers that the improvements they make on unoccupied land in Texas will not entitle them to a priority of right.

We understand that Mr. William Pendleton, late Professor of Mathematics at Bristol College, Pennsylvania has been invited to fill the Mathematical chair in the College at Newark, Delaware.

The Roman Catholic College at Nyack was entirely destroyed by fire on Wednesday of last week. The loss is estimated at \$10,000.

Creek Hostilities again.—The following is an extract of a letter dated Irwington, Alabama, Saturday night, March 25.—"Whilst I was absent, General Welbourn sent notice to Irwington, that he expected soon to have a fight with the Indians. A good many of our citizen put off for the nation, and yesterday about ten o'clock, in the Pea Swamp the battle commenced, Welbourn had about 80 men: it is not known the number of Indians, but supposed to be 150. The battle lasted about three hours without much intermission. There were four whites killed, two of them our citizens, Mr. Holloway and Mr. Grady; several others wounded. There were between forty and fifty Indians found dead: and a squaw informed the whites that the Indians had thrown more of their dead in the water, than they saw on the battle ground. It is generally supposed 100 must have been killed: the balance of the Indians retreated up the river."—*Angusta Const. April 1.*

We understand that the family of the illustrious Madison, are preparing for the press five or six volumes of his MSS.—One volume is to be devoted to *Constitutional Doctrines*—and the others to his interesting Correspondence. These are, of course, exclusive of his Reports of the old Congress and of the Federal Convention, for the purchase of which the last Congress have appropriated \$30,000.—*Richmond Inquirer.*

Brown University, R. I.—From the Catalogue of this College for 1836—7, it appears that the Institution continues in a prosperous condition. The number of students, which has annually increased ever since Dr. Wayland's accession to the Presidency, is 186; of these 41 are in the Senior class, 45 in the Junior class, 50 in the sophomore class, 43 in the freshman class, and 7 in the partial course.—*N. Y. Obs.*

## FOREIGN.

By a late law passed in Texas, "every person who shall kill another in a duel shall be deemed guilty of murder and on conviction thereof shall suffer death, and the accessories thereof shall be fined and imprisoned at the discretion of the court."

Hayti.—The people in Hayti, who are desirous of a good clergy, are sadly plundered, and their government itself plagued, by a large number of the had priests of France and Corsica, who driven from home for their misconduct, have taken refuge in that island. To devise a remedy for this crying evil, is the object of Bishop England's mission to Hayti, under the direction of the Pope.

Resolutions favorable to the commutation of Church rates, were carried in the House of Commons, March 15th by a vote of 273 to 250. The Tories considered this a triumph, presuming that with so small a minority, Ministers would not press the measure.

According to the annual report of the directors of the Thames Tunnel, the sum of £22,000 had been spent on this undertaking during the year in salaries and works.—Since the last report a further progress, to the extent of 65 feet under the deepest part of the River had been made. The length of the tunnel now is 725 feet, 3 inches.

The report of the death of Mr. Davidson, the African traveller, is confirmed. He was shot by a marauding party of Arabs, at the distance of 20 days journey from Wed-noon and 27 days from Timbuctoo, having previously been robbed by another party.

Letters from Lyons represent the state of trade in that city as most deplorable. Many of the manufactories are

said to be partially stopped, and crowds of workmen in rags fill the public places and the court yards of the rich, demanding alms, there being no fewer than 30,000 beings in Lyons, who, on rising in the morning, have no other means of obtaining a morsel of bread.

The combined attack on the Carlists by the Queen's troops in Spain was made on the 10th. There was considerable loss of life on both sides, but nothing decisive took place. One account states the Carlist loss at 900, and that of the Queen at 1000. Other accounts concede the victory to the government forces.

What Next?—The Brussels, Observer of the 13th inst. states that an English gentleman residing in that city, perceiving that a horse which he had purchased at a very high price, was rather short-sighted, had a pair of elegant spectacles made for the animal with which he may be frequently seen on the Boulevard de Regent.—*Foreign Paper.*

ST. MARY'S HALL,  
GREEN BANK, BURLINGTON, NEW-JERSEY;  
FOR THE  
EDUCATION OF YOUNG LADIES,  
UNDER THE  
Immediate Supervision of the Bishop of the Diocese.

THE Institution will be opened, with divine permission, on Wednesday, the third day of May, under the charge of the Rev. ASA EATON, D. D., as Chaplain and Head of the Family, Mrs. SUSAN EATON, as Matron, and Miss ELLEN RORROR, as Principal Teacher; with assistant Teachers in the several departments. No pupil will be admitted for less than a year.

The scholastic year is divided into a Summer term, and a Winter term, of twenty-two weeks each; the former, commencing on the first Wednesday in May, and the latter on the first Wednesday in November. There will be two vacations, of four weeks each, next preceding the days just named.

The regular expenses for each term, including boarding and lodging, with fuel and lights, and instruction in all the English branches, the ancient languages, psalmody, plain sewing and the domestic economy, will be one hundred dollars, payable always in advance. From this charge, twenty-five per cent will be deducted, for daughters of Clergymen of the Church. Full courses of lectures in Natural Philosophy and Chemistry, with a complete apparatus, and also in Botany, will be delivered annually, in addition to the instruction in those branches. There will be a charge of six dollars for each term, for the use of bed, bedstead, bedding and towels. Washing will be charged at fifty cents a dozen. Books and stationery will be furnished at usual prices. There will be provided for the use of the Institution, a Library, selected especially for the use of the Teachers and Pupils. Pupils who remain will be charged \$12.50 for each of the two vacations. A limited number of day-scholars will be received.

The following will be charges additional to the above,—for instruction in the French language, \$7.50 a quarter, (for eleven weeks);—in the German, Italian, and Spanish, \$10 a quarter; for musical instruction, on the Piano, with use of instrument, \$15 a quarter—on the Harp, with use of instrument, \$25 a quarter—on the Organ, with use of instrument, \$10 a quarter; for instruction in drawing and painting, \$8 a quarter,—and in fancy work, \$6 a quarter. All money for the use of pupils must be entrusted to the Head of the Family; under whose direction all purchases are to be made, and all expenses incurred. Advances must be made to meet all such expenditures. Parents will designate the additional branches which are to be pursued.

Attention is particularly requested to the following points:—thoroughness in study and exactness in deportment will be expected of all who desire to continue pupils of the Institution—the branches proper to be pursued by each must be left to the discretion of the Principal Teacher—no pupil to bring to the Institution any but devotional and school books—plainness and simplicity in dress, and a just economy in expensiture, will be expected in all, as members of a Christian family.

In its entire organization, St. Mary's Hall is designed to be a Christian household; and the aim will be, by the continual application of domestic influences on Christian principles, to form and to accomplish the domestic character. It is the object of the Institution—and nothing will be spared for its accomplishment—to promote to the utmost the intellectual, intellectual, and spiritual improvement of the pupils entrusted to it; and, training them all up "in the nurture and admonition of the Lord," to render them, by the due cultivation of the mind, the manners, and the heart, true Christian ladies, prepared, through grace, for usefulness and influence here, and for "glory, honor and immortality" hereafter.

All communications must be addressed to "the Rev. ASA EATON, D. D., Chaplain and Head of the Family, of St. Mary's Hall, Burlington, New-Jersey."

Burlington, March 1, 1837.

\* From the Rev. Dr. Tyng, Rector of the Church of the Epiphany, Philadelphia.

The information which I have received, that the Rev. Dr. EATON, of Boston, and his lady, are to be the united head of the household in St. Mary's Hall, your new school for the education of young ladies, has induced me to offer you, for any purpose which it may serve in promoting the interests of the Institution, this spontaneous expression of my feelings. In Boston and its vicinity, there would be few more properly, in my asking commendation from Dr. Eaton, than in my offering it to him. In this section of the country, perhaps, my residence here may give me some advantages which he does not possess. Allow me, therefore to say, wherever I am known, and he is a stranger, that I have known him intimately from my childhood, and have revered him, as many beside have done, as an important light for the Episcopal Church in the time of its desolation, and as the friend and guide to many of our young men in their preparation for the ministry, as he was in many respects to myself. Parents may confide in the certainty, that whatever long-tried piety, and moderate, calm, and Christian manners, and an affectionate, tender and parental spirit, can do for the benefit of their daughters, they will find in entrusting them to the care of Dr. Eaton.—Mrs. Eaton is a lady of the most respectable connexions in her native city; and by her education and manners, and the class of society to which she has been accustomed—as well as by her piety and domestic character—will be found in a high degree qualified for the maternal care of the interesting subjects of her charge. I am of opinion, that no similar Institution can present, as far as the head of the family are concerned—for I am unacquainted with the arrangements for the department of instruction—superior advantages for those young ladies, for whom Christian parents seek a Christian Education.

† From the Rev. Dr. Eastburn, Rector of the Church of the Ascension, New-York.

Right Rev. and Dear Sir,—In reply to your request, that I would state to you my opinion of the character and qualifications of Miss RORROR and her sister, it gives me pleasure to say, that, from testimonials submitted to me, I have been brought to the conviction, that they would prove an invaluable acquisition to any establishment for female education, in which they might be placed. With both of these ladies my acquaintance is but of a recent date. The elder of them, however, whom you have selected as the Principal Teacher of St. Mary's Hall, I have had an opportunity of seeing once or twice lately; and have learned enough from these interviews to say with confidence, that you will find in her not only a lady of great accomplishments, but one fitted, by the superior delicacy and refinement of her manners, and by her unostentatious but deep toned piety, to exert the most salutary influence upon all entrusted to her care. I think it right to state, that these ladies received their education at a school of great celebrity at Clifton, in England; the advantages of which, though, perhaps, not generally known in this country, will be properly appreciated by all who are acquainted with its character. That these highly-esteemed persons may prove an extensive blessing, in the new sphere of action which they have selected, is the prayer of yours very respectfully and truly.

April 19—31

## SUBSCRIPTIONS RECEIVED.

Duffs Fork.—W. L. B.

POETRY.

From the Churchman.

FORWARD.

"Speak unto the Children of Israel that they go forward." Exodus xiv. 15.

Forward!—with zeal and faith—  
Unshaken—undismayed!  
For darkly round retreating steps  
Disaster is arrayed.  
Arm thee with strength and soberness,  
Stout heart and patient mind;  
Before thee, rest and triumph wait,  
Shame and defeat behind!  
  
Forward!—the glorious arm  
That smote the sounding sea,  
And laid his people's journey, there  
Is still outstretched o'er thee.  
To guide thee to the promised rest,  
To guard, console, inspire—  
His presence still informs the cloud,  
And rolls the pillar'd fire.  
  
Forward!—thy journey lies  
Through darkness, strife and sin;  
And girded watchfulness alone  
The distant goal shall win.  
Trials and dangers through the road,  
Temptations seek thy fall;  
But God can give a dauntless soul,  
And victory in all.  
  
Forward!—thou art not left  
In solitude and fear—  
A light from Heaven streams o'er thy way,  
Steady, serene, and clear;  
The noble army of the just  
That self-same way hath trod,  
And faithful brethren at thy side,  
Wrestle for thee with God.  
  
Forward!—thou hast a gift  
Of confidence and might—  
Which earth and hell can never wrest  
Against thee in the fight.  
The rock—the shield—the weapon keen—  
The spirit and the power—  
The banner of the cross—are thine  
In battle's fiercest hour.  
  
Forward!—a mighty cloud  
Of witnesses surround!  
The Church triumphant—angel hosts—  
Saints—prophets—martyrs crowned.  
The Church on earth, yet militant—  
The tempter and the foe—  
Before are joy and victory,  
Behind dismay and woe!  
  
Forward!—a warning note  
Is singing on thine ear;  
Th' archangel's voice—the trump of God—  
Thou canst not choose but hear!  
Strong as the blast o'er Sinai poured,  
'Mid darkness, clouds and flame;  
And God comes forth to vindicate  
His everlasting name.  
  
Forward!—oh child of God!  
Soldier of Christ, press on!  
Onward!—oh struggling heir of Heaven,  
Until its gates are won.  
Fail not, for God goes forth with thee;  
Faint not, his strength is thine;  
Forward!—unshaken—undismayed—  
To rest and peace divine. J. W. B.

TEMPERANCE.

THE DRUNKARD'S GRAVE.

Daniel Prescott began life, as so many of New England's favorite sons and brightest ornaments have done, a country schoolmaster. The small savings, gleaned during three years of ill-requited labor, enabled him to pursue his legal studies in the office of a respectable lawyer in Worcester county, Mass. To these studies, the energies of an active and powerful mind were unceasingly devoted. Nor was labor fruitless. For when, at the age of twenty-six, Daniel Prescott made his "maiden speech," the venerable Judge ——— did not hesitate to pronounce it the best first effort he had ever heard. A pleasing exterior, a rich full-toned voice, a graceful carriage, an animated and very expressive countenance, all marked Prescott for an orator. Nor were the intellectual qualifications wanting. His perceptions were quick, his judgment clear, his memory retentive, his taste pure, and a perfect command of elegant and expressive language, enabled him to avail himself readily of all his other advantages. To these qualifications, for the higher walks of his profession, Prescott added others, not less necessary to success. He was a hard student, and an attentive and correct man of business. Such a man was not made to remain a village lawyer. In less than two years, he removed to one of the larger towns, and took his stand among the leading members of the bar in his native state. The world went prosperously with him. He married, a little family grew up around him, and Daniel Prescott was a happy man—happy in the esteem of his professional brethren; happy in the respect and good will of neighbors and townsmen; happy in the confidence of a large circle of clients; and above all, and better than all, he was happy in the affections of a devoted wife, and the love of four promising children. Time passed on. Mr. Prescott had so gradually and so surely won his way to the first place in the good opinion of his fellow citizens, that when Mr. Brown, their representative in Congress, declined re-election, Prescott (almost as a matter of course,) was chosen to fill the place. Nor did he hesitate to accept the honor. True he must neglect some part of his business; he must for many months be absent from his family; but Daniel Prescott was not without ambition, and he had for some time longed for a wider field, in which to display his powers, than was afforded by the courts of his native state. Arrived at Washington, he found that his reputation had preceded him, and the leading men of the nation welcomed him to the service of his country, as an able coadjutor in their patriotic labor. A prominent

place at the head of one of the important committees, was assigned him: and when, for the first time, he addressed the house, the highest expectations were more than realized, and the united voice of a full house and a crowded gallery pronounced Daniel Prescott an orator. A brilliant career now opened before him. His society was much sought after; and although he devoted much of his time to his duties in the house, yet many an hour was pleasantly, or at least gayly, spent in the festivities of the capital. Those who were familiar with the state of society in Washington twenty years ago, need not be told that it was a strong hold of intemperance. If a member called on another, the first question was, "What will you drink?" If they went out of the house together, an invitation to the bar, for a little gin or brandy and water, was a matter of course. Then at night, if a committee met at the room of any member, he would have been deemed a niggard who did not offer, and he a churl who should refuse, the social glass. All this was new to Prescott. The use of ardent spirits had never been a habit with him, though he took, as every body then did, his glass now and then. At Washington, as I have said, the invitations to drink were constantly repeated—morning, noon, night—and this too, by men of the highest public character. Could Prescott refuse these invitations? Refuse on principle? Would it not appear vulgar? And why should he do so?—Was he to be made a drunkard by an occasional glass of brandy or gin? He—the wise, the prudent, the learned—become a sot? Ridiculous! The idea never occurred to him, and if it had he would have laughed it to scorn.

Thus the session passed away—every day adding something to the well earned fame of Daniel Prescott, and alas! every day marking his onward progress down that steep declivity the habit of temperate drinking. The session ended. Daniel Prescott, with a glad heart, turned his face homeward. His joy, at again uniting himself to the loved domestic circle, was sincere and ardent, yet the very first time he sat at the head of his own table his hand was upon the brandy bottle. "I have accustomed myself to take a little brandy and water with my dinner at Washington, and I think it does me good." The habit of drinking, thus established at his own fireside, was never broken. The summer passed away. Winter came, and again Daniel Prescott found himself in Washington. The same round of drinking was resumed, but, in a far different spirit. Before, brandy was only taken from regard to custom, love of sociability, want of thought. Now it was taken, in the love of it. Not that he became a drunkard—oh no! but if he visited a friend in the morning, and he was not asked to drink, he missed it. If, during an evening's labor with a committee, the brandy was forgotten by the host, Prescott was uneasy, and often made some allusion or gave a hint, to insure the accustomed gratification. Very soon its stimulating effects became necessary to him. He could not rise to address the house with confidence, unless a glass of brandy had fortified his nerves. Still it was not taken in such quantities as to besot the mind. Once or twice, at a very gay party, the honorable member was, in the phrase of the day, "a little excited," but no one gave it a thought: every body drank, and almost every body became, now and then, "excited." Once, towards the close of the session, it was remarked that Prescott spoke with less than his accustomed clearness, and much more than his accustomed vehemence; but the ready explanation "he had dined out," checked all further comment.

Mr. Prescott returned home. Now for the first time, the eyes of his poor wife were opened. She saw with horror and dismay that her husband, her loved, her honored husband, was a drunkard. The bottle was his cherished, his constant companion. For it his wife was forgotten—his children neglected—his business abandoned. She reasoned,—she remonstrated—she begged—she implored—in vain. Still one faint weak barrier stood between Daniel Prescott and utter ruin. That barrier was pride. No one had seen him drunk; no one dared call him a drunkard. His outward respectability was still preserved. Thus the summer passed away, and the time for electing a Congressman came, no candidate was named; or even thought of in opposition to the popular candidate. On the day of election Prescott was called upon by the leading men of the town. The ever ready brandy bottle was produced; and if the guests partook sparingly, the host made up the deficiencies. They went, and another troop of congratulating friends called; with them the squire was equally free. Others came—again and again the poison was brought out. At length squire Prescott was sent for to address the people. He obeyed the summons, and entered the court house. But alas! how changed! the morning's work told fearfully upon him: and when he attempted to address the people, instead of the rich flow of manly eloquence, to which they had been accustomed, they heard only the babble of a drunkard. After an unmeaning rhapsody of half an hour, Prescott sat down; his friends were grieved to the heart, his enemies—for all men have them—exulted; yet no one spoke: they looked at each other—they hesitated. At length an old farmer from the neighborhood, universally respected for sound sense and sterling principle, arose, and in a loud strong voice said, "this wont do: no drunkard shall ever go to Washington by my vote from old Massachusetts." "I nominate squire Peabody for Congress; heat least will not disgrace us by getting drunk." In an instant all was confusion. A few voices applauded and raised the cry "no drunkard." Others cried "order"—silence.

All eyes mean time were directed to where Prescott was seated. His friend and partner Mr. Dodge, was trying to prevent him from speaking. He struggled violently, and a few of those who had been most earnest in the applause of Farmer Harris, shouted, "let him speak—let him speak." Dodge in despair gave up the point, and left the room. With a staggering step, Prescott ascended the platform; "Who says I am drunk? I am sober." But why should I fill my paper with the ravings of a drunkard? Prescott spoke long enough to force every friend he had in the house to follow the example of Dodge, and abandon him to his fate. The election went on, but the friends of Prescott made no opposition to the return of squire Peabody. When Prescott was informed of the result, he railed with furious violence against the treachery of his friends and the ingratitude of his people. But he soon sought refuge from treachery and ingratitude, in the insensibility of intoxication. From this moment his progress to ruin was rapid. The only bond of restraint that could in any degree have controlled him, was broken: he was no longer sensible to shame, but gave himself up to his darling vice without restraint. Its fruits he soon tasted: his business fell away—his property was squandered—his wife died of a broken heart. Poverty as an "armed man" came upon him. His children were taken from him by some relations of his wife,—he was left alone.

When poverty compelled him to sell his house, Daniel Prescott had taken rooms at the principal hotel. There he did not long remain. His bill was unpaid, and the landlord did not hesitate to inform him that his rooms were wanted. He sought refuge in an humble tavern—then in another—till driven by turns from all, his only home was the lowest and vilest grog shop.

One evening as some of the young people of — were returning from a party, they stumbled upon the body of a helpless drunkard, whom the keeper of the grog shop, where he had besotted himself, had cast forth to the cold night air. A light was brought, and they recognized in the miserable object before them, the features of Daniel Prescott. What shall we do, said one? "Oh take him to the poorhouse," was the reply. They did so. When Prescott awoke from his drunken sleep he was in the poor-house. The shock was terrible, before night he was mad; and three days after the body of Daniel Prescott, the able lawyer—the brilliant orator—the high-minded and enlightened patriot—was carried from the poor-house to — the Drunkard's Grave.—Ill. Tem. Her.

MISCELLANY.

THE HUMANE AND GENEROUS CAFFRE.—Although the social condition of the Caffre Tribes has long been unfavourable to the development of virtuous and humane feelings; they nevertheless often exemplify valuable traits of character: and individuals of their race, in seasons the least auspicious, have been known to perform actions entitling them to an estimation far above what is generally conceded to uncivilized men. A striking illustration of this occurred at the commencement of the late war between the Colonial Forces and some portions of the Caffre Nation. Mr. Henderson, a merchant at Graham's Town, who had gone a short time before with two of his children to the farm of his father-in-law, was, with the latter, attacked and murdered by the Caffres. One of his children was brought into Graham's Town by its grandmother—the other was missed during the attack in which its father was destroyed.—Sitamba, a Caffre in the service of Mr. Mahoney, found the child (a fine little boy about three years' old) in the bush. In this perilous situation the infant must speedily have perished but for the prompt and compassionate assistance of Sitamba: who, leaving his own wife and children at a place called the Clay Pits, amid all the dangers peculiar to the period, with a tenderness of which those who have only heard the Caffres spoken of as "in-reclaimable savages" can scarcely conceive, took the defenceless and affrighted child in his arms, carried him several miles through the country, and restored him to his sorrowing friends. This the generous Caffre accomplished at the risk of his life and the actual expense of his liberty; for after having rescued the child from being devoured by wild beasts or some other equally painful death, and replaced him beneath the shelter of his home, Sitamba was detained at Graham's Town, and imprisoned as a spy.—Mis. Magazine.

CLOTH MADE BY INSECTS.—Large square shawls, air balloons 4 feet high, and ladies dresses with sleeves and without seams, have been manufactured at Munich by the larvae of the butterfly, (tinea punctata.) They are directed by a paper model suspended from the ceiling of a room. To this model any form or dimensions can be given. One of these larvae will weave a square inch of cloth; a great number are therefore employed. Their motions are governed by oil placed on the model. The cloth exceeds in fineness the finest gauze.—Amer. Cit.

Dr. Franklin, when at Paris, being in company with an Italian nobleman, the conversation turned upon religion, which the nobleman spoke of—'How comes it,' says the doctor, 'that the Italians, who are born at the very fountain of religion should possess so little of it?' 'That's easily answered,' replied the nobleman. 'In Italy we manufacture, it is true, a great quantity of religion; but like other manufactures, it's all for Exportation.—Presbyterian.

CORBAN BEIRAM.  
(Extract from the Journal of Rev. Mr. Schneider Missionary of the American Board to Broosa, dated March, 25, 1856.)

To day commenced the corban beiram, a feast of Mussulmans, continuing four days. Yesterday a cannon was fired to give notice to all of its approach, and another this morning, to signify the exact time of its commencement. It derives its name from their custom of observing a sacrifice (corban) on the first day of the feast. Immediately on leaving mosque, after the morning prayer, the victim must be sacrificed. Every Mussulman who is able to purchase a sheep, is bound to obey the custom. When they are poor, several unite, and defray the expenses together, while the rich kill from one to five, and perhaps sometimes more. It is supposed that in the city, from 12,000 to 15,000 sheep were slain, probably all of them within one hour. For several days before the feast; the most public places of the city were crowded with herds of them exposed for sale; and in whatever part of the city you might walk, you would meet persons carrying them on their backs to their houses. Parts of the animal are distributed among their friends and some are sent to the poor. I believe there is comparatively, not much excess during this festival, but the shops are closed, and they abstain from labor generally, though they do not consider it unlawful to work. So great merit is attached to this sacrifice, that no one would be willing to omit it. In one of their religious books, the following sentence which every faithful Mussulman must believe: "That there is a bridge thinner than a hair, and sharper than a sword, which extends over hell; that all the people must pass over it; some of whom go as quick as lightning, some as swiftly as a horse can run, some at the rate of a horse in a common walk, some of them creeping along very slowly, pressed down with the load of their sins on their back, and some of them falling and sliding into hell." Many of the Turks believe that it they make this sacrifice, they can pass this narrow bridge safely, mounted on the victim that was slain. They will be conveyed over without danger, and be landed in Paradise.—Missionary Herald.

REMARKS ON ANCIENT LITERATURE.  
A taste for reading is the allowed characteristic of every nation that has pretensions to civilization. The inhabitants of every newly discovered island, after a few years' experience has remodelled their manners and customs, display this feature very strikingly. A thirst for knowledge is inherent in the human mind, and though this inclination may run riot if unrestrained and uncurbed, still the principle remains the same, and the abuse of it cannot bear down our consciousness of its high importance.

On the destruction of the old Roman Empire, the barbarous spirit of the conquerors condemned to the flames the noble libraries which the munificence of the Constantine dynasty had founded. Their zeal in this destruction being apparently actuated by the opinion, that a people deprived of the enthusiastic orations of a Demosthenes, or the heart-stirring history of their warlike forefathers, would soon become benighted in ignorance, and debased beyond the possibility of their ever recovering the high estate from which they had fallen.

The ruthless antipathy to every vestige of virtue and of heroism, effectually answered the desired purpose, and none of the ancient classic works were preserved, except in small and scattered libraries, which Providence seemed especially to protect for the enlightening of future ages.

The middle ages of the Christian era were consequently enveloped in almost impervious darkness, the people were immersed in grossness, and ignorance over-spreading the land. But the active principle of the mind of man was still the same; it slumbered and it slept, but it was not destroyed; there was occasionally that faint glimmering in the mental horizon, which served not only to render the darkness more awfully visible, but as a beacon to guide the wandering steps of some benighted pilgrim.

As a stream confined within narrow banks rushes on with greater impetuosity, or as the rays of the sun concentrated into one focus burn with more intense heat, so this desire for knowledge, acting on more condensed or limited materials, produced the most surprising and incredible effects.

We accordingly find it stated, that when a single book was bequeathed to a friend or relation, it was seldom done without many stipulations and conditions. If given to a monastery, it was thought that so valuable a present merited eternal salvation; and the donor with great ceremony offered it upon the altar, and the most formidable anathemas were denounced against those who should dare to alienate it.

The Prior and Convent of Rochester declared, that they would pronounce the irrevocable sentence of damnation on him who should purloin a Latin translation of a work of Aristotle, or even obliterate the title.

The inconvenience and impediments to study were so numerous from the scarcity of books that in the reign of Henry VI, by one of the statutes of St. Mary's College, Oxford it is ordered "that no scholar shall occupy a book in the library above an hour at most, so that others may not be hindered from the use of the same."

In 1471, when Louis XI, of France wanted to borrow the works of an Arabian physician from the Faculty at Paris, he was compelled not only to deposit by way of pledge for its return a quantity of valuable plate, but was also obliged to procure a nobleman to join with him as security in a deed, by which, under very considerable forfeiture, he bound himself to return it.

REGARD FOR AMERICAN COMMODITIES AT CONSTANTINOPLE.—It is amusing to see how our country, on account of its being the New World, its distance from Turkey, and the general ignorance prevailing in respect to it, has the honor of giving name to whatever is curious, or particularly good. During the late festivities, the water-carriers would cry out among the people, "American water" meaning good fresh water. The seller of cakes would call out as a wonderful recommendation, "Made of American butter!" while a man who kept an ostrich for show, stood by the door of his stall, calling out from morning till night, "An American bird!" Even on ordinary occasions, the Jew is met at the corners of the streets, calling out at the top of his voice, "American cotton!" And it is a singular coincidence, that the American built frigate is now the flag-ship of the capudan pacha.—Missionary Herald.

CHARACTER OF THE ARABS.  
ILLUSTRATING GEN. XVI, 12.

The Arabians have always been commended by the ancients for their fidelity, and they are still scrupulously exact to their word. They have, however their vices and defects; they are naturally addicted to war, bloodshed, and cruelty, and so malicious, as scarcely ever to forget an injury. Their frequent robberies, committed on traders and travellers, have rendered the name of an Arab almost infamous in Europe, so faithful has been the Prophecy, "their hands shall be against every man, and every man's hand against them." Amongst themselves however, they are most honest and true to the rites of hospitality, towards those whom they receive into their camp every thing is open, enter but once into the tent of an Arab, and by the pressure of his hand he ensures your protection, at the hazard even of his life; he is ever true to his bread and his salt; once eat with him and a knot of friendship is tied which cannot easily be loosened. Hospitality was ever habitual to them; at this day, the greatest reproach to an Arab tribe is, "that none of their men have the heart to give." Nor does this feeling of liberality extend to those only of high birth the poor and wandering Bedouin is often known to practise a degree of charity far beyond his means from a sense of duty alone. The love of country discoverable in the wildest tenant of the most barren rock, is not felt by the wandering Arab; he roves from district to district, from pasture to pasture; without any local attachment, and his sole delight is his irregular, predatory life. Many of the elder chiefs plan new expeditions with as much glee, as if they were but just beginning life, instead of tottering on the brink of death. But notwithstanding

all his savageness, there are sometimes noble thoughts seen to cross over his powerful mind, and then again to leave him choked up with weeds of too strong a growth to be rooted out.

Their fondness of the traditional history of their ancestors is proverbial. Professed story-tellers are the appendages to a man of rank; his friends will assemble before his tent, to listen night after night to a continued history, for sometimes sixty nights together; it is a great exercise of genius, and a peculiar gift held in high estimation among them. They have a quickness and clearness of delivery, with a perfect command of words, surprising to an European ear. Their descriptions are highly poetical, their extempore songs are also full of fire, and possess many beautiful and happy similes. Arabic songs go to the heart, and greatly excite the passions. Certain of their tribes are highly celebrated for this gift of extempore speaking and singing, and it is often possessed to an astonishing degree, by men unable either to read or write. Many of these children of the desert possess intelligence and feeling which belong not to the savage, accompanied by an heroic courage; and a thorough contempt of every mode of gaining a livelihood, except by the sword and gun. They value themselves chiefly on their expertness in arms, horsemanship, and hospitality, irritable and fiery, their common conversation appears to be one continued strife; they are however brave, eloquent, and deeply sensible of shame.—Denham and Clapperton's Africa.

UNPUBLISHED LETTERS OF THE FAMILY OF ESTE IN ITALY.—A Dr. Minch, it is said, is about to publish 84 MSS. letters from the Princesses Leonora and Lucretia, to their mother, recently discovered, and which is thought will throw much light on the history of Tasso and the Este family.

THIRST QUENCHED AT A HIGH PRICE.—Lysimachus, for extreme thirst, offered his kingdom to the Gem to quench it. His exclamation when he had drank, is wonderfully striking: "Ahi! wretched me; who for such a momentary gratification, have lost so great a kingdom!" How applicable this to the case of him, who, for the momentary pleasures of sin, parts with the kingdom of heaven!—Bp. Horne.

A NEW AND VALUABLE GRAIN.—The white Quinoa, used in Mexico, Peru, and most of the provinces, of South America, as an excellent substitute for wheat, maize potato, &c., and the boiled leaves of which make as good a green as spinach, has at length, after many unsuccessful trials by Bonney, Humboldt, Bonpland, and others, been demonstrated in France by the distinguished horticulturist, M. Vilmorin.

Administrator's Sale.

ON Wednesday the 3d day of May, at one o'clock, P. M. will be offered at public sale, at Gambier, the private library of the late Rev. N. E. Spencer, consisting of about 500 volumes of Theological and Miscellaneous Books—among which are Henry's Commentary, 6 vols. Scott's do 3 vols. Leighton's Works 2 vols. Robert Hall 3 vols. Mosheim 3 vols. Shuckford's Connections 2 vols. Robinson's Works 3 vols. Russels Europe, 3 vols. Humes England 9 vols. Bishop Hopkins 4 vols. Lardner's Cabinet Library 21 vols. Family Library 28 vols. Theological Library 6 vols. Stewart on Romans, do on Hebrews—Simmons's Homilies 6 vols. Gibbons Rome 4 vols. Annals of Education 5 vols. Goldsmith's Animated Nature 1 vols. Homan, Heber and Pollock, Cowper and Thompson, Burns, Milton Young &c. Coleridge, Shelly &c. Irving's Columbus 2 vols. Bacon's Works 6 vols. Ellis's Reserches 4 vols. Storrs Constitution, Kefts Commentaries 4 vols. Hallam, Constitutional History 3 vols. Boniface French and English Dictionary 2 vols.

Also a number of valuable French and Spanish Books, and a large and handsome book case with three glass sliding doors.

At the same time will be sold articles of Furniture and other effects belonging to the estate of the deceased.

THO. G. ODIORNE, Administrator.

Gambier, April 12, 1837.

Notice.

SAMUEL H. SMITH, } Knox Common Pleas,  
The Heirs at Law of } In Chancery,  
DAVID COLE, dec'd. } Bill filed Oct. 24th, A. D. 1836.

THE Bill stated that the Complainant, S. H. Smith, located lot No. 2 in the 1st quarter of the 8th Township in the 14th Range in the United States Military tract in said county of Knox, own warrant in the name of David Cole, which Complainant had for a valuable consideration purchased from said Cole, and which said Cole assigned to Complainant, but owing to an informality in said assignment the Patent for said lot came out in the name of said Cole. The prayer is for a conveyance of said lot and for general relief.

Notice is hereby given to said Defendants by order of the Court, that they appear at the next term of this Court and plead answer or demur to said Bill, or the same will be taken as confessed.

M. A. SAYRE, Solr for Compt.

Attest, April 12th, 1837.

ALEX. T. ELLIOTT, Clerk.

April 19—6t

Executrix' Notice.

ALL persons indebted to the estate of JAMES KEARNS, dec'd, late of Harrison Township, Knox County, Ohio, are hereby notified to make payment within four weeks, and all persons having demands against said estate will present them, legally authenticated, within the same period.

SARAH KEARNS, Executrix.

April 19, 1837.—3t

THE OBSERVER

TERMS.—Two Dollars and fifty cents per annum. If paid in advance, fifty cents will be deducted. No subscriptions received for a less term than one year. No papers discontinued until all arrearages are paid, except at the option of the publishers.

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

\* All communications relative to this paper, must be directed to the Rev. M. T. C. Wing, Gambier, Knox Co. Ohio

LIST OF AGENTS.

Rev JOHN L. BRYAN,	Windsor,	Old
Col. HUBBARD,	Ashtabula,	"
Rev. ALVAH SANFORD,	Portsmouth,	"
Rev. WM. PRESTON,	Mauchess,	"
Rev. G. DENISON,	Newark,	"
GEORGE BEATTY,	Steubenville,	"
D. H. BUELL,	Marietta,	"
SYLVESTER P. ALDERMAN,	Natchez,	"
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Job Work.—Advertisements.

Nearly all kinds of Job work and the printing of Books and Pamphlets will be done at this office with neatness and despatch.  
Advertisements not inconsistent with the character and design of the Observer, will be inserted on the usual terms.