

THE PRESBYTERIAN.

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TERMS.

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THE PRESBYTERIAN.

AFRICAN COLONIZATION.—The return of Mr. Garrison from his ill-starred mission to Great Britain, and the demonstrations which have been since made by his disciples, have resulted in disappointment. It is clearly shown that the party of the Anti-Slavery Society is a small faction, inconsiderable in every quality but rampant zeal. We have looked around among those who are recognised as abettors of the scheme, and who have put their names to the divers inflammatory documents which are strewn over the country, and have been surprised to see how few among them are men of any previous note; how very few have ever been named as active patriots, prudent and wise philanthropists, or persons of scholarship, experience, or general cultivation. The weight of the country is against them; the weight of the church is against them. The interests of Union and Peace are against them; and, at this juncture, the ill savor of those calumnies which they have impudently vented against the American name, is against them. The time has been, and that within a few months, when many of the friends of the African were half disposed to think that the enemies of colonization might be correct in their conclusions, because there was so much astounding truth in their premises; because slavery is so dark a blot on our fame, and an evil so sincerely to be deprecated. But it is now made apparent to the majority of such minds, that the proposed remedy is immeasurably dangerous; and that emancipation, to be safe, or even feasible, must be gradual.

The question is not, whether slavery is an evil; this is conceded. It is not, whether it is desirable that every man in America be a freeman; this is conceded. It is not, whether the Colonization Society is, in its present form, insufficient to cure the dire disease; this is also conceded. But it is, whether we can justify ourselves before heaven, in casting from us, as a nefarious deception, this scheme of colonization, which promises so many benefits to the free blacks, so many mercies to Africa, and such inducements to the liberation of slaves. It is not, whether the Colony, like a talisman, can all at once charm away the curse; we lament that it cannot; but whether, in its measure, within its proper limits, and by its progressive mode of agency, it may not mitigate the evil at home, while it tends to check the villanous trade at its very sources.

The Colonization Society has been falsely traced to an origin which it spurns;—to the cupidity of slaveholders. Its infant struggles into life were, on the contrary, accompanied by the prayers and Christian counsel of men, whose spirits groaned over the degradation of the African. We well remember the time when, in childhood, we listened to the ardent exposition of the immature plan from the lips of Robert Finley. It was not then imagined by any, that this good man was adjusting a scheme for the perpetration of slavery. It has been only lately that the cry has opened upon the friends of the Colony that they are the enemies of the African. And it is only another signal proof of the ease with which false-witness may gain a hearing, that so gross and malicious a charge has found credit with any. We lament to know that by means of the *Liberator*, the *Emancipator*, and the errant propagators of their opinions, the man of colour in every town and village of this land, has been cruelly deluded into the suspicion that the Liberian enterprise is a plot for his ruin. We know to our sorrow that the kindest and sincerest advances of the best friends of Africa, are often met with distrust, or rejected with anger, by the people of colour. For such a condition of things, we have to thank the reckless and imprudent attempts of the Anti-Slavery Society and its abettors. It is, however, our belief, that truth will prevail; that the Colony will be prospered of God; and that by the means now in operation, the way will be opened for the eventual abolition of slavery, in consistency with our national union.

THE FEAST OF THE VINEYARDS.—The latest novel of Mr. Cooper is about, as we are told, to bring vividly before the public this periodical festival. It is celebrated by the vine-dressers of Switzerland, at Vevey, with rites which are half pagan. Let those who are delighted with the colours which romance can throw around the scene, read what follows, and lament over the shades in the picture. The *Archives du Christianisme* gives a letter from Vevey, of date 31st August, 1833, which informs us of the disgraceful transactions to which we have alluded. The account is too long to be conveniently transferred, but we shall avail ourselves of the writer's testimony, and to a certain extent, of his words.

In Pagan Rome, it was always observed, that after bacchanal indulgences, the persecution of believers was redoubled. The *Feast of the Vine-dressers* has resulted in the same manner, and gave occasion for the manifestation of special hatred to the truth. For some years there has been exhibited much enmity of the populace to whom the writer alludes. "A concourse, which goes to such excess, descends from the dignity of republicans, and in fact becomes a mob." Some of the evangelical Christians had testified their opposition to the pagan ceremonial, by absenting themselves, by closing their houses, and even by their words. Several ministers of the national church, in public instructions, had

warned their flocks against these excesses. These cautions, sometimes given to children, were retailed by them to their parents, and, as is usual, magnified and circulated by calumny. And the consequence was, an outbreaking of popular fury against the dissenting minister, who was altogether innocent of the offence. On Wednesday, the 27th August, the oratory, which was ordinarily frequented by Christians, of the National Church, was polluted by a quantity of *assauts*, strewn over the seats and pulpit. On the evening of Friday, the 29th, the dissenting brethren began to assemble about 7 o'clock, in their usual place of meeting, at the house of M. G. Durand. When the pastor, M. Rochat, arrived, he found a mob collected, and increasing every moment, who were so much infuriated as to demand his death. He was taken, for safety, into an adjoining house. The populace threatened to burn this house. Some magistrates and gentlemen of influence, supposing that they should be able to overawe the crowd, undertook to conduct M. Rochat through them, to a place of security. But in availing himself of this protection, he received many blows, and at last had to fly into the Eagle tavern. The windows of this tavern were broken in by the wretched throng, and it was almost by a miracle that the good man's life was saved. A reinforcement of respectable citizens arrived for his aid; they shielded him by their own persons, and renewed the attempt to conduct him to the village of Corsaux, where he has his abode. Thither they were followed by these miscreants, increasing as they proceeded. Some assailed them from the walls with stones, others aimed deadly weapons at the object of their infuriate malice; so that he was despoiled of his hat, his clothes were entirely torn, and his face covered with blood. This scene lasted three hours. Near his own dwelling he was thrown down, and a villain standing over him called for a weapon to cut his throat. Yet through the mercy of God he was delivered to his family. The Prefect ordered the "general" to be beaten, and the mob was dispersed by soldiery.

DEATH OF REV. A. O. B. OGDEN.—The papers have already announced the departure of this exemplary and promising young minister. Having enjoyed some intimacy with him from the time he entered college, we can testify to his uprightness, humility, zeal and piety. We have seldom perused a letter more touching than that of which we now give a large part. The writer is a lady of Baton Rouge, and it was addressed to the mother of Mr. Ogden.

East Baton Rouge, Sept. 5th, 1833.
Dear Madam, I feel it a duty incumbent on me, though a stranger to you, to address you at this time on a subject the most painful to the human mind. And how shall I commence? Lord assist me, while I tell the mother of my dear friend, that he is no more, he has gone to another and a better world; yes, my dear madam, your son has left us, for mansions of eternal rest. On the 21st of August, he complained of slight indisposition, but thought it too trifling to notice. The next day he had some fever, for which he would only take some slight medicine. It increased, however, and after that period until the melancholy termination, we were unwearied in our exertions to remove it. He expired on the 23d of September, at 10 o'clock, A. M., after an illness of thirteen days; regretted by all who knew him, and by none more than myself. His illness was not painful after the first few days, at which time he had some pain in his head and back. Medicine had very little effect, owing to the physician said, to the entire torpidity of the liver. I am thus particular, because I am confident you wish to know every circumstance, and I can enter into your feelings as a mother.

And now, my dear Madam, permit me to console with you, on the loss of your inestimable son. He was a treasure which few possess; kind, excellent, amiable, every thing that a parent could desire. But you "mourn not as one without hope." He died in full assurance of a blessed immortality, and left a dying testimony of his acceptance. During the whole of his illness, he manifested the most entire resignation to the will of God; and when he became conscious that he had no longer any hope of his recovery, the most perfect peace, calmness, and self-possession was apparent. I asked him, when back, Medicine had very little effect, owing to the physician said, to the entire torpidity of the liver. I am thus particular, because I am confident you wish to know every circumstance, and I can enter into your feelings as a mother.

What shall I say more, my dearest Mrs. Ogden; how shall I tell you of his earnest exhortations to the friends who surrounded him; his message to his congregation, his remembrance to his absent friends? They are firmly impressed in my memory, but time would fail me to recount them all. Say to my dearest mother, said he, when nearly expiring, I have no rapturous feelings, but all is peace: peace which passeth understanding. I would not go back if I could; Christ is my all and in all; the chief among ten thousand, and the one altogether lovely; the Prince of peace, the Lord of life and glory. He then repeated,

"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."

He selected three hymns, which he requested me to tell you to read, the 31st, 68th, and 3d, of book 2d. (Watts.) On repeating the third hymn he said, "and why should my mother mourn for me; I am only going to Jesus' arms." He called for his Bible, and said on turning over the leaves, "this is now a new to me." He then marked some passages, and said to me, send this to my sister, with my watch, and may God bless her. Give my love to Miss B., Miss P., and Miss S.; I hope to meet them all around the throne of God. Send Miss B.—a book to her, from my sincere Christian affection. Give my love to the Professors at Princeton. Tell Dr. Alexander I thank him for all his kind instructions to me; may God bless him.

He requested me to ship back his books to New York. His clothing, papers, &c., he gave into my charge, until his father should come on to the pulpit, or more eloquent, than he was on his bed of death, and I firmly trust his exhorta-

tions will not be lost. He continued with us twenty-four hours after he was conscious of his approaching dissolution, and almost to the last that time he was engaged in conversation with different persons. He requested to be interred in our grave yard, where he now sleeps until the resurrection of the just. He is at rest, and may the Lord direct us in his footsteps. He was the most exemplary young man I ever knew; so correct in his deportment, so amiable, so perfectly free from pride; possessing so much humility, meekness, brotherly kindness, charity; in fact every thing that we could desire. I know not how we shall do without him. His church were devoted to him, and will scarcely be satisfied with one less perfect than he was. But where shall we find him? God I trust will direct us, for our help is in him alone. Mr. Ogden spent the last four months of his valuable life with us; he was perfectly at home, and often expressed himself satisfied with his situation, and I hope was happy. He has wound himself very closely around our hearts, and the vacancy he has left in my family will never more be filled. If I could see you, I could tell you much more, but that happiness I fear will now be for ever denied me. I write of him; and it is a pleasure too, for I am recording his virtues. He has often talked of his dear friends at home, to which with warmest affection. I have often wondered how he could have left you. He said he was Christ, and willing to be laid in the arms of his dear friends, and my dear friend, for such I must consider you, I must bid you adieu. May God in his infinite mercy bless and comfort you, is my earnest prayer.

E. H.

TIDINGS FROM THE SYRIAN MISSION.

We give below some interesting extracts from two letters of the Rev. George B. Whiting: one of these is dated Beyrout, July, 1832; the other Constantinople, June, 1833.

Beyrout, July, 1832.

As you express a wish to have a more full recital of such facts and incidents as are taking place in this country from week to week, I shall endeavour hereafter to gratify your wishes in this respect, keeping my letter by me, and filling it up gradually, according to circumstances. In the mean time I will take the liberty of transcribing a few paragraphs from my journal. The fact that they are the latest records I have made is, I suppose, of no importance.

Tokens of Mourning.

"This morning, while engaged in our family worship, we were disturbed by an unusual noise proceeding from a house in an adjoining garden. On inquiry we learned that the mother of the family had suddenly died, and that her children and friends were weeping and wailing over the dead body. From the extravagant grief which they expressed, a stranger would suppose that the deceased had been greatly beloved. Their loud piercing cries filled the air almost incessantly for hours together, accompanied by such a violent beating of the breast and the head, on the part of all the mourners, as I never before witnessed. But the truth is that nothing like filial and maternal affection dwelt in the family. On the contrary, they were exceedingly addicted to quarrels, especially the mother and one of the daughters. We have very often heard from our house the well known angry voices of these two, accompanied not unfrequently with blows. Custom has made it a law in this country, that when a relative dies, no matter whether he was loved or hated while living, the grief of survivors shall be excessive, wild, and for a time insupportable. Whether it be a near or a remote relation, seems to make no difference. I observed this morning that a woman, not a near relative, but a devoted friend, came to the house to mourn with the rest, instantly began screaming like a maniac, and seemed determined to outdo even the orphan children, in her lamentations. Such scenes remind me of the Apostle's exclamation, 'Sorrow is not according to wisdom.' The only exception, so far as I know, to this heathenish custom, the only instance in which it can be departed from without disgrace, is in the case of a husband who loses his wife! In this case it would be highly respectable to manifest no grief at all. Some of the most virtuous and equally so, while a man and wife is living, to display a very special affection or respect for her!"

Bad news from the Pilgrims to Mecca.

"A great excitement is produced among the Turks by the arrival of unfavourable news from the pilgrims who went, some months ago, on the annual pilgrimage to Mecca. Vague reports had reached this place, of thousands of pilgrims having been swept off by some dreadful disease, and that multitudes were lying dead in the streets, and near Mecca. Of course those who had friends among the pilgrims felt a deep interest in obtaining authentic information from them. When it was known in Beyrout this morning that a messenger from Damascus, where many of the pilgrims have arrived, was expected to arrive, the pilgrims and children sallied out to meet him. The letters which he bore were quickly dispersed among the anxious crowd, filling some of them with joy and others with grief. Of about seventy who went from this place, it appears that nearly fifty have died. Some of the most interesting of the first distinction in Beyrout. Immediately a great crying and wailing was set up, such as I never before heard on any occasion. This continued for several hours, when the crowd dispersed. Some time after, a large procession of men went to the place from which the messenger came, and there they stood for some time, all crying, in the usual manner, *There is no God but God—Muhammad is the Apostle of God.* At the graveyard the women, who had previously come out, united in the shouting, and the accustomed funeral prayers and recitations from the Koran were gone through, (in the same manner as though the bodies of the distant dead had been present) accompanied and followed by loud lamentations and violent gestures. These ceremonies they begin with moderate gestures and a low voice; but gradually raise their voices, and increase the violence and rapidity of their gestures, until they have wrought themselves up to a paroxysm of feeling, which they think is grief, and then continue shouting, foaming at the mouth, and shaking their arms, heads, and whole bodies, in the most frantic manner, until completely exhausted."

The Fast of the Birth-Day.

"Saturday evening, 26th Nov.—The quiet of this evening is disturbed by the singing, shouting, drumming, and dancing of our neighbours, in a gazing contiguous to our own. Were you here, you would say the noise must proceed from a drunken revel, and certainly would be surprised to learn that the people engaged in it are a religious community, and that the noise is connected with religious observances in a Christian church. Such however is the fact. To-morrow being the forty days fast, before Christmas, called 'the fast of the birth-day'—during which no meat, milk, eggs or butter, is allowed in the Greek church, and in the Turkish church, the fast is observed with religious observances in a Christian church. Such however is the fact. 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From the Christian Watchman.

WAKING THOUGHTS.

When I awake, I am still with Thee.
Slumber! thy healing dew is shed;
Though darkness still is round me spread.
In vain I seek to rise and see the dawn;
My waking thoughts will vigil keep;
And in the silence of the hour,
Work with a still intense power.

The clock strikes four! the dawn draws nigh,
Though starlight glimmers in the sky;
And not a murmur round me flows,
To break the city's deep repose;
And not a ray of morn appears;
Glancing so sweet through dewy tears,
What time 'th' uplifted veil of night
Reveals the tender blush of light!

The dawn is nigh. Then thought be free;
Sleep shall not chain thine energy—
And here upon my peaceful bed,
I'll trace thy swift and soundless tread,
O'er every dear familiar track,
Earth holds to draw the wanderer back;
Ere yet, with wing outspread, it soars,
Where seraph sings and saint adores,
That world of uncreated light,
Which never knew the shade of night.

Oh, what a world of living things,
Is that, where life forever springs.
Fresh from its fount, and from its throne,
Of the ALL-BEST ETERNAL ONE!
Where love and joy are active still,
With laughter to interrupt and chill;
And the full tide of swelling bliss
Knows not an ebb, like joy in this;
Where all may tread the path of life,
Too happy and too strong to slip!

Methinks I catch the distant sound
Of rapture as it flows around,
From saintly hosts and seraph choirs,
Sweeping their rich immortal lyres,
To numbers so sublime and sweet,
Poured out at the Redeemer's feet,
That earth appears a very hell,
For want of that melodious swell!
And I, a monster, not to join,
With transport in the strain divine!

Hark how they sing their Maker's might,
His throne of power: his robes of light;
His counsels so divinely planned;
His kingdom guided by his hand;
The present, past, and future, bright
With footsteps of the Infinite!
And glory 'whelms them in its flood,
Felt, seen, heard, tasted, understood!
For who among them does not prove
The heights and depths of perfect love?
And who among them does not pour
His own full heart, where all adore?

And yet, methinks, there comes a strain
Of rapture strangely touched with pain.
Touched, softened, heightened, more refined,
As blent with griefs of human kind!
What is that strain so strangely sweet?
'Tis poured at his Redeemer's feet!
And he who bleeds for us below,
In all the infancy of woe,
Is honoured in that world above,
As God's most glorious form of love!
Ceaseless, and full, and ever new,
Swells the high song to Jesus due;
Ceaseless as Time's unbroken flow,
Fresh as immortal rapture's glow,
And full as ocean's depths below! NEWTON.

FACTS ON TEMPERANCE.

The friends of Temperance are connected with a cause on which God has smiled. In 1826 the American Temperance Society was formed at Boston. Dr. Beecher's celebrated Sermon on Intemperance was preached at that same year. At that time there were probably 400,000 drunkards in the United States; between three and four millions of persons drinking ardent spirits, and in the way to ruin. In 1824, the quantity of ardent spirits imported into the United States amounted to 5,285,000 gallons. In 1830, it was 1,195,000. In 1832, more than 1,500,000 people in the United States were abstaining from the use of ardent spirits, and from furnishing it for the use of others; there were formed more than 4000 Temperance Societies, embracing more than 500,000 members; more than 1500 distilleries had been stopped; more than 4000 merchants ceased to traffic in ardent spirits, and more than 4500 drunkards ceased to use it. Probably more than 20,000 persons are now sober, who, had it not been for the Temperance Reformation, would have been sots; and 20,000 families are now in ease and comfort, with not a drunkard in them, or one who is becoming a drunkard, that would otherwise have been in poverty, or cursed with a drunken inmate; and 50,000 children are saved from the dreadful influence of drunken parents, and 200,000 from that parental influence which tended to make them drunkards.

These facts, gathered from the late reports of the American Temperance Society, show that it has God's special blessing. It stands on a vantage ground it has never occupied before. Demonstration of its utility has been so forced upon the public, that men have ceased to ridicule it, even where they hate it. Its success is regarded as one of the wonders of the world. The path of its exertions has been followed by other nations. Testimonials in its favour have been poured in from every quarter, at home and abroad, from men of every occupation and profession, from farmers, and mechanics, and merchants, from men of literature and science, from overseers of manufactories, from naval and military officers, shipmasters, and agents of every description, from physicians and lawyers, from representatives, senators, and judges on the bench. A few years of labour on the part of this Society have brought such conviction to the public mind, that now, State and town Temperance Societies are institutions which the public opinion demands.—*Amer. Quar. Obs.*

ANECDOTE OF REV. J. HALLOCK.

Far as Mr. Hallock was from superstition, he could yet receive valuable hints of duty from the more striking events of Providence. One day he took a walk into his field to see his sheep. On calling them around him, one was missing. After a general survey of the pasture without success, he returned to his house. The thought of the lost sheep still gave him inquietude. At length, he concluded to go and make a more thorough search. To his equal surprise and joy, he found the stray sheep in a remote corner of the field, alive, yet in need of immediate help. The poor animal had passed its head between two rails of the fence, and unable to extricate itself, had eaten into the earth every thing green within its reach. Having relieved the object of distress, he began to inquire of himself—"What use can I now make of this singular occurrence? Is it not possible that some one of my spiritual flock is at this moment in deep distress of soul? I will go through the parish without delay, and ascertain the fact." He went, and actually found a member of his church almost in despair.

From the Journal and Telegraph.

DR. LIVINGSTON AND THE THEATRE.

We give below an original letter of that eminently pious and learned divine, the late Dr. John H. Livingston, of the Dutch church. It was written, it will be seen, soon after that most affecting catastrophe, the burning of the Richmond Theatre—and will be read with interest. We are obliged to the respected correspondent of Dr. L., for an opportunity of giving such a letter to the public, and shall be pleased if he will favour us, thus, frequently. And we take occasion from this to inquire, whether our friends cannot favour us with some of the correspondence of others of the venerable servants of God who have gone to their rest, and especially of some who have lived and laboured in this section of the Church.

New Brunswick, Feb. 1, 1812.

My Dear Friend,—When I wrote to you last week, I neglected to mention a subject, which to me appears important, and I am confident will also be considered by you as such. It is a point in which perhaps all the followers of the divine Redeemer are agreed, that the Theatre, in its present form and constitution, is the source of much evil. It is opposed to the spirit of the Gospel, it is demoralizing in its inseparable consequences, and ought not to be countenanced or frequented by those who profess the holy religion of Jesus Christ.

The advocates of this fashionable amusement confess there are many things improper and pernicious in it, and therefore in their arguments in its favour, plead for what they call a well regulated, chaste, and reformed play house. But in the very nature of things, and consistent with the depraved taste of the world, such a well regulated and reformed Theatre is wholly impossible; it never has been and never will be such. It is not the object to have it such.

Sound moralists among the heathen of Greece and Rome condemned the Theatre as a source of dissipation, as an effeminate amusement, inimical to good principles, and opposed to manly and noble habits. The primitive Christians abhorred the play house, and openly protested against an attendance at the Theatres, as incompatible with, and even opposed to the Christian character. The same sentiment still prevails in the church of Christ, for his church is always animated with the same spirit; but alas! she is not always equally bold and zealous in resisting evil, and bearing a decided testimony against the sin which prevails.

There is something so interesting and fascinating in the scenery, music, company, and the whole exhibition which pleases the eye and ear, that the buffooneries and childish drama, and even the profane and ribaldry which are blended in the plays, are overlooked, and the whole is termed a moral and polished amusement, and defended as such. But to a mind well informed, especially to a breast susceptible of danger, vigilant against temptations, and fearful of being alienated from the fear and love of God, such amusements are considered as dangerous, and if not evil in themselves, yet in their influence and consequences very injurious. They are peculiarly so to the young, who are young. The youth who frequent the play house will not be readily disposed to take upon themselves their baptismal vows, or become members in full communion of the church; nor will any who are fond of the Theatre find it conducive to raise a devotional frame, or help them to set their affections on things above, where Christ sitteth on the right hand of God.

The Theatre has so long had the peaceable possession of the public favour, and there are so many advocates for it, who are rich, powerful, and influential, that pious and quiet Christians, have found themselves overwhelmed, and the whole church has too long with culpable pusillanimity, been silent and refused to bring forward a bold and suitable testimony against a practice unworthy the Christian name, and a reproach to a Christian community and country.

An excitement of the public attention, which human power could not produce, has by the awful dispensation of providence at Richmond, been effected. Whatever may be suggested respecting that event, it cannot be denied that it appears in the form of a solemn rebuke against theatrical pleasures and the dissipation of the play house; and the opportunity is now afforded to impress the public mind, while thus aroused and susceptible of conviction, with powerful arguments, beyond any season that has ever occurred before; and Christians may incur much guilt if they suffer it to pass without proper improvement.

At Philadelphia the Presbyterian churches have drawn up an excellent address upon this subject, which has been read from their pulpits. A copy of this has been sent to me, and undoubtedly to the ministers also in New York. By applying to any of them you can obtain one. I wish you would peruse it, and I am sure you will highly approve it. Speak to our ministers and the most prudent and influential among our pious people, and consult with them, whether they do not consider this a proper season to come forward and with fortitude employ, at least all their weight and authority to bear witness against an evil, which they are firmly assured is unfriendly to the interests of vital piety, and in its inseparable consequences, injurious to the morals of the youth. Give my tender love to them, and tell them I recommend this subject to their serious consideration. Their prudence and zeal will dictate what they ought to do, but whatever is done ought to be accomplished soon. If the other denominations will unite, it will add importance to the measure; but whatever others do, let us do what is duty. Let it be known, and let the world hear it, that the church of Christ condemns theatrical entertainments, and will not permit her members to attend them. A similar address to that of Philadelphia, or that very one, may be adopted; and by reading, under the express injunction and authority of the church, such an address from the pulpits, a public testimony will be produced; a testimony which no doubt will irritate the patrons of Theatre and provoke their opposition and ridicule, but which to those who are thoughtful and open to conviction, may be a salutary warning. Whatever may be the consequences, and with what temper it may be received, if it be a duty

appropriate to the occasion, they who fulfil it will have the answer of a good conscience, and their Lord and Master will vindicate his own cause and protect them.

In my last letter I gave you a very sufficient reason why I could not comply with your kind invitation. I have not travelled in the winter for many years, and I dare not expose myself to the cold and precarious weather peculiar to this inclement season. It would gratify me much to preach to my dear people, and I should be happy to spend a week with you and them. I long to see you and indulge in feelings of friendship and affection which have constituted my chief enjoyments in this life; but I must be resigned. It is a part of those lessons which I am learning in the school of self-denial. It is all right. I cannot come to you in the winter. Let me hear from you soon. We send our loves to Mrs. —, and yourself. I bless you, and am most respectfully, dear Sir,

Your faithful friend and servant.

J. H. LIVINGSTON.

ON THE DEATH OF AN ONLY CHILD.

The following letter written by a bereaved parent upon the death of an only child, is so pathetic, so exquisite, and so full of consolatory reflection, that we have thought that by transferring it to our columns, we shall gratify our readers.—*Chr. Int.*

"There is a nestling worm in every flower along the path of life; and while we admire the spreading leaves and unfolding blossom, the traitor often consumes the root, and all the beauty falls. You are not surprised that my letter opens with a serious reflection on the fleeting state of earthly pleasures. This my frequent theme will continue, I believe, till my eyes are shut upon this world, and I repose upon a bed of dust. The son of sorrow can teach you to tremble over every blessing you enjoy. Pay now, to thy living friend, the tear which was reserved for his grave. I have undergone one of the severest trials human nature can experience. I have seen a dear and only child, the little companion of all my hours of leisure, the delight of my eyes, the pride of my heart, struggling in agonies of pain, while I poured over him my tears and prayers to heaven in vain. I have seen him dying—dead—coffined. I have kissed him in his shroud—I have taken the last farewell—I have heard the bell call him to the silent vault, and am now no more a father—I am stabbed to the heart, cut to the brain.

—Hæret lateri lethalis arundo.—*Virg.*

With what tender care the boy nursed!—How often has he been the pleasing burden of my arms!—What hours of anxiety for his welfare have I felt!—What endearing amusements for him invented! Amiable was his person, sensible his mind. All who saw, loved him—all who knew him admired a genius which outran his years. The sun no sooner rose than it was eclipsed. No sooner was the flower opened, than it was cut down. My mind eagerly revolves every moment of past joy. All the parental affections rush like a torrent and overwhelm me. Wherever I go I seem to see and hear him, turn round—and lose him.

What does this world present, but a long walk of misery and desolation?—In tears man is born—in agonies he dies. What fills up the interval?—Momentary joys and lasting pains. Within a war of passions, with-out tumult and disorder reign. Fraud, oppression, riot, rapine, bloodshed, murder, fill up the tragic tale of every day; so that a wise man must often wish to have his curtain dropt, and the scene of vanity and vexation closed.

To me, a church-yard is a pleasing walk. My feet often drag towards the graves, and my eyes turn towards the vault, where all the contentions of this world cease, and where the weary are at rest. "I praise," with Solomon, "the dead who are already dead, more than the living who are yet alive." I will call reason and religion to my aid. Prayers and tears cannot restore my child—and to God who made us we must submit. Perhaps, he was snatched in mercy from some impending woe. In life he might have been miserable, in death he will not be happy. I will not think him dead—I will not consider him confined in the vault, or mouldering in the dust—but risen—clad with true glory and immortality; gone to the regions beyond the veil, where he will never know the loss of parents, or of a child—gone above the reach of sorrow, vice, or pain. That little hand, which was so busy to please here, now holds a cherub's harp. That voice, which was music to my ears, warbles sweet symphonies to our Universal Father, Lord, and King. Those feet, which ran to welcome me from toil, and my arms received, while I held him up, and for the blessing used to thank my God, now traverse the starry pavement of the heavens. The society of weak, impure, unhappy mortals is exchanged for that of powerful, pure, blessed spirits—and his fair bow is encircled with a never-fading crown.

Shall I then grieve, that he, who is become an angel, grew not to be a man? Shall I drag him from the skies? Wish him in the vale of sorrow?—I would not, my dear boy, interrupt thy bliss. It is not for thee, but for myself I weep. I speak as if he was present. And who can tell, but that he sees and hears me?—Are there not ministering spirits?—And our great Milton says,—

"Millions of spiritual creatures walk the earth,
Unseen, both when we sleep and when we wake."

Perhaps, even now, he hovers over me with rosy wings—dictates to my heart, and guides the hand that writes.

The consideration of the sorrows of this life, and the glories of the next, is our best support. Dark are the ways of Providence while we are wrapped up in mortality—but, convinced there is a God, we must hope and believe, that all is right. May the remainder of my days be spent in a faithful discharge of the duty I owe to the Supreme Disposer of all events! I am but as a pilgrim here, have trod many rough paths, and drunk many bitter cups. As my days shorten, may the Son of Righteousness brighten over me, till I arrive at the new Jerusalem, where tears are wiped away from every eye, and sorrow is no more! May I descend into the grave, from which I have lately had so many "hair-breadth 'scapes," in peace! May I meet my angel boy at the gate of death; and may his hand conduct me to the palace of eternity! These are the fervent prayers of

Your afflicted friend,

MEN OF GENIUS DEFICIENT IN CONVERSATION.

The student who may, perhaps, shine a luminary of learning and of genius, in the language of his volume, is found, not rarely, to be obscured beneath a heavy cloud in colloquial discourse.

If you love the man of letters, seek him in the privacy of his study. It is in the hour of confidence and tranquillity his genius shall elicit a ray of intelligence, more fervid than the labours of polished composition.

The great Peter Corneille, whose genius resembled that of our Shakespeare, and who has so forcibly expressed the sublime sentiments of the hero, had nothing in his exterior that indicated his genius; on the contrary, his conversation was so insipid, that it lavished on him the gifts of genius, had forgotten to blend with them her more ordinary ones. He did not even speak correctly that language of which he was such a master.

When his friends represented to him how much more he might please by not disdaining to correct these trivial errors, he would smile, and say—"I am not the less Peter Corneille!"

Descartes, whose habits were formed in solitude and meditation, was silent in mixed company; and Thomas describes his mind by saying that he had received his intellectual wealth from nature in solid bars, but not in current coin; or as Addison expressed the same idea, by comparing him to a banker, who possessed the wealth of his friends at home, though he carried none of it in his pocket; or as that judicious moralist Nicole, one of the Port-Royal Society, who said of a scintillant wit—"He conquers me in the drawing room, but surrenders to me at discretion on the staircase." Such may say with Themistocles, when asked to play on a lute—"I cannot fiddle, but I can make a little village a great city."

The deficiencies of Addison in conversation are well known. He preserved a rigid silence amongst strangers, but if he was silent, it was the silence of meditation. How often, at that moment, he laboured at some future Spectator!

Mediocrity can talk; but it is for genius to observe. The cynical Mandeville compared Addison, after having passed an evening in his company, to "a silent parson in a tie-wig." It is no shame for an Addison to receive the censures of a Mandeville; he has only to blush when he calls down those of a Pope.

Virgil was heavy in conversation, and resembled more an ordinary man than an enchanting poet. La Fontaine, says La Bruyere, appeared coarse, heavy, and stupid; he could not speak or describe what he had just seen; but when he wrote he was the model of poetry.

It is very easy, said a humorous observer on La Fontaine, to be a man of wit, or a fool; but to be both, and that too in the extreme degree, is indeed admirable, and only to be found in him. This observation applies to that fine natural genius Goldsmith. Chaucer was more facetious in his tales than in his conversation, and the Countess of Pembroke used to rally him by saying that his silence was more agreeable to her than his conversation.

Isocrates, celebrated for his beautiful oratorical compositions, was of so timid a disposition that he never ventured to speak in public. He compared himself to the whetstone which will not cut, but enables other things to do this; for his productions served as models to other orators. Vaucaanson was said to be as much a machine as any he had made.

Dryden says of himself,—"My conversation is slow and dull, my humour saturnine and reserved. In short, I am none of those who endeavour to break jests in company, or make repartees."—*Curiosities of Literature.*

ADMONITORY.

We take the following admonitory commend from the Portland Courier.

Evils of Intemperance.—In looking over the "Documents relating to the Massachusetts State Prison," which were communicated at the last session of the Legislature of that State, we find the following facts. As the evils of spirit drinking are only to be done away by persuasion and argument, we cannot withhold such facts from the public in favour of the principles of total abstinence. The following are "the results of some inquiries made of 320 convicts":

Added to habits of intemperance, 156
As to their imprisonment, for the influence of intemperate drinking, 123
State that their parents were in the habit of giving them ardent spirit when children, 116
Parents, one or both intemperate, 54

With the above we publish the following concurrent testimony, respecting the State Prison at Auburn, N. Y. The facts were obtained by the chaplain of the prison at that place, and "refer to the former character and habits of the convicts."

The male convicts may be classed, in this respect, as follows:
Grossly intemperate, 309
Moderately intemperate, (regular drinking and occasional intoxication, or either,) 358
Temperate drinkers, 134
Total abstainers, or nearly so, 619

Total number of convicts in the prison, 646
Of these, 346 were under the influence of liquor at the time of the commission of their crimes.

ERUPTION OF MOUNT VESUVIUS.

The *Notizie del Giornale* of Rome gives the following account of new phenomena presented by Mount Vesuvius:—"On the 13th of August, in the afternoon, crevices of the width of several feet were remarked round the whole circumference of the old crater. On the following night a thick column of smoke rose to about a mile into the air, and went in the direction of Capri. At three in the morning, on the 13th, three torrents of lava, issuing from the opening formed in April last, rapidly descended in the direction of Torre del Greco, dividing in different streams. At five o'clock two other streams, proceeding from the same crater, rushed down towards Crocella del Cantaroni. It was remarked that two days previously, the water in the wells at Resina had begun to decrease considerably. At half-past seven, a loud noise was heard, repeatedly, in the interior of the mountain, and the rapidity of the lava increased. At one o'clock in the afternoon, three shocks in Mount Vesuvius caused the houses of the neighbouring communes to vibrate, whilst a

white column, tinged with red by a flame which was seen moving inside, rose to a considerable height opposite the rays of the sun. This column had entirely disappeared at six in the evening.

A LEAPING FISH.

The bonita has the power of throwing itself out of the water to an almost incredible distance, when in pursuit of its prey, the flying fish; and the day previous to our arrival at Mozambique, one of these fish rose close under our bow, passed over the vessel's side, and struck with such force against the poop, that had any one received the blow, in all probability it would have been fatal.—Stunned by the violence of the contact, it fell motionless on the helmsman's feet; but, soon recovering, its struggles were so furious, that it became necessary to inflict repeated blows of an axe before it could be approached with safety. The greatest elevation it attained above the surface of the water was eight or ten feet, and the length of the leap, had no opposition occurred, would have exceeded one hundred and eighty.—*Capt. Owen's Narrative.*

WILLIAM STAVELY.

No. 13, PEAR STREET, PHILADELPHIA.
PROPOSES to publish, in two volumes, royal quarto, THE REMAINS OF THE REV. CHARLES HENRY WHARTON, D. D. to be edited, with a Memoir of his Life, by the Right Honourable Thomas, D. D. Bishop of the Diocese of New Jersey.

DEDICATION.—To the venerable, the Presiding Bishop of the Protestant Episcopal Church in the United States of America, the Patriarch of the Household of God, the Right Rev. William White, D. D. these Remains of one who was for fifty years his friend, are dedicated with sentiments of filial respect and love, by the youngest of his brethren, the Editor.—*Burlington, Oct. 1833.*

The Remains of Dr. Wharton, now to be collected, will consist of the celebrated tracts in controversy, with Archbishop Carroll, and the numerous sermons, a selection from his Sermons, and some miscellaneous pieces in literature and controversy. The controversial writings of Dr. Wharton, are so well known to need a word of recommendation. The volume is well described in the British Review, as "a store-house of information to the student of the history of the Church, and a treasure for some time out of print; and their publication is regarded by the venerable presiding Bishop, and such others as have been made acquainted with the enterprise, as a most valuable contribution to the cause of truth, and at the present period, peculiarly interesting and opportune. Few persons have ever brought to the discussion of this important subject, greater advantages than Dr. Wharton, having been thoroughly educated in the most distinguished seminary of the Jesuits, and having held orders in the Church of Rome during the ten years preceding his adoption of the Protestant faith; and in no instance, it may be said without the fear of contradiction, has the pen of controversy been more judiciously guided by a Christian spirit.

The sermons and miscellaneous pieces printed in this edition, will be carefully selected from the printed works of the Editor, and will be entirely gratuitous, and the profits of the profits, (the actual cost of publication alone being defrayed,) will be applied to the support of the cause, toward the foundation of a School ship, for the Diocese of New Jersey, in the GENERAL THEOLOGICAL SEMINARY, to be denominated the Wharton Scholarship.

CONDITIONS.
The work will be handsomely printed, with a neat type, on good paper, in two volumes, of about four hundred pages each, royal octavo; and will be furnished to subscribers, neatly done up in coloured muslin, at \$1 30 per volume, payable on delivery.
To clergyman and others, becoming responsible for more than six copies, a discount of 15 per cent will be allowed. Nov. 13.

POPERY UNMASKED.

THE subscriber, late a Roman Catholic Priest, having been induced by a work of his, to publish a RENUNCIATION OF POPERY, printed and furnished for public inspection, has left them at the principal book stores in this city; and he has also sent by express to New York and Baltimore. Those who are desirous of seeing the MAN OF SIN in his true character, will shortly be gratified, as soon as the necessary subscription shall be obtained. Price to subscribers 25 cents per copy, to non-subscribers, 31 cents.

The work will be reprinted, printed on good paper, and neatly covered. Subscriptions are also opened at the offices of The Philadelphian, The Presbyterian, The Episcopal Recorder, and The World.

SAMUEL B. SMITH.

TAHITI RECEIVING THE GOSPEL.

By Rev. G. T. DEBELL, D. D.
NINETEEN Series of the Catalogue of the American Sunday School Union's publications, 135 pp. 18mo. price 27 cents, neatly bound.

This book, just published, is the second of a series of three volumes, which the course of the School Union, of which it is to give an account of the condition of Tahiti, (the principal of the Georgian Islands, and formerly known by the name of Otaheite), 1, as it was without the gospel; 2, as it was with the receiving of the gospel; and 3, as it now is with the means of grace fully enjoyed. The first of these volumes, which was published some weeks since, has been favourably received, giving a particularly accurate and interesting view of the state of the island, its geographical situation, climate, &c. of the island. Its vegetable productions, animals, reptiles, birds, and fishes, are described and illustrated with cuts; the manners and customs of the inhabitants and the rites and ceremonies of their ancient superstition are minutely detailed.

The present volume gives an interesting view of the efforts made to give the light of the gospel to these islands, and an account of the blessed results of these efforts in bringing them under the benign influence of the religion of Jesus Christ.

For sale at 146 Chestnut street, and at all the Depositories of the American Sunday School Union. Oct. 21.

BUNYAN'S PILGRIM'S PROGRESS.

A new and handsome edition of Pilgrim's Progress, with upwards of one hundred wood engravings illustrating the work, just published and for sale by ALEX. TOWAR, 19 St. James st.

COMMUNICANT'S CATECHISM.

THE Communicant's Catechism, by the Rev. John Willison; with Questions and Answers for Young Converts, by ALEX. GREEN, D. D. L.L.D. For sale by J. WHETHAM, 22 South 4th st.

PSALMS & HYMNS.

APPROVED by the General Assembly of the Presbyterian Church, and for sale by SOLOMON ALLEN, may 25—1834. No. 117 Chestnut st.

THE CHRISTIAN LIBRARY.

KEY & RIDDLE, 23 Minor street, have issued Part VIII. vol. 1, of the Christian Library, containing the conclusion of the History of the civilization and Christianization of South Africa, and the Christian Remembrancer, by Ambrose Seale.

Subscription \$3 in advance, or \$6 at expiration of the year, handsomely received as above.

THE CHRISTIAN OBSERVER.

They have also issued the 2d No. comprising March and April of the London Christian Observer. Subscription \$1 25 in advance, or \$1 50 if paid afterwards. The price of this work hereafter has been six dollars.

HENRY'S COMMENTARY.

A new and beautiful edition of the above work in 3 vols. is just published and for sale by ALEX. TOWAR, 19 St. James st.

This edition contains the Polyglott References and Reading, and Dr. Alexander's Preface, printed on a superior paper and in a neat substantial binding.

FRANKLIN COLLEGE.

THE next Session of this Institution commences on Monday, the 28th of October. Each session is five months long. The months of April and October are seasons of vacation. The Board of Trustees, composed of the friends and patrons of literature, and the public generally, that Franklin College is now in a flourishing condition, and affording flattering anticipations of progressive prosperity. The Board is at present making liberal efforts to furnish the institution with all necessary accommodations to facilitate the studies of young men who attend upon the instructions of its Professors. And the sufficient and distinguished ability of its Professors are a sufficient guaranty to any youth, who attends the institution with a desire to obtain a thorough education, that his expectations shall not be disappointed.

Comfortable boarding in private families can be had at various prices, from \$1 to \$1 50 per week. Tuition is \$8 50 per session, payable in advance. JACOB COON, Sec. Board.

WOODBIDGE'S SCHOOL GEOGRAPHY.

JUST PUBLISHED, a new enlarged and greatly improved edition (17th from the 16th) of the Rudiments of Geography for Schools, consisting upon the principles of Comparison and Classification, to aid the memory and discipline the mind—with enlarged descriptions of each State and Nation—a full series of Questions—a series of Introductory Lessons for beginners—A new and improved School Atlas, in which the Maps of the four Quarters of the Globe are drawn on the same Scale, exhibiting each country in its relative size and situation, and illustrating by upwards of 160 Engravings, Charts, &c.

By Rev. William C. Woodbridge, A. M. Editor of the "American Atlas of Education and Instruction." Author of a System of Universal Geography for Colleges.

Recommendations to the Improved Edition. From Rev. S. R. Hall, Principal of the Seminary for Teachers, Andover, Mass., author of Lectures on School Keeping, &c.

I introduced the first edition of Mr. Woodbridge's Rudiments of Geography into the Seminary of which I formerly had charge, and have continued to use the successive editions as they have been published. My uniform conviction has been, that it is a work of merit, far superior to any other on the same subject, with which I have been acquainted. This opinion has been strengthened by comparing its effects with those resulting from other text books occasionally employed.

First. Learners have been more interested in the rudiments than in any other work. Secondly. They have made better progress in acquiring the principles of Geography. Thirdly. They have appeared to retain the knowledge acquired more easily. Fourthly. They have obtained a knowledge of many things, of practical importance, not acquired from any other Geography.

The uniformity of these results has been such as to fix a conviction, that the Rudiments ought to have a more extensive circulation. My opinion of the merits of the work is well expressed by an English reviewer, in the London Journal of Education.

The new edition has been very much improved. The maps are drawn on an improved plan, and are remarkably correct. The charts are made more intelligible, and many of the cuts, &c. have been made more striking. The arrangement of the matter has, likewise, in many instances, been improved. An introduction, very valuable to young scholars, has been introduced.

Nothing, I am sure, is wanting, but an acquaintance with the work, to secure the extensive introduction of it throughout our country. (Signed) S. R. HALL, Andover, April, 1833.

Extract from the "London Journal of Education," referred to in Mr. Hall's certificate.

Mr. Woodbridge has well considered the question, How shall best teach a child Geography? and he has shown the confusion that reigns throughout the previously existing books of this nature, and has the merit of being the first to introduce the principles of comparison, classification, and generalization, hitherto quite forgotten, into this department of elementary knowledge. We have