

The profits of this Paper will be divided between the Boards of Missions and of Education, under the care of the General Assembly of the Presbyterian Church.

TWO DOLLARS A YEAR, IN ADVANCE.

PHILADELPHIA, DECEMBER 12, 1832.

WHOLE No. 96.—Vol. II.—No. 44.

Rev. JAMES W. ALEXANDER, EDITOR.

PRINTED AND PUBLISHED BY RUSSELL & MARTIN, No. 9 GEORGE STREET.

Where Subscriptions, Communications, and Advertisements are received.

TERMS.

TWO DOLLARS A YEAR if paid in advance. TWO DOLLARS and FIFTY CENTS if paid in six months. THREE DOLLARS if paid at the expiration of the year. No subscription will be received for less than a year. No paper will be discontinued unless arranged for.

For the Presbyterian.

A Neglected Duty.

Mr. Editor.

If I am not mistaken, the Ministers of the Gospel amongst us are likely to subject themselves to the charge of manifesting a cold indifference to the political prosperity and safety of their country. Whether it be owing to ignorance of the recent alarming transactions in the Southern quarter of the Union, or to a blind confidence in the permanency of our institutions, or to a distrust of that Providence which has hitherto watched over and preserved us, or to mere forgetfulness, the fact is not to be questioned, that while a fearful crisis in our public affairs is just at hand, they have greatly failed, and are failing still, to present their country and its trials and dangers before the throne of mercy, with importunate and fervent intercession. There never was a period since the establishment of our Independence when there was so much need of PRAYER for this specific object as at present. There have indeed been seasons of high party excitement; but that has evaporated in words or quietly spent its force in the ballot-boxes. We have been forced to expend precious blood and treasure in war; but we fought for national rights and with a foreign foe. Now the contest is amongst ourselves. If blood flows, it will be shed by a brother's hand.

I am aware, Sir, that the event here contemplated is deemed by some so utterly improbable as to deserve no serious attention; but I envy not the stoical insensibility of that man who can survey without emotion the present aspect of affairs in the South. Is not one State already trampling sacred Treaties under her feet, and with them the authority of the Supreme Court? Is not another State throwing herself on her sovereignty, annulling the laws of the Union, and setting the General Government at defiance? Is not the solemn, the tremendous question to be decided within three months, whether the Union is to be preserved or not?—The signs of the times are truly appalling. The pestilence has been commissioned to visit us and remind us of our sins; and as though this were to fail, as it hitherto has failed, of producing a general reformation, a more dreadful scourge is now rapidly approaching. Now does it require the aid of superstition to invest with a peculiar meaning the decess just at this moment of the last of three score years with all a parent's solitude and pride.

It is not my purpose to dwell on the causes which have brought us to this painful and trying crisis. It concerns us much more, as Christians, to know and to feel that our sins as a people deserve this chastisement; and that it is alike our privilege and our duty to repent and turn to God, with a deep conviction that His arm alone can avert the impending ruin. That nothing short of a remarkable interposition of Providence can save us, is evident. The most distinguished of our Statesmen confess themselves inadequate to the task of extricating us from the difficulties which environ us. And the very best alternative which they can derive from these jarring elements of strife and rebellion, is, separation or civil war! In either, how dreadful a catastrophe is involved! What interests, eternal interests of unborn millions, must be sacrificed! But "God seeth not as man seeth;" and it may be that in this dilemma which baffles all human sagacity, the eye of Omnipotence discerns a middle course by which, and by which alone, we may be guided through these threatening rocks and quicksands, into a calm, untroubled sea.

Let the ministers of the Gospel, then, pray for this blessing. Let prayer, the earnest prayer ascended from all our churches in behalf of our beloved country. How often was the fierce anger of the Almighty averted from ancient Israel, through the humble, fervent intercessions of his servant Moses; and who can tell but that in answer to the supplications of His people, He would condescend "to think on us that we perish not."

BIOGRAPHY OF JOHN S. NEWBOLD.

From The Annual of the Board of Education of the General Assembly, just published, we extract an interesting sketch of the life of John S. Newbold. The sketch is taken from "The Biography," a manuscript book in which the Society of Inquiry on Missions in the Princeton Theological Seminary record the notices which they compile of the lives and deaths of those who have once been united with them.

The Editor of the Annual in introducing the following article to the reader makes some very interesting and appropriate remarks in reference to the volume just named.

"It is a work, which, alas! is but too certain of enlargement. It is replete, already, with affecting and useful sketches of the life and death of some of our most devoted and distinguished young Ministers, or candidates for the sacred office.

"Not less than forty names are here registered among the dead; and the second volume is rapidly filling up. Who next shall be there enrolled, God alone can tell!

"As a memorial of departed worth, these volumes are most creditable to the Society;—and to the future historians of the American Church, will be rich in important matter.

"But, in the mean time, it seemed a circumstance greatly to be regretted, that so many interesting and profitable narratives should be entirely withheld from the Christian public.

"We feel this the more, from having intimately known many of the lamented subjects; from a careful perusal of the solemn contents, and from a persuasion that candidates for the Ministry, generally, might derive from them important benefit, as well as great pleasure. With these views it was, that we (having a special regard to the Candidates under the care of the Board of Education) requested permission of the Society, through a friend, to publish a portion of these narratives in the little volume in which they now appear;—and we cannot too heartily thank our young brethren of that venerable Seminary, for the promptitude and kindness with which they yielded to our wishes.

"We present the following as specimens only of the entire work, having no space in the present volume of our Annual for more. But we hope to be permitted to enrich its future pages with similar and more copious extracts."

—

We have omitted a few paragraphs in the biography, which are not necessary to the continuity of the narrative.

JOHN SMITH NEWBOLD, was born on the 1st October, 1795, in the city of Philadelphia. He was distinguished from early youth by a disposition peculiarly amiable and engaging, an active and ingenious mind, a memory uncommonly retentive, and a conscientious regard for truth. His deportment was cheerful, and, in his early years, even gay; yet a consistency and dignity marked his character, which caused him to be regarded almost with reverence by the youthful members of the family. After finishing the usual term of preparatory education, and with marks of peculiar approbation from his teachers, he left Philadelphia on the 8th November, 1813, for Princeton, and was admitted into the College of New Jersey, as a member of the Sophomore class.

It was his intention, when he had finished his college course, to study medicine. He frequently expressed his sentiments on this subject with much animation, and thought the ability to relieve the sufferings of his fellow beings would be productive of great happiness to him. At this time he seems to have had no claims to the character of a Christian;—but his conduct and all his intercourse was distinguished by a dignity joined to an affability, that secured the respect and affection of all that knew him.

In the October vacation of 1814, he was remarked by his family to be more serious than usual, but they could not account for it then. At this time he said, (referring to what he supposed would be his future profession) that he wished to be a Physician to the soul as well as to the body, and asked, privately, to have a Bible put into his chamber. He returned to college, and continued, without any particular indications of seriousness, until the 14th January, 1815, when his family received a letter stating the change which he hoped he had undergone. Addressing his mother, he says:—"Although I shall not have time to write much, I thought I had better write to you in order to communicate to you a circumstance, which I hope will make you and the rest of the family sincerely glad. You have heard me speak sometimes of the excellent preaching we have here. I have now to inform you, that through the blessing of God upon it I have been made to have some serious impressions in regard to my situation, which I hope and trust, through the mercy of God, will not be extinguished, but will continue to increase and accompany me through my whole life, and finally gain for me a blessed immortality." I do not doubt, my dear mother, that this information will give you sincere pleasure; at least it has had this effect upon some pious young men in college—more, more, than upon you, who, I am certain, take such a deep interest in my welfare. It gives me pleasure also to mention, there are appearances of several others being inclined soon to follow the same path which I am endeavouring to pursue; and God grant that I may be enabled to persevere in following it. How happy should I be made, if, at my return home in the vacation, I should find a like change had taken place in all at home; that you had all been made to know your best interests! It is my daily prayer that this joy may be mine; and oh, may my prayers be heard!"

From this time we shall make frequent extracts from his weekly communications with his family, which afford the most faithful transcript of his religious views and feelings, and the most interesting outline of his noble character. Although this change in his sentiments appears to have been very sudden, yet in his next letter he mentions, it was not so much so as was supposed.—"Serious impressions were made upon my mind in some degree towards the close of the last session which were considerably interrupted during the vacation, but revived with double force on my return to college this fall. I did not know that there was any body similarly affected in college, which, of course, kept me from declaring my sentiments until I thought they would, through the Divine blessing, be lasting."

From this time it was his constant endeavour, by the most faithful and affectionate exhortations, to interest those who were nearest his heart, in the concern of their soul's salvation. Of these letters, one of his sisters says, "I trust with him that these affectionate remembrances had not been in vain. All that this dear brother said and did, deeply interested us; and if any of us have a hope, through grace, of eternal life, it is entirely through his instrumentality."

In the spring vacation of 1815, (the first he spent at home after the revival in the college,) his whole deportment was impressively solemn and affectionate. He took the earliest opportunity to converse with them, and "I think," says his sister, "piety never shone in a more amiable, yet forcible light, than in him; bringing every power into subjection to Christ Jesus, without the least appearance of ostentation or gloom. Yet it could not but be observed, that his face, generally pale, was now more than usually so, and a slight pain in his breast caused us some apprehension on account of his health."

From that time till he left Princeton, he was more or less subject to this pain; and dated its origin, it is believed, from the time when his mind became occupied so much, as he said, with things of a higher nature, that bodily exercise was for a season almost entirely neglected. On his return to Princeton, he was led to more frequent exercise, and in consequence was much better, and more free from pain than when in the city. At the close of the vacation spoken of above, he was confringed, and afterwards made a public profession of religion in the Episcopal Church. From the time that he was first religiously impressed, his views, which had formerly been towards the study of medicine, were directed to the Ministry. He graduated 25th September, 1816, highly distinguished for talents, scholarship, and piety, having received the first honours of the class. On the 7th of November he entered the Theological Seminary in Princeton.

In his first letter from thence he says, "I hope and pray that I may please God to bestow upon me the necessary qualifications to make me a useful and faithful minister of the Gospel. My wants are very great, but in Jesus there are inexhaustible treasures of grace, from which I hope to be supplied. Oh, that I were more sensible of the greatness of my necessities, and more earnest in seeking to have them supplied!"

"From the tenor of two or three letters during his last session," says his sister, "our friends were in some measure prepared for a conversation we had with him in January, 1817, in which he mentioned the probability of his going, at some future period, as a Missionary to the heathen. In the first of these letters he mentioned frequent and pleasant walks he had with one of his most intimate friends, and that the subject of their conversations was of a nature very interesting to them; and of which, perhaps, he would give us some account in the vacation." In another, a short time afterwards, he writes, "We do not know how widely we may be separated in this world; and we ought to be ready and willing to make every sacrifice which our duty may require. This remark does not apply so immediately to the case in hand, as to what may be the case a year or two hence. We do not know, however, but that some separations of a more solemn and interesting kind may take place before that time, and for these it should be our constant and assiduous endeavour to be prepared. For this purpose we should study to have our affections much loosened from earthly objects, we should walk in communion with God, in the faith of Christ, and in the fellowship of the Holy Ghost."

From the time that he became deeply sensible of the value of his own soul, he manifested a deep concern for the heathen; and it is not recollected that he ever addressed a throne of grace without mentioning them. The frame of his mind on entering the last year of his life may be known by the following extract from a letter dated January 2d, 1818:—"This is the first time I have made the figures of the new year, and as this is the first letter of the year, I begin with sending you the compliments of the season, my sincere and hearty desires that you may have many and happy returns of it; and that every succeeding one may find you more engaged in religion, more devoted to the service of God, and experiencing more of the blessedness of it; that Jesus may become more and more precious, and the indwelling of the Holy Spirit more constant, purifying, and comfortable. How much reason have I to be thankful to the Lord for his continued goodness and mercy to me. Indeed, we have all cause for thankfulness; and now, at the beginning of this year, it becomes us to enter upon it with humiliation for the sins of the past, and with purposes of new obedience for the future. Whether we shall be permitted to see the end of it, is known only to the Lord; but we should endeavour so to live, that whatever may be his will concerning us, we may be prepared for it."

He had been admitted a candidate for holy orders in the Diocese of Pennsylvania, October 28, 1817; and on May 20th, 1818, he left the Seminary with the expectation of finishing his theological course in Philadelphia. Here his affectionate fellow students would record their testimony to that uncommon worth, which is so deeply engraven on the hearts of all who knew any thing of the humble and vigorous mind,—the noble, and disinterested, and holy spirit of this exemplary Christian. The memorials of his excellence are not confined to a few intimate friends who knew him best. All his fellow students, as they were the objects of his love, and the subjects of his fervent prayers, were sharers in the influence of his godly example, any will affectionately remember Newbold, their departed brother, to the end of their days. In the circle of private friendship he was cheerful, entertaining, faithful, and edifying. In societies for doing good he was always extremely active, taking a leading part in every scheme for the glory of God that was within his reach. The plan of Sabbath School instruction, which promises do so much for the world, was commenced in Princeton by him. He possessed an uncommonly penetrating mind, well stored with the most useful information; and one spurred on to fatal diligence by the best of motives, which, while it was accumulating, with surprising activity the best of all knowledge, was laying it at the feet of Jesus. Yet he was well known, too, among the numerous poor whom he visited, instructed, and comforted; and even the stranger whom he met in his private walks, was soon apprised by his pious exhortations that he was a disciple of Jesus. In a word, his whole character was such as this world had rarely known, even amongst those who have devoted the longest lives to its attainment.

Soon after he left the Seminary, it was observed that he had a slight cough, but it did not excite in us any alarm, till on the evening of the 27th, when, having coughed harder than usual, he said with great composure, "I am spitting blood." This was the beginning of his fatal disease. The family physician was sent for, but he appeared to look to the great Physician, as he afterwards said, he knew not what might be the immediate result. His mind seemed occupied the remainder of the evening in meditation. Bleeding, and a low regimen, were prescribed for him, and he was prohibited much conversation. At each return of hemorrhage, which was frequent, his strength was gradually reduced. It was, therefore, advised that he should spend as much as possible of the hot weather in the country. He left home on the second of July, attended

by one of his sisters, and visited several of his relations residing in New Jersey. In the minds of all who saw him during this little tour, he excited a deep interest. Many of them viewed him as much nearer heaven than he really was, and already ripe for it. So perfect an example of patience and submission was he, that he seems to have left, in these, that proved, indeed, farewell visits, impressions that will never be effaced. "Perhaps you will be surprised," says his sister, "that but little conversation on the subject of the removal of this dear brother passed between him and us. The fact is, to us the suggestion of the idea was agonizing; he knew how we loved him, and, when he remotely hinted at it, he saw the pain which it occasioned. This was the reason why so little was said. But often he took occasion to speak of the happiness of the saints in light. One Sunday evening in particular, when we were sitting alone in our little room in the Pines, how sweetly did he discourse on the privilege of being called home in the season of youth, of the blessed employments of Heaven, and of the sinfulness of immoderate sorrow for the loss of those whom we did not doubt were before the Throne of God."

He returned from the excursion on the 12th September, and, through the pleasant weather of the fall, his health was thought to be certainly improving, and a strong hope was entertained, that his passing the winter in a warmer climate would, with the Divine blessing, improve it, not entirely restore it. "Accordingly, on the 5th November he left home for Savannah. The parting was most painful to us all. Our trust was in God alone, to preserve and restore us again to each other. All this time my dear brother preserved the utmost composure. He seemed to indulge a faint hope that his journey might be of benefit, and with that hope, wished rather to go than not, though he said, perhaps it would be better for me, as Dr. Alexander once observed of persons surprised by an illness, to set my house in order, and prepare to die, instead of travelling abroad seeking health. He took with him some suitable books, but never opened them. The Bible alone, of all books, interested him. While he had strength, nothing prevented him from perusing it daily with meditation, and often it was read to him at his request. At these times his remarks were most edifying and beautiful. On religious subjects he continued to the last to speak with animation. His mind did not decline with his health. He frequently expressed regret that he was leading so useless and inactive a life, and that he did not feel that zeal for God that he once felt. It was observed to him, that he was now incapable of active exertion from weakness; but that if he had strength, he would, no doubt, be as ready to engage in it as ever; which he admitted might, perhaps, be the case.

"He sailed from New Castle, November 7th, and was favoured with a mild, short passage. At sea he was subjected to many inconveniences, of which, however, he never complained; but which, as an invalid, he must have felt sensibly. He arrived at Savannah on Sunday evening 15th, and went to reside in the family of a friend and physician. He appeared to have taken no cold at this time, from which favourable conclusions were drawn, much as he had been unavoidably exposed on board, and in landing, and the weather had been cool and rainy. In a day or two however, he raised a small quantity of blood; from that time he was subject to hoarseness and some degree of oppression at the breast in damp weather, from which he always recovered as soon as it became clear. Every fine day he either rode or walked out, and though all saw how weak he was, it was still hoped that he would soon become stronger, as his symptoms had assumed a favourable appearance. The week preceding the last of his life, he walked out with more pleasure and less fatigue than he had done since our arrival. At this time the weather changed most unfavourably; it was very damp and cold, such a season as had not been known there for many years. This was too much for his weak frame to endure. He soon complained of a pain in his side, and a difficulty of breathing. On Tuesday morning he came down stairs, while the family were at breakfast; appeared to be weak, and ate but little. His mind, through the whole of his last day upon earth, seemed quite abstracted from the world. He spoke with great difficulty; not without drawing a breath between every word. He asked Dr. K. when he came in to look at what he had expected. He before said that he thought it was ulcerated matter. The Dr. told him it was; he heard this without the least change of countenance, and seemed to think the time of his departure near. He said to his sister as she sat by him, "It seems as if the Lord's blessing had not attended our coming here." It would be almost impossible to give an idea of his appearance and manner through this day. He suffered great pain; but unless he had been asked, none of us would have known it. Not a single complaining word escaped him, nor any expression of suffering. Several times through this day he took medicine. At dinner and tea he occupied his usual place, though he ate but little. It was evident through the whole day that his illness had increased. In the evening the family all retired. During this time he said but little, but did not sleep. He sometimes inquired the hour, and between one and two, asked if it was not time for the doctor to come in. The doctor was called. His patient was evidently worse, and did not appear to have sufficient strength to raise the phlegm which oppressed him. As his sister leaned over him, he said in a low inarticulate tone, "I hope it will please God to release me soon." How hard was the struggle to part with such a brother! But strength and resignation were given. She told him she hoped he would soon be relieved. He said, I do not hope that, but that I may be released. She asked if it was because he suffered so much. He replied, I am afraid it is. He was told that he had no cause to think so; that he had always been resigned to the Lord's will. I was not prepared to die so soon, said he, that is from the nature of his symptoms, he had not been prepared to expect his removal so speedily. When the Saviour, the Rock of Ages, on which he had rested, and the glories of that world to which he was soon to be introduced, were mentioned to him, and he was asked if he had not a good hope of acceptance through Christ, "Oh, yes!" he replied. On being asked if he had any thing to say to his

dear family at home, he answered nothing very particular at this moment; give my love to all the dear children and tell them to prepare for death. He then said "give me time to pray." For several moments he was engaged in earnest prayer. His voice was so low that his sister could understand but little of what he said, the tenor of it was in humility, confessing himself to have been unfaithful and sinful, unworthy of mercy, but hoping for it through the blood of his Redeemer. At this time his eyes were closed, but the serenity of his countenance was not for a moment disturbed. He sunk rapidly and spoke no more, nor opened his eyes again upon the world. "I would not," says his afflicted sister, "interrupt (by speaking to him) the peacefulness of his departing spirit." During the last fifteen minutes his breathing was scarcely perceptible, and it was difficult to say whether he was an inhabitant of this or a brighter world. On Wednesday, A.M. at quarter before 4 o'clock, the 23d of December, he was released. He fell asleep in Jesus. Truly "the righteous hath sleep in his death." We can adopt for him the language of his favourite hymn,

"Jesus can make a dying bed,
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

Professor Hooper on Primary Schools.

A Lecture on the imperfections of our Primary Schools, and the best method of correcting them; delivered before the North Carolina Institute of Education, at Chapel Hill, June 20th, 1832. By William Hooper, Professor of Ancient Languages in the University. Newbern, 1832.

We have been accustomed from an early day to look upon the amiable and accomplished author with sentiments of peculiar respect, and this has been heightened by the publications which he has given to the press. This lecture, like those which have preceded it, evince him to be a ripe scholar, furnished with extensive knowledge, and endowed with a taste which has been chastened by his favorite pursuits. That Professor Hooper has been deeply imbued with the classic spirit is evident, not from a multitude of foreign phrases or citations, but from the scholar-like precision of his language, the occasional gracefulness of an elegant allusion, and that subdued glow of genuine wit which gives a zest to the whole production. The author apologizes for indulging in some strokes of pleasantry, but the case demands no apology, and we vastly prefer the familiar ease of such effusions, to the buckram majesty of the tumid style which is now so prevalent. We say with him, after the satirist, "Why may we not speak the truth with a smile?"

—identem dicere verum,
Quid vetat?

The solemn pomp with which some writers see fit to invest their inane effusions, does but remind us of the lines of Gray,

Can graves and formal pass for wit
When the solemn owl despies?

But Mr. Hooper does not deal altogether in pleasantries. It is but the Attic salt with which a most instructive dissertation is seasoned. Our limits do not permit us to go into a regular analysis of the work. He classes the causes of that imperfection which is acknowledged to exist in our primary schools under a number of heads.

1. The circumstances of the youth themselves, unaccustomed to restraint, and half-ruined by indulgence at home.

"The confinement of a school room, the demand of close application to uninteresting studies, the stern obligation of performing a regular daily task, and the privations of a boarding-house, must go hard with a boy after being accustomed to the luxuries of his father's plantation, with dogs at his heels and a gun or fishing-rod on his shoulder, until he is tired, and then to return to the house, open his mother's pantry, and there fish with more success among jars of sweetmeats and jellies. Will it be wonderful if a youth sent from these domestic indulgences, should find school ungrateful, accuse his teacher of being cruel, or, to use a favorite school-boy phrase, 'of being partiality?'—that he should recite with mournful recollections, and still sadder forebodings, that awful Greek verb *tuftomai*, to beat—particularly in the passive voice, *tuftomai*, I am under beating now: *eupptomai*, I was under beating a little while ago; and then the dismal future, *tuftomai*, I shall be beaten—but above all that most frightful of all the tenses, the paulo-post-future, (denoting the imminence of his danger) *tuftomai*, I shall be very soon beaten again. Ask such a boy the usual grammatical question, "what is a verb?" and it will be no wonder if he forget the foregoing part of the definition, "to be and to do," and answer, that "a verb is a word which signifies to suffer." Will it be wonderful that such a boy should sigh for the luxuries of home, and while his task calls him to accompany Aeneas in his wanderings, his mind should be off, recollecting his own pleasanter wanderings on the banks of the Cape Fear, the Yadkin, or the Roanoke?"

2. The paramount regard which is had to cheapness, by parents and employers. Under this head the Professor winds the satiric thong, with happy effect.

3. The scarcity of able teachers. The neglects of teachers are summarily specified; the neglect of common English rudiments, of classical discipline, and of spirit and method in instruction. The following hints are particularly valuable:

"Another feature which, I think, would be a great improvement in our schools, is the use of oral lectures. Were a teacher to deliver lectures in a spirited and entertaining manner, on Roman and Grecian history and antiquities, on geography, and the manners and customs of different nations, putting questions every now and then to keep alive attention and make memory responsible for what it has received, I am inclined to think it would have the happiest effect. How different an impression is made by the dull, customary operation of getting any thing by book, and having it delivered from living lips, with all the advantages of look, voice and gesture, which a teacher of good sense and affectionate disposition could throw into his manner. In doing this, he ought to have the assistance of all necessary apparatus, maps, globes, plans of towns and sieges, military engines, and so forth. When a class is engaged upon Caesar's campaigns in Gaul, their teacher ought to be able to exhibit to their eyes the line of his march—a picture of the battle-ground, as the author describes it—the situation of the town besieged, the different positions of the two armies, and all the *testudos* and *vinea* and battering rams which were employed. Then what is now a task would become a pleasure, and the authors read would be far better understood and remembered. Let me here suggest the expediency of the trustees of our several academies taking pains to procure such apparatus for the schoolroom. A common carpenter, under the di-

rection of the teacher, could make models, for instance of Caesar's bridge, and of some of the Roman engines of war; and then that bridge chapter—the terror of schoolboys, would be as attractive to them as it is now formidable. They would not "come to the river, all in a shiver," but would think of crossing that bridge as they came with as much pleasure as they make mill-dams over the rivulets that traverse their paternal fields. It is unfortunate that good maps and charts and pictures for the illustration of our schoolbooks are either not yet made, or are too costly to come within the reach of ordinary seminaries. This is a desideratum which ought to be looked into and supplied. There ought to be a general call from all the schools for such engravings and such machinery, and then the book-sellers could afford to have them supplied at a reasonable price. It is to be hoped that the art of lithography, which has been so rapidly improving within a few years, and has multiplied prints on such cheap terms, will, ere long, be employed to furnish all our schoolbooks with agreeable and striking delineations of all those parts of youthful study which can be exhibited to the eye."

After some remarks upon the construction of school-houses, we meet with the following doctrine as to school-discipline, which we had begun to suppose was quite obsolete; and on female schools:

"I am sensible of the peril to which I am exposing myself by these suggestions for the reformation of youthful culprits, that I am hazarding the wrath of that numerous tribe; but I hope the freedom of discussion is not yet fettered on this floor, as it has been on some other floors, and that I shall be in no danger of meeting a pistol or a club on my way home. If I should, let them take care, for they know not by my innocent-looking, ivory-headed cane, which I never yet attempted to draw, may unexpectedly fly asunder, and like the Trojan horse, disclose death in the inside. Let me know, that though my profession commands me to be "no striker," yet my blood is of that nation which might be the thistle as its emblem, and whose motto is: *Nemo me impune lacesset*."

"In all these remarks I have had my eye entirely upon schools for boys; but most of them may be applied, (*mutatis mutandis*) to schools for girls. With respect to the latter, it may be observed that in some of our female seminaries too much is attempted. The whole encyclopaedia of knowledge is embraced in the list of studies, and in the compass of two or three duodecimos; and the young lady, by the time she reaches her teens, is in danger of thinking herself grammarian, geographer, astronomer, chemist, botanist, musician, painter and what not. She is taken away from school just as the age when she begins to be capable of appreciating her studies, and having got a little smattering of every thing, she forgets it all, and never will have any valuable knowledge unless she chance to fall afterwards in the hands of a sensible mother, who shall carry on the cultivation of her mind at a ripe age. Our schools for girls ought to be, as some of them really are, under the care of men or of ladies of age and experience and sound scholarship. Under such guardianship, a young lady's education might be continued advantageously till she was eighteen years of age; by which time she might make solid attainments, and her mind acquire a training and an impulse which would carry it on in progressive improvement through future life. If her teachers should have a happy faculty of breathing into the young female mind an ardent thirst of knowledge, which shall raise her above the petty cares and vanities of dress, and exclude all desire of entering into company and taking her place in the world, and if appropriate studies are finished—such a solid and protracted education would rear a generation of women that would have a mighty influence on society."

With great satisfaction we await further instructions from a pen which is so well fitted to "mingle the useful with the sweet."

True and False Humility.

Said an old divine, "If I were asked what is the first grace of the Christian, I would say humility; if I were asked what is the second, I would say humility; if I were asked what is the third, I would still say humility forever." It begins in the first act of genuine repentance for sin; and consists in that spirit of self abasement which becomes sinners in view of the relation they sustain to infinitely holy God. Humility in angels cannot be exactly the same as humility in sinful man; but inasmuch as He in whose sight the heavens are not clean, charges His angels with folly; and inasmuch as the distance between even these exalted intelligences and their Creator is nothing less than infinite, it is manifest that humility becomes them; i. e. a proper impression of their own comparative insignificance when viewed by the side of the infinite God. True christian humility has been beautifully described by the apostle as a disposition that leads us not to think more highly of ourselves than we ought to think. It discovers itself in a spirit of self condemnation and a lowly opinion of the relation to God, and in the modesty of our appearance, conversation and pursuits in the presence of our fellow men. It is delightfully attractive wherever it is seen; but never more so than when it is seen shining forth in its loveliness and beauty in the character of a young Christian.

But this grace, like every other, and like every thing that is good, has its counterfeits. There is an abject spirit which finds its element only amidst grovelling objects; there is a desponding spirit which refuses to appropriate the promises and consolations of the gospel; there is a timid spirit which shrinks from all great and difficult enterprises; there is an ostentatiously self-condemning spirit, which is forward to speak of its own delinquencies, and especially to do this in public, where all that is said is spoken to the ear perhaps of the great congregation;—but in neither of them is there a single feature of genuine humility. True humility, as it has its origin in the sanctifying influences of God's Spirit, elevates the soul to noble objects and pursuits; as it is associated with living faith, it is intimately connected with the consolations and hopes of the gospel, and is perfectly consistent with the highest degree of fortitude, and resolution, and perseverance; and as it has a more immediate respect to the great and holy character of God, its strongest exercises, its deepest confessions, may be expected to be open only to His eye, and to be poured only into His ear. The man who is truly humble will be known to be so by his ordinary conversation, and deportment; there will be an air of modesty and conscious unworthiness in the sight of God about him wherever he moves; and he will neither have occasion or disposition to proclaim his humility to the world. Let young Christians especially strive after great attainments in humility; but let them see to it that they cultivate the genuine grace. False humility, while it can never yield true christian enjoyment, or be the means of extensive usefulness, may, by being mistaken for the genuine quality, lead to a wrong view of one's whole character, and finally result in fatal self-deception.—*Alb. Jour. and Telog.*

A Resolution.

I am resolved, by the grace of God, to walk by faith, and not by sight, on earth, that so I may live by sight, and not by faith, in heaven.

The reason why I am so much taken with the garish and seeming beauty of this world's vanities, so as to step out of the road of holiness to catch at, or delight myself in them, is only because I look upon them with an eye of sense. For could I behold every thing with the eye of faith, I should judge of them not as they seem to me, but as they are in themselves, vanity and vexation of the spirit.

For faith has a quick and piercing eye, that can look through the outward superficies, into the inward essence of things. It can look through the pleasing bait to the hidden hook, view the sting, as well as the honey, the flattering punishment, as well as the temporal contentment there is in sin.

It is, as the Apostle very well defines it, the substance of things hoped for, and the evidence of things not seen. Heb. xi. 1. It is the substance of whatsoever is promised by God to me, or expected by me from him: so that, by faith, whatsoever I hope in heaven, I may have the substance of upon earth; and it is the evidence of things not seen, the presence of what is absent, the clear demonstration of what would otherwise seem impossible; so that I can clearly discern, as through a prospect, hidden things, and things afar off, as if they were open, and just at hand. I can look into the deepest mysteries, as fully revealed, and see heaven and eternity as just as if they were before me.

And, oh! could I but always look through this glass, and be constantly upon the mount, taking a view of the land of Canaan, which dreams and shadows would all things here below appear to be! Well; by the grace of God, I am upon earth, and I will by faith assure myself, I have but a few more days to live below, a little more work to do, and then I shall lay aside my glass, and be admitted to a nearer vision and fruition of God, and see him face to face.

By this means, I shall always live, as if I was daily to die; always speak, as if my tongue, the next moment, were to cleave to the roof of my mouth; and continually order my thoughts, and affections in such a manner, as if my soul were just ready to depart, and take its flight into the other world. By this means, whatsoever place I am in, or whatsoever work I am about, I shall still be with my God, and demean myself so, as if I were in his presence, and in the arms of his love.

Jerome, I heard the voice of the trumpet crying out, Awake, ye dead, and come to judgment.

And thus, though I am at present here in the flesh, yet I shall look upon myself as more really an inhabitant of the heaven, than I am upon earth. Here I am but as a pilgrim or sojourner, that has no abiding city; but there I have a sure and everlasting inheritance, which Christ has purchased and prepared for me, and which faith has given me the possession of. And therefore, as if I were already in heaven, I will constantly make it my endeavour, to live up to the character of a true Christian, whose portion and conversation is in heaven, and think it a disgrace and disparagement to my profession, to stoop to, or entangle myself with, the trifles and vanities of the world, which are but as a cloud of vanity, and a shadow of vanity, to feed upon husks, with swine, here below, when it is in my power, by faith, to be continually supplied with spiritual manna from heaven, till I lastly be admitted to it. And thus, I may give my spirit into the performance of duty, and all other my resolutions. — Bishop Beveridge.

For the Presbyterian.

Chalmers on Political Economy.

The public had for some time been deprived of their usual profit and pleasure from the productions of the great and good Chalmers, and had begun to regret that he had exchanged the more desultory and practical duties of the pastor for the retired habits and studious researches of a professor, and could hardly account for his allowing so great an interval to pass without making his appearance from the press. They were hoping for a work of power and research, to compensate for their long privation of their usual pleasure in him as an author, but were at a loss to imagine of what precise character it would be. Although however our venerable instructor and friend has come forth with a work of complicated and extended interest on the common place, which heads this article. It was much wanted and not the less because it had adopted a theme already copiously handled. In the habit as he is, of contemplating men and nations, as they are, with a view to meliorate their state and make them what they ought to be, Dr. Chalmers was eminently fitted for his work, and he has accomplished it with his usual tact and address—throwing the fine colouring of his happy style over the dry statistics of an abstract science, and giving to its study such a place in the schools of learning and of taste, as Brown has given to the philosophy of the human mind, at the same time redeeming it from the reproach in which the pens of such men as Adam Smith had involved it.

Now it is rendered a Christian pursuit and will no doubt receive the prompt attention of the professors of the science in our seminaries of learning; who will find that they will not, by taking his book along as a classic, have to make a painful and abrupt transition from the Christianity of their other studies in order to indoctrinate their pupils in the art of government, but will only, by its help, pass from one view of that all absorbing subject to another. The best service, perhaps, which Chalmers could have rendered to Great Britain, at this juncture and crisis of affairs, is found in the pages of this late production, and if the great men at the helm of affairs there, can only be induced to adopt his views, and the people generally do the same, the threatening ills that now make patriots to quake may be averted, and the peasantry and nobility find the best maxims and the true secret, of good government where they least supposed—in the Bible. The researches of Montesquieu—of Vattel, Puffendorf, Grotius and Hume may now be challenged to enter into competition with the giant advocate of our holy religion, and when they are laid on the shelf as rubbish of by-gone days, Chalmers will live in the esteem—the applause and the homage of the great and wise, and in the benedictions of a grateful people. It is a new department of study and composition for the veteran whose name it bears, and may serve to retrieve his mighty powers from the charge or the suspicion of being better adapted to splendid theorizing, and imaginative excursions, than to the sober, complicated, practical details of real life. He can soar to the heights of science and of space and disdaining all finite discoveries, ask there an angel's wing, but he does not forget that he is yet in the body, and that he is bound to serve his generation by the will of God. It is the felicity of this age to have cherished, if it did not give birth to such a man. When he is gone we shall well miss the dear old looking on his like again. Now we find him the pastor of a plain people, to whom he is a minister of salvation—and next a crown of honor to the pulpit of a populous and accomplished city—and lastly the retiring professor of divine truth, in all its bearings and beauty—he came forth from the retirement of his closet to teach lessons of practical wisdom to Lord Brougham, Earl Grey and the King—like another Joseph who taught the same to the senators of the land of Egypt. The book with some alterations will be applicable to the polity of our own land, and we express, as our earnest wish, that every college and academy may introduce it

at a proper season, to the alumni who are in them, that our future legislators, senators and governors may be found doing their duty better to their country and their God by its aid. We hail the work as an omen of better times to the laud of our fathers, for the time has nearly arrived it would seem, when either England or our rising phœnix-like form from her ashes in more beautiful form than ever. We hope the latter will be the fact—and we believe that it will, if she take heed to her ways according to the Divine word. And indeed we are warranted to believe that at no distant period holiness to the Lord will be inscribed in the political economy of the United States and Great Britain too, because it will be found identified with the best interests, if not the very national being of both. J. M.

Soliloquies in Church.

[We have scrupled whether to insert the letter which follows, not because we thought the writer had any sinister view, or because the evils which he complains are not real, but lest his satire should be misapprehended, or any of our readers scandalized by his badinage upon so serious a subject. It is, however, beyond a question, too much the case that hearers are censoriously upon the watch for any thing which may convict their spiritual teacher of error. Especially is this the case with ignorant persons, half-taught in theology, furnished with a few phrases by way of tests, and ardent in their zeal for a party. It would indeed be strange under such circumstances, if the real benefit of public ordinances should not be totally lost. In some future communication upon the same topic, we shall be gratified if our correspondent will throw off the character of Democritus, and give us a serious exposition of the evil.—Ed. Presb.]

Mr. Editor, I went, not long ago, to hear a preacher, whose locality upon the chart of theological relations was a little dubious. During the sermon, which was any thing but calculated to decide the question of his soundness in the faith, my eye was caught by the expressive looks of two conspicuous characters, well known to me as alarmists and belligerents on adverse sides. As I watched the alterations of suspicion, doubt, hope, fear, approval, condemnation and perplexity which continually varied the expression of their faces, I could not help imagining a series of thoughts adapted to these changes in their physiognomy. The one, methought, might be supposed to meditate on this wise:

"Well, the text was uttered well enough, without any new-fangled preface or interpolation. But I do not like his looks. He has the air of a new-school man. His posture is Hopkianish, his gestures are Finneyian, and his notes too much like Dr. Taylor. There—I caught the word 'measures'—though the 'new' escaped me. I must be on my guard. That sounds very orthodox; but I will not be hood-winked. He calls the people 'sinners' too often. Hold! what was that about 'voluntary depravity'? That is enough. He denies original sin.—Well, really that stroke went to my heart—but I am not to be duped. This urging the sinner to repent now, is very suspicious. I am afraid he denies the agency—no, he is just asserting it,—but that is a mere blind—and now again he is on immediate repentance. Is that in the Confession of Faith? I must look. Well, on the whole, it may pass—no, it cannot, for Mr. Newlight looks delighted—I am resolved not to connive at heresy, even by a smile."

In parallel lines with this soliloquy, I feigned the following:—"Too stiff, too formal, nothing to rouse the impenitent at first. Too soft, nothing to excite the enmity of sinners. Too scholastic, not pungent enough. Too indulgent to professors—nothing about hypocrites. No doubt two thirds of these professors are hypocrites. There! what was that? unable it is as easy to walk across this floor. That, say, I was he notes to natural inability. He knows nothing of the New Haven views—an old-calvinist, no doubt. There again! implanting a new principle! He believes in principles. But stop, that sounded like New Havenism. I do believe the man has a glimpse of the truth. But why does he not call the anxious out? Horrible! what do I hear! Physical depravity as sure as I am here. This will never do. He cannot convert the people. I had better go. There is no chance of any excitement. Yes, there is a man affected, I believe. No, it is Mr. Rush-light, the old-calvinist: his heart is as hard as a diamond, and he talks of repenting to-morrow. Nonsense! I would not give a straw for their repenting to-morrow. I am glad he is done. Poor stuff, the old confession of Faith—Calvinism, no more. Is it strange I should fancy such expressions, when I have heard almost every one of them, at one time or another, from sermon-critics? If you feel disposed to blame me for the way in which I render my time to church, I appeal to you whether I was not as well employed as at least two of my neighbours? ASA.

The late Professor Niemeyer.—Niemeyer, late Chancellor of the University of Halle, concerning whom we wish to make some statements, was a lineal descendant of A. H. Francke, the founder of the celebrated Orphan House in that city. He was born in 1754 and received his early education at the royal school established in Halle in connection with the Orphan House. He then passed through the usual course at the university so rapidly and so creditably, that he was appointed to a professorship of theology at the early age of twenty-six. His increasing learning secured him successively every station of honour that the University could offer, every year witnessing some advance, until before he had long passed the meridian of life he was appointed to the order of nobility in Westphalia and made Chancellor and perpetual Rector of the University. In 1813 the disturbances consequent upon the irruption of Buonaparte, unsettled Niemeyer for a time, but when tranquillity was restored after the peace, he was reinstated in his former honourable situation. Here he continued his indefatigable labours as a teacher and writer with little interruption until 1820, when he made a journey to England, though then in his sixty-sixth year. In April 1827, the 50th anniversary of his appointment to the professorship came round, and was celebrated with unusual rejoicings; as well in other universities as that of Halle. He lived several years after this in the constant employment of his high powers of mind in useful and profound investigations and has been lately called away from life universally lamented. Few men of his time enjoyed so great a reputation as a counsellor and a public teacher, and as a writer in various departments of literature and theology his name will not soon be forgotten. He was however a neologist in his doctrine, and a mere man of the world in his life.

Such was his restless activity that he was always ready for labour, and no less rapid in completing it. "Never was he seen," says Jacob, "to take a week for recreation or exercise. He thought the delivering of his lectures his most salutary motion. Towards the end of his vacation he was always seized with a kind of impatience, and at such seasons would avail himself of every opportunity to make public addresses in the schools and other places. By the incredible number of visits made to him, and the laborious business which traversed his regular toils, his time was often broken into half-hours and minutes; these which are left slip by the most of men, and which few know how to use, were seasons in which Niemeyer produced

long epistles, sketches for reports, important communications, which were then begun, forwarded and issued. He knew how to redeem time; a virtue which, in poetry as well as prose, he often inculcated upon youth, and in which he said he constantly made advances. Especially was this the case in his numerous journeys: scarcely had he alighted in a new spot before his pen was in motion, and sheet after sheet flew back to enrich the periodicals with which he was connected, and which never awaited his dispatches in vain. To such a man nothing can be more grievous than ennui. This indeed was never occasioned, in his case, by solitude, but fell upon him when his company was sought by those scourges of literary men, impertinent time-stealers, uncalled visitors, or mere babblers. When forced to closet himself with such pests, he was accustomed to repay himself by abstracting hours from the season allotted to freiside enjoyments. When, however, at dinner or supper, he met with friends, no one could be more happy or more communicative of happiness to those around him.

He was, as has been said, always ready for literary toil. Caprice could not unfit him, for his equanimity was inaccessible to caprice, and there was no disposition of his soul which seemed in any case to afford a hindrance. Places, times, circumstances, associations—all were alike to him; and what was strangest, when duty called, his bodily vigour seemed always fully braced. With a frame in the highest degree robust and informed by a soul in the highest degree vivacious, he not unfrequently plied the pen for whole days without cessation, or apparent fatigue. And then, after returning from the most festive occasions, or rising from entertainments, after which others were glad to seek repose, he would with all placidity set himself at the writing-table, as if he had just awaked from refreshing sleep. He had no conception that disgust for labour which yields to nothing but demands and constraints. Yet with the weak and the inexperienced he was always forbearing, and had the art of inclining to exertion without giving pain; sometimes indeed he so far rendered assistance that numerous works appeared under names while they were in truth his own compositions.

The rapidity of Niemeyer's literary and public labours was as remarkable as the alacrity with which he undertook them. This we may attribute partly to his address and acquaintance with business, partly to the striking order and regularity with which every thing was conducted. He did not, it is true, bind himself down by the irreversible rules of a pedantic strictness; this would have been rendered impracticable indeed by the multitude of affairs, and of visits with which he was burthened. Although his methods were systematized with peculiar nicety, he was always unwilling to suffer the observance of a rule to violate any of the rites of friendship or the courtesies of life; and in his busiest hours no one was ever repelled by him with any approach to rudeness. Nevertheless, while strangers would have supposed that from his press of cares, his time was the mere prey of circumstances, and that he lived in the most extemporary manner, he was constantly proceeding according to a pre-established order. Winter and Summer found him at the same early hour engaged in labour, and it was only the approach of darkness itself which summoned him from his toils to that family circle which he always so truly enjoyed. It was one of his most important peculiarities—the secret of his great rapidity—that he always had lying before him, something to which he could immediately turn his hand in profitable labour. Besides regular business, and during the times in which he was composing works (to which he principally devoted himself), he was never without some smaller affair to which he could render such little fragments of his leisure available, as were not suited so well to collection for his great undertakings. His biographer and colleague assures us that as soon as one work was completed, he was ready with the plan of another. He was at great pains to have his ever multiplying papers in such exact arrangement that he might instantly lay his hand on any one without disarranging others, or being at fault in his search. Ordnung ist die halbe Arbeit, said Niemeyer—"Order is the half of labour, and he who is neglectful of it loses that which is most precious, time." To this he sometimes added: "It is not hard—may it be delightful to observe this orderly arrangement, if one only has room for it." And it was this which was his great want; for enlarge as he would from time to time, he was so overwhelmed with books, letters, and documents, that they towered around him into piles. In vain did he endeavour to follow his own advice to others: "One must not amass too much, nor deem every scrap of importance enough to be preserved which interests at the moment." The immense libraries of autographs which he has left, serve to show what order and perseverance can effect. These traits are so interesting in a literary point of view, that we have occupied in the detail of them, a much greater space than we had intended.

Art of Reading.

Very few even among readers understand the art of reading. Much time, much talent, and a vast amount of comfort are continually wasted through the want of this accomplishment. Instead of preaching on the subject in detail, I shall content myself with stating two antipodal mistakes, both common and both hurtful. 1. One man never carries half a minute on a page. The most important passages of standard works, he treats with as little ceremony as if they were advertisements. No wonder, therefore, that he is a sciolist, a pedant, and a coxcomb. 2. Another reads by measurement, so much an hour. He reads any thing, and every thing with equal care and interest. He counts the pages, which he has dispatched and adjusts his marker with a self-complacency in proportion to the space he has traversed. A page, a paragraph, omitted, is a torment to him, though the value may be nothing, and his moments precious. What wonder then that he begins every volume with repugnance, and concludes it with delight? What wonder that he finds himself, in spite of all his reading, a drone, a proser, and a mass of common-places? These pictures need no proof of their resemblance to unfeigned originals. The individual, now reading my remarks, knows well that one or both of these absurdities he has himself been guilty of. I proceed therefore to my practical infelicity. 1. It requires some judgment to determine how a given book, or any given part of it, ought to be read. 2. Those who direct the reading of young persons ought to guard against both the extremes already stated, and to crush if possible the foolish tendency to surface-skimming on the one hand, and to mere wading on the other. 3. The formation of good principles and habits upon this point, as it implies the possession and improvement of sound common sense, furnishes also convenient exercise for making that improvement. The benefit resulting from a constant exercise of taste and judgment in the mode of reading books, is worth more than all that can arise from any half-hours and minutes; these which are left slip by the most of men, and which few know how to use, were seasons in which Niemeyer produced

THE PRESBYTERIAN. PHILADELPHIA.

WEDNESDAY, DECEMBER 12, 1832.

The Albany Journal and Telegraph may be assured that we take as little pleasure as themselves in those left-handed compliments of our fellow journalists alluded to by them, which proceed upon disparaging remarks concerning the amiable and pious gentleman who preceded us in our labours. As far as we can recollect the tenor of the editorial articles, we can sincerely say that our friends need not fear that "one great principle which the Presbyterian has advocated will be yielded." While upon this subject, we may observe that the Journal and Telegraph has been recently assaulted on account of its anonymous character. It is assumed that "as the paper goes before the public without the name of any editor," it is evident that "those who conduct it are not willing to meet before the public even the responsibility of publishing the statements they insert." It is also hinted that the anonymous conductors lay themselves open to certain "ecclesiastical liabilities."—These are unkind and ungenerous insinuations. We care not for the name of an editor, nor whether any name be given. The statements made by the Journal and Telegraph are such as have their counterpart in every part of the country, and are verified by the observation of a multitude of readers. It is very easy to understand the reason of this anxiety to draw the veil from before the editors of the Albany Journal. It is not that their arguments may be more fully answered; and arguments stand upon their own bottom, and are neither better nor worse for their authorship. It is not that their alleged facts may be disproved; facts are equally independent of men and names. If the allegations can be successfully denied, it can be done as well without, as with the names. Let it be done. If they cannot be denied, the responsible name can afford no convenience, except as a target for shafts of personal invective. The persons are demanded. Why? Plainly that they may be personally addressed. This has already been attempted. Witness the injurious statements made concerning the excellent author of the work upon Revivals, who was suspected of being an efficient patron of the Journal and Telegraph. There is no reason to doubt that we should have more reports of private conversations, equally charitable and equally faithful, if the name of the editor should be appended to that useful Journal. As it regards the matter in debate, "the frequent removal of ministers," we have already extracted with approval the article upon that subject. The whole policy of the persons complained of is revealed in the peculiar phraseology of the following proviso: "In all these cases it becomes the pastor to see to it that no blame attaches to himself, for coldness or unbelief, or backwardness to take hold in self-denying labors for a revival."

Oxford and Cambridge.—We have examined, with much interest, the University Calendars of Oxford and Cambridge for 1832. We are happy to find, that amidst the shocks which church and state in England are constantly receiving, these ancient seats of literature are growing in numbers, and improving in their methods of instruction. Great inroads have been made upon the old scholastic usages at Oxford; but Cambridge seems to have outstripped her sister in the progress of reform. It is not surprising, therefore, that their relative condition as to numbers is reversed. Oxford has 19 colleges, 5 halls, and 5274 members on her books. Cambridge has 17 colleges and halls, and 5364 members. We have formed from the calendars the following list of the Professors now attached to both.

Professors at Oxford, 1832. Regius Prof. of Divinity, Edward Burton, D. D. Reg. Prof. of Civ. Law, Joseph Phillimore, D. C. L. Regius Prof. of Medicine, John Kidd, M. D. Reg. Prof. of Heb., Edward Bouverie Pusey, B. D. Reg. Prof. of Greek, Thomas Gaisford, M. D. Margaret Prof. of Div., Geoffrey Faussett, D. D. Reg. Prof. of Nat. Phil., Geo. Leigh Cooke, B. D. Savilian Prof. of Geometry, Baden Powell, M. A. Savil. Prof. of Anat., Stephen Peter Rigaud, M. A. White's Prof. of Mor. Phil., Wm. Mills, B. D. Camden Prof. of Anc. Hist., Edward Caldwell, B. D. Heath's Prof. of Music, Wm. Croft, D. Mus. Laudian Prof. of Arabic, W. Knatchbull, M. D. Professor of Botany, George Williams, M. D. Prof. of Poetry, John Keble, M. A. Regius Prof. of Mod. Hist. and Lang., Edward Hayes, M. A. Rawlinson's Prof. of Anglo-Saxon, Francis Pearson Walsley, B. C. L. Vin. Prof. of Com. Law, Philip Williams, B. C. L. Clin. Prof. of Physic, James A. Smythe, M. D. Lord Almoner's Reader in Arabic, John David Macbride, D. C. L. Prof. of Anatomy, John Kidd. Prof. of Chemistry, Chas. G. B. Daubeny, M. D. Prof. of Nat. Phil., Geo. Leigh Cooke, D. D. Heath's Prof. of Sanscrit, Horace Wilson. Prof. of Mineralogy and Geology, William Buckland, B. D.

Professors at Cambridge, 1832. Regius Prof. of Divinity, Thos. Turton, D. D. Lady Margaret's do., Herbert Marsh, D. C. L. Reg. Prof. Civ. Law, I. W. Geldart, D. C. L. Reg. Prof. of Physic, I. Haviland, M. D. Reg. Prof. Heb., Samuel Lee, B. D. Reg. Prof. of Greek, James Scholfield, M. A. Prof. of Arabic, Thos. Jarratt, M. A. Lord Almoner's Prof. Arab., T. Musgrave, M. A. Prof. of Nat. Phil., Charles Babbage, M. A. Prof. of Casuistry, Francis Barnes, D. D. Prof. of Chemistry, I. Cumming, M. A. Prof. of Astronomy, G. B. Airy, M. A. Prof. of Anatomy, Wm. Clark, M. D. Prof. of Mor. Phil., Wm. Smythe, M. A. Prof. of Botany, I. S. Henslow, M. A. Woodwardian Prof., A. Sedgwick, M. A. Lowndean Prof. of Astron., Wm. Lax, M. A. Norrisian Prof., I. B. Hollingsworth, D. D. Jacksonian Prof., V. Farish, B. D. Downing Prof. of Paw, Thos. Starkey, M. A. Downing Prof. of Medicine, C. Hewitt, M. D. Prof. of Mineralogy, W. H. Miller, M. A. Prof. of Polit. Econ., George Bryne, M. A. Prof. of Medicine, J. Clarke Whitfield, Mus. D.

Theological Terms.—Paley observes, with equal truth and point, that "where men are without some fundamental and scientific principles to resort to, they are liable to have their understanding played upon by cant phrases and unmeaning terms, of which every party, in every country possess a vocabulary. We appear astonished; but we should remember, that if sounds work miracles, it is always upon ignorance. The influence of names is in exact proportion to the want of knowledge." We need not say that our own country and the present times form no exception to this mortifying statement. We may add, however, that this tendency to substitute an attachment to mere names for an acquaintance with their meaning, though apparently so harmless, is the prolific parent of a thousand bitter conflicts, which might otherwise be spared. We are aware that errors too often under the pretext of discarding useless terms, discard the truth along with them, and that the detraction of old phrases always makes room for new ones, the more dangerous as they are the

less understood. Against such baseness, let the Christian watch with inexorable jealousy. But let him not forget, that if there is a habit which is fitted to destroy the vital influence of truth upon the heart, it is the habit of feeding on the shells and husks of a mere verbal orthodoxy. Many current phrases now employed as shibboleths by zealous upon all sides, are mere technical abbreviations, just as likely in themselves to illuminate or purify, as algebraic formulas. Let these be dwelt upon, and rested in a while, and the soul, instead of thriving on the aliment of sound religious truth, will sicken and starve over the garbage of mere names. The standard of truth is not to be maintained against the inroads of neology, by ringing perpetual changes on a scanty list of technical expressions, often unscriptural, and sometimes worse. The pure milk of the word is not to be improved, by passing through the filter or the churn; or rather it is madness to adore the churn and filter, while the milk is thrown away.

New Publications.

"The Religious Souvenir, a Christmas, New-Year's and Birthday Present, for 1833. Edited by G. T. Bedell, D. D. Rector of St. Andrews Church, Philadelphia." Messrs. Key, Mielke & Biddle have made a valuable present to religious parents, guardians and friends, in this elegant little volume. Why should all our gifts on these occasions be worldly, or worse? And why should religious truth always shun the aids of beautiful ornament? The embellishments are attractive, well selected, and well executed. The various papers which compose the volume are serious, tasteful, alluring, imbued with the Spirit of the Gospel, in a word such as we should have expected from one so zealous for the cause of Christ, and so inventive of happy methods as the reverend Editor. This Annual may be safely recommended to the Christian public.

Prof. Patton's improved edition of Donnegan's Lexicon.—A new Greek and English Lexicon; principally on the plan of the Greek and German Lexicon of Schneider, by Jas. Donnegan, M. D. First American from the second London edition, revised and enlarged by R. B. Patton." Boston and New York 1832. 8vo. pp. 1412. We need scarcely inform our readers that the accomplished Editor of this work is Professor Patton of Princeton, formerly of Middlebury and lately of Nassau Hall, and now Principal of the well known Edge Hill Seminary. The work demands special notice and patronage as a home production, especially at a time when the London edition, and an American abridgment are rivaling it in the hasty estimation of many purchasers. It is the most elaborate production of the kind which has appeared in this country, and is decidedly superior in its tasteful and elegant typography, to any American work in classical literature which has come under our eye. The student will find it to be a complete dictionary of the language, and not, like most of our manuals, a vocabulary for a few works. The significations are given in pure and accurate English, after the best authorities, with numerous citations, and an arrangement well adapted to facilitate the full acquisition of the primary and remote meanings. As it regards the qualifications of the American Editor, it is enough to say that his acknowledged erudition leaves him without a superior, and that his experience as an instructor secures to us a work fitted to supply the actual wants of learners.

"A Manual of the Chaldee Language, containing a Chaldee Grammar, chiefly from the German of Professor Winer, a Chrestomathy, and a vocabulary, by Elias Riggs, A. M." Boston 1832, pp. 173. Codman Press, Andover.—It is delightful to see a book from the Andover press. There is a clearness and elegance of type and impression which almost amounts to splendour. As long as scholars rank these things among their literary luxuries, it will be the interest of publishers to spare no pains in giving a beautiful exterior to their work. The testimony of Professor Stuart to the worth of this manual, rather than our own inspection, warrants us in commending it to the attention of all Biblical students.

The Andover Biblical Repository for October, contains five articles. The first is an interesting sketch of Carsten Niebuhr, the Oriental traveller, by his son the historian of Rome. The translation, by Professor Robinson, is, we doubt not, accurate, though somewhat vulnerable in point of English idiom. If any writer's style ought to be watched with jealous eyes by those who care for purity of diction, it is that of our learned men, who have lived, and studied, and composed for years abroad. The higher their standing as philologists, the greater is the danger of their sinning thus themselves, as well as of their tempting others to sin with them. The article in question is abundantly well reading. The second article is a translation by the same hand, of Abdallati's description of a famine and pestilence in Egypt, about the year 1200. We are surprised that Professor Robinson, in using "the help of de Sacy's version," should have chosen to retain the French orthography of proper names, even where it varies from the English one. The French have no letter corresponding to our J or soft G. To express the sound they insert a D before their own J or G. Djof and Jof, Sikkadj and Sikkaj, are the French and English forms of the same Arabic words. The insertion of the D, though absolutely necessary to a French reader, is only perplexing to an English one. In the same manner we have known translators from the German to copy servilely the combination TSCH as the representative of a Persian letter which is precisely equivalent to our CH. This looks too much like second-hand dealing, and is besides destructive of the very end for which the notation is employed. The third article is one by Professor Stuart, which appeared in the North American Review six years ago. The subject is the Samaritan Pentateuch; and we learn from the Repository that "Professor Rosenmueller of Leipzig, without knowing the writer, once expressed to the Editor in very decided terms, the high value which he set upon this article." The fourth is by Professor Stowe, now of Cincinnati, on the importance of studying the Bible in connexion with the Classics. It is well written and generally judicious, though we do not by any means subscribe to all the author's practical suggestions on the union of biblical and classical reading. We have no time however to enlarge or specify. The last article, and probably the best, is a geographical dissertation on the journeying of the Israelites in the Desert. We understand that Professor Robinson has given much attention to the subject of Scriptural Geography, and we sincerely hope that he will shed much light upon it. Without having yet been able to inspect this paper closely, we may say that it ought to be read by students and interpreters of Scripture. We expect a great deal from Dr. R. in this department, and shall let our readers know to what extent our

hopes are verified. This number of the Repository is, like all the others, very elegantly and correctly printed. It is also less heavy and more likely to be read than some which have preceded it.

Memoirs of Rev. James B. Taylor.—Proposals are issued in New York by Jocelyn, Darling, & Co. for the publication of these memoirs by the late Rev. Dr. Rice, of Virginia, and Rev. Benjamin H. Rice, D. D. of New York. We anticipate much pleasure from this volume. True, it will contain no records of splendid mental efforts, nor great advances in learning, but if it breathe the spirit of the man, it will exhibit a character of peculiar excellence. Our acquaintance with the subject of the work enables us to say that we have seldom, if ever, known one whose piety approached so near to the elevation and fervour of Brainerd's, devoted at the same time of the melancholy that marred the symmetry of that holy man's character. The estimation in which Mr. Taylor was held by the lamented Dr. Rice, manifested by the care he expended upon the present work, which however he did not live to finish, is some evidence that it will not be undeserving of a reading by every one who loves the exhibition of exalted piety.

Porter's Family Journal, of Popular Medicine, Popular Law, Popular Education, Health, Hygiene, Wealth, Biography, Literature, Review, Fine Arts, Mechanics, Phenology, Amusement." The first number of this periodical work has appeared. Eight pages large quarto are filled with articles in the various departments mentioned in the voluminous title. Though Religion finds no place in this title, yet we announce the publication, for the sake of the other important topics upon which it proposes to communicate instruction. It is too early to pronounce upon its character. The sheet is handsome and the matter respectable.

The Youth's Literary Gazette is a new juvenile publication in this city by Mr. Thomas T. Ash. From two numbers, we should suppose it to promise usefulness. Especially we are pleased to see that it sets out with the principle that religion is not to be withheld from the youthful mind. The price of this journal is one dollar per annum.

It is Well: or Faith's Estimate of Afflictions: altered from the original work of the Rev. John Hill. By Rev. G. T. Bedell, D. D." Philad. French and Perkins, 159 Chestnut street, 1832.—A useful little pocket volume to be put into the hands of afflicted persons. The Christian pastor, and the private believer, constantly find occasion to leave such tokens of their sympathy in the hands of the bereaved and mourning. The sentiments of this little work appear to be evangelical, and such as promise special instruction to those for whom it is designed.

It is stated, upon good authority, that the Rev. Thomas H. Skinner, D. D. has accepted the call to the chair of Sacred Rhetoric, at the Theological Seminary, Andover, and that he will commence his public duties there, as soon as his present ecclesiastical connexions are dissolved.

President's Message.

This document, containing a brief statement of the situation of our public affairs, was presented to both houses of Congress at their meeting on Tuesday 4th inst., at 12 o'clock. It commences with an acknowledgement of the Divine mercy in mitigating the severity of the Cholera, and in giving us more than usual prosperity as a nation. It is stated that our foreign relations remain much the same as at the date of the last message. They are amicable with all the nations. Our foreign commerce has increased during the past year by an amount of \$10,000,000 in exports and imports. The finances of the country are represented to be in a highly prosperous state, the receipts considerably exceeding the expectations of the treasury department, and affording means of paying off a considerable part of the remnant of the public debt. The receipts of the year amount to 30 millions and the expenditures to 16 millions, exclusive of 18 millions appropriated to the extinguishment of the debt. On the first of the next year the entire national debt will be reduced to somewhere about 7 millions. In consequence of this event the President recommends a reduction of the duties on foreign articles, as the receipts in that case will be abundant to pay off the whole debt during the year 1833.

"The soundest maxims of public policy," says the message, "and the principles upon which our republican institutions are founded, recommend proper adaptation of the revenue to the expenditure, and they also require that the expenditure shall be limited to what, by an economical administration, shall be consistent with the simplicity of the government, and necessary to an efficient public service. In effecting this adjustment, it is due in justice to the interests of the different states, and even to the preservation of the Union itself, that the protection afforded by existing laws to any branches of the national industry should not exceed what may be necessary to counteract the regulations of foreign nations, and to secure a supply of those articles of manufacture, essential to the national independence and safety in time of war."

Whatever duties go beyond this, he advises should be gradually reduced to the revenue standard, as soon as it can be done consistently with the faith of government to the capital invested in manufactures. As regards the views entertained by many of the legality of a protection duty it is remarked— "In some sections of the republic, its influence is depreciated, as tending to concentrate wealth into a few hands, and as creating those germs of dependence and vice which in other countries have characterized the existence of monopolies, and prove so destructive of liberty and the general good. A large portion of the people in one section of the republic declares it not only inexpedient on these grounds, but as disturbing the equal relations of property by legislation, and therefore unconstitutional and unjust."

The President's language respecting South Carolina is as follows— "It is my painful duty to state, that in one quarter of the United States, opposition to the revenue laws has arisen to a height which threatens to thwart their execution, if not to endanger the integrity of the Union. Whatever obstructions may be thrown in the way of the Judicial Authorities of the General Government, it is hoped they will be able peaceably to overcome them by the prudence of their own officers and the patriotism of the people. But should this reasonable reliance on the moderation and good sense of all portions of our fellow citizens be disappointed, it is believed that the laws themselves are fully adequate to the suppression of such attempts as may be immediately made. Should the exigency arise rendering the execution of the existing laws impracticable from any cause whatever, prompt notice of it will be given to Congress, with the suggestion of such views and measures as may be deemed necessary to meet it." As respects the public stocks, it is recommended, that all those held in corporate institutions be sold. The President thinks the holding of them dangerous to the purity of our institutions. He recommends an examination of the affairs of the Bank of