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Agents

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THE VOLUME ENTERPRISE:

Of the American Tract Society.—From the Am. Tract Magazine.

From the Rev. Luther Halsey, Professor W. Theological Seminary, April 1, 1835.

The project contemplated is noble and desirable, and, I pray God, may be undertaken and accomplished. The volumes are exactly those which ought to be the "*Family Library*" of every habitation throughout our land; I might add, throughout the earth. The latter, I hope, will be your aim. There is a certain exhibition of divine truth to be accomplished—a distinct moral revolution, which, though we should more naturally expect it from the pulpit, I believe is rather to be expected from the Tract Society. The Reformation was an eruption and necessarily attended with liabilities to give a peculiar cast to the exhibitions of truth. The public mind, from that time to this, has been addressed rather in relation to the papal, or some ecclesiastical system to be espoused or renounced, than in relation to the moral government of God. Your peculiar organization requires you to confine yourself to *this*, compared with which every interest of man is secondary. A set of Tracts and volumes which are detached from the bias and topics of ecclesiastical polity and bring the reader to view the Bible as addressed to the sinner—defining his character, danger, and only hope in God through Christ—accustoming the sinner and saint to self-examination in reference to his personal interest in the Gospel, irrespective of any concern in the ecclesiastical systems which are conflicting for his partiality—are infinitely desirable, next to the gift of the pure Bible without note or comment. The pulpit slowly abandons its polemic aspect, because it depends for patronage and character on ecclesiastical taste and fashion. Ecclesiastical interests, also, are constantly rising to tempt the preacher to the secondary aims. Theological seminaries, where errors of every age and form are explored, perhaps are liable to strengthen the polemic rather than practical character of the ministry. Even revivalists are often pushed to indiscretions, and produce inveterate attachment to the errors they designed to cure. The Tract Society seems to me the very engine of Providence to furnish a remedy: deliberate, rational, evangelical, mild, abiding and universal in its agency, I trust in God it will, with the Bible, heal the world, and bring other instrumentalities into coincidence with its spiritual aim.

DISORGANIZERS FROM ABROAD.

If the British government wanted the most mischievous instrument to scatter the brands of discord over this country, their ingenuity could not devise, their resources could not purchase one more suitable than GEORGE THOMPSON. If they wanted another instrument as mischievous as the other, they would place over a Southern College, a learned, acute and cunning President, like DR COOPER, there to inculcate among the hot-headed youth of the Southern States sentiments best calculated to exasperate them against the North. Thus, you have two eloquent, talented men, both Englishmen, in different sections of the Union, by different and contrary means, effecting the same desirable result, which all patriotic native born citizens are striving, heart and soul, to avert—a dismemberment of the Union.—*J. R. Williams' Fourth of July Oration.*

SCOTLAND—GENERAL ASSEMBLY.

The Assembly has terminated its labors, but the business which it has transacted has been of less public importance than was anticipated. Dr Chalmers made a speech on the extension of church accommodation, and it appears that the subscriptions for that purpose already amount to £68,000, and are expected to reach £100,000. The Assembly has resolved to petition government for endowments to support the ministers who may be appointed to the churches built with this money. The Assembly has also decreed, by a majority of 47 of the Presbyteries against 26, that the people of a parish shall have a veto on the induction of any minister proposed by the patron of the parish. The Moderator in dissolving the Assembly, made an eloquent speech, in which he stated that the deliberations of the Assembly on particular subjects had been conducted in a manner more energetic than comfortable, but never inconsistently with the law of brotherly love.

For the Southern Religious Telegraph.

DUTIES OF A PEOPLE TO THEIR PASTOR.

Substance of a Charge Delivered at the Installation of ———, Pastor of the Church of ———, in April, 1835.

On occasions like the present, we are too apt to fix the mind on the duties of the Pastor, to the exclusion of those, which belong to the Elders and People. We vainly imagine that all is done, when the minister has received from the Head of the church his solemn charge, and that he *alone* is to bear this fearful responsibility.

Let me impress it on your minds that you, the members of this church, are parties to this solemn contract, and in an important sense the success of this man's ministry among you, depends on the church. Utterly vain is it, for the Pastor to be awake, if Elders and people are "sleepy, lying down, loving to slumber:" cold, careless, loving their own ease, and buried head and ears in the world. If a wo is denounced on him, if he preach not the gospel, a fearful wo will also rest on you, if you, in any way, hinder the word preached by him.

Permit me in discharging the duty assigned me by Presbytery, to suggest a few things that may, by the blessing of God, enable you to aid, rather than hinder your Pastor, in the arduous duties which are now before him. I will endeavor to be brief and plain.

1. These engagements mutually entered upon, imply that there exists, and is exercised on both sides, a great amount of *Christian affection.*

You cannot receive the word preached by him with gladness, and with profit, unless you sincerely regard him. He stands in the most endearing and interesting relation to you. To many of you, perhaps, he is a spiritual father; to all he is henceforth to be in a peculiar manner a friend, and guide. He is to teach you the way of life and of salvation; in affliction, he is to visit the house of mourning, and with the promises of the Gospel bind up the broken hearted: around the bed of sickness and of death, his voice is to be heard "comforting the feeble-minded," and encouraging the dying believer in his conflict with the last enemy; and beside your grave, he is to stand, and as he commits dust to dust, to tell of a resurrection from the dead. Truly you ought to love him who is under Christ, the Shepherd and Bishop of your souls.

This love is attended with confidence in him, in his piety, in his soundness, in his ability to teach. And this will lead you to consult him in your spiritual affairs. Be not shy of your minister, but go to him with affectionate confidence. Tell him your griefs, spead before him your spiritual difficulties, and if he is a Pastor after Christ's own heart, he will sympathise with you, and carry your case to one who can heal.

Let you intercourse with your Pastor be unreserved, cordial, yet *dignified* and *respectful;* remembering, that while he is a brother beloved in the Lord, he is an ambassador, acting by the authority of Jesus Christ. We do not plead for any pompous display of honor to the ministry; we wish not to throw around your minister any official robes, that shall render him unapproachable to the people. Very far from it. We ask only for that respect to which as a herald of the cross he is entitled.

This respect, due to the ministry, is lessened in many ways, a few of which will be mentioned.

1. By needless criticisms on his person, manners, dress, domestic arrangements, &c. Is your Pastor eccentric? Does he many things that seem ridiculous, because perhaps not very fashionable? Do not blazon them forth. Never join in the laugh at your minister's expense.

2. By light and idle remarks, calculated to lessen the dignity of the ministry. By frequently using the words that worldly men use, to express their contempt for the *office*, if not for the *man*.

3. By remarks on sermons—a reckless spirit of fault-finding.—One idle criticism may prevent your ungodly neighbor from hearing. In your family, your children will hear your criticisms, and will *remember them next Sabbath.*

But I pass on to remark in the second place:

2. Be very tender of your minister's private and official character. With a minister, character is every thing. And from his position as a leader in the army of God's elect, he is more watched, and is constantly exposed to the breath of calumny.

You may inadvertently aid in impairing the official standing of your minister in a variety of ways. This I presume will never be your design, still the mischief may be done, and done through the instrumentality of members of the church. Among these ways of destroying the character of your minister, are the following:—By evil surmisings, jealousies; putting a wrong construction on what he says or does. By judging harshly of his motives, and pronouncing at once, and confidently, that he is wrong, before you hear him in defence, and when from the nature of the case, you cannot be in possession of all the facts. We may repeat idle rumors not as what we at all believe. The salvo, "but I don't believe a word of it" may be thrown in, still by *repeating*, we give additional currency to *vile* slander.

You will injure your minister's character by readily crediting an evil report. We are very prone to credit the evil we hear, forgetting "that common fame most impudently lies." Be slow to do this concerning any one, especially your minister.

By continual fault-finding you will do the same. Many are long and loud in their complaints; and you will notice they set up their opinion as the standard. He who is so busy hunting up, and descanting on the faults of his minister, has no time for anything else, and therefore does nothing.

A most fruitful source of complaint is the unfrequency of a minister's visits. On this subject let me say a few words:—1. Highly prize your minister's visits. Encourage him to come, not to pay an idle, lounging visit, but that you may receive spiritual benefit. 2. Remember your Pastor has something else to do than to visit. He is to give himself to reading. 3. Think of the number of families in his bounds requiring his attention, and then say—are not your complaints unkind?

In connexion with this part of the subject I would say, never talk about him, but go to him and tell him his fault. It is wonderful how great a commotion is raised by simply *talking*. "Behold how great a matter a little fire kindleth."

3. Another duty I would here urge upon you is, *obedience*. "Obey them that have the rule over you." I do not mean unqualified submission to *man*, but obedience to the revealed will of God. Thus far the minister can require obedience, all beyond is usurpation.

4. Again; be regular in your attendance on his ministry. Conscientiously lay your plans during the week, so that you may occupy your place on the Sabbath.

One of the greatest difficulties in lower Virginia, arises from the proneness of the people to wander off in search of some new thing. A new preacher, or a great meeting, will induce even members of the church to desert their Pastor, and he, with a heavy heart, preaches to empty seats. And this is a case in which his motives are misunderstood, if he complains. I would speak in no measured terms here. It is wrong. Be always at your post on Sabbath, at the Sunday school, and at the prayer meeting, and thus by your presence, and prayers, cheer him in his arduous labors.

5. Let me add to this: Give him your name and influence in his plans of doing good. Do not damp his ardor by chilling apathy, or by starting difficulties. Never meet him with the chilling words, "it is useless. or it can't be done;" words, I will venture to say, that have ruined many a soul, and brought down many a church to the dust. Rather meet him with all readiness of mind, and with a glow of holy enthusiasm say, "I can do all things thro' Christ strengthening me." And when opposition arises because of the word, stand by him *firm* and *unshaken*. Leave him not alone to breast this war, or single-handed to fight this battle. Moreover, give the worldly maintenance which you promise him. It is not for me to say, how much that shall be. The Bible clearly teaches that spiritual teachers are to be supported, and limits the sum to be given by the general principle, "*They who preach the Gospel shall live by the Gospel.*" What I wish now to urge on you, is this, whatever you promise on this subject, *punctually pay*. Your minister, it is presumed, is a man of feeling and of refinement, and will suffer in silence, though keenly, when his dues are withheld from him.

6. I will add in way of caution, without dwelling on it, *never flatter your minister*. If you think he preaches well, do not tell him so, but pray for him, lest he should think highly of himself. Some good people are in the habit of adminstering gross flattery to their minister, and thus feeding his vanity. Flattery under these circumstances is odious. It would be much better to tell him his faults, for these he is not apt to see.

7. Finally, *pray for him*. In your prayers for Zion, never forget him, who is a watchman on her walls. He is a *man*, and not an *angel;* is pressed with doubts, and fears, as your are; and yet to this earthen vessel, is committed a precious treasure, the Gospel of Jesus Christ. Pray for him, and you will love him more, and will reap a rich harvest of reward, in his preaching with demonstration, and with power.

"And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Amen. B.

REVIVAL PRAYER MEETING.

In Mrs Winslow's Memoir we find the following paragraph under date of February 3, 1834. It is only one description of scenes with which that missionary station has been several times favored.

The prayer meeting yesterday was at Batticotta. All came together with the hope, apparently, that it would be an uncommon day; and it was so. The morning exercises were conducted as usual, but with more feeling and in the afternoon the Holy Spirit came down with power, such as probably none of us ever felt or witnessed before, and filled all the house where we were sitting. The brother who first led in prayer was so much overcome as to be unable to proceed. He was deprived of strength, and could not for some time, rise from his knees.—The afternoon was spent in prayer, interrupted only by singing, and an occasional verse read or repeated from the Bible. It was not *common* prayer, but wrestling with the angel of the covenant, with strong crying and tears. Every thing was awfully solemn; such as language cannot describe. The worth of souls and the love of Christ, pressed upon the conscience and the heart, almost too strongly to be endured. We came home exceedingly exhausted.—To-day the girls are more serious, and every thing around seems to say that God is here. Oh, that we may stand aside while the Lord passes by, as Elijah did, when he wrapped his face in the entrance of the cave. I feel afraid to do or say any thing; lest I should in some way hinder the work. May God direct.

THE FAMILY STATE.

An extract from the Every Day Christian, by Rev. T. H. Gallaudet.

To render the family state what it should be, pains must be taken, constant and unwearied, by the heads of the family, to make it the scene not only of subordination and good order, but of improvement in interesting, useful knowledge and of rational, innocent enjoyment. Home, to be an attractive spot to the buoyancy and cheerful vivacity of youth, must be made pleasant and delightful. It must have a hallowed charm shed over it: so that, even amidst the novelties and fascinations of the fresh, and fair, and beautiful, world around him, the son, the clerk, the apprentice, may turn to it at all hours with fond anticipations of his quiet joys. Are effectual means used by parents and heads of families to make it so?

The table may be spread with wholesome and agreeable food, dealt out in liberal abundance to those who surround it. But it not unfrequently happens, that during the whole meal, there is a profound and demure silence;—no kindly greeting of interest, no smiles of countenance, no pleasent tones of voice, to welcome the inmates of the household;—no cheerful and improving conversation; no remarks or inquiries, to draw it forth, on the part of the diffident; no innocent sportiveness, at proper times and occasions. Such seasons recurring thrice daily, and more than a thousand times a year, might be made greatly subservient to the improvement and rational enjoyment of the family to the cultivation of the kind offices of courtesy among its members; a subject surely not to be neglected in the education of youth; to the inculcating of the important lesson that our happiness is best promoted when we make common stock of it, and to the entwining round the hearts of all the ties of domestic affection. But such frequently recurring seasons, full of these golden opportunities, are thus often lost, and *worse than lost;* for they will be regarded as seasons of constraint and gloom, and made as short and hurried as the demand of appetite or the gratifications of the palate will permit.

And so they *are made* to a very great extent; and to such an extent, that it has become a national characteristic and reproach: In incurring this reproach we sacrifice the domestic advantages and enjoyments that have been mentioned; the occasion of teaching our children many useful lessons of politeness, of kindly feeling, and of the minor morals; the benefits by no means to be overlooked, of that more healthful exercise of the digestive organs which slower and a more deliberate eating would produce—and those agreeable associations, not of an animal but an intellectual kind, which might be shed around the family board, and which would lend no ineffectual aid in rendering home delightful.

All this may be regarded by some frugal housewife, or some calculating man of business, avaricious of time, because time is money, as a small affair. But the affections of a group of children and youth, and of clerks or apprentices, if this will aid in securing them to the parents and heads of the family, are worth something more than dollars and cents—and as trifling as the means employed in doing this may seem, let it be remembered, that life is made up of little things, and that many small and delicate links must be put together to form the *golden chain of domestic love.*

TRIAL OF THE REV. DR LYMAN BEECHER FOR HERESY.

(Reported for the New York Observer.)

[*Concluded from our last.*]

[*Dr Beecher's Rejoinder to Dr Wilson.*]

Dr Beecher now rose and said, that he should remark on the reply now delivered by Dr Wilson, only so far as would be necessary to a just understanding of the subject.

Dr Wilson's first excuse for aiding and abetting to call me to the care of a theological seminary, when he knew I was a heretic, is, that he acted officially, and merely as the moderator of the Board of Directors. But the fact is, that he knew me then to be, in respect to the point now in dispute, just what he knows me to be now. He had no evidence of any change in my opinions whatever, and he had evidence of my being what he now considers a heretic. And yet he acted as moderator, [whose official duty it was to see that nothing wrong was done by the body, if he could prevent it] in making out a call for me to become president of that institution. And he wrote me a letter containing the invitation; thus confiding the safety of the church to my conscience; believing that if I *was* a heretic, I should have sense enough of right and wrong to keep out of the situation to which he invited me. What a guardian of the church is this! to send such a letter to a known heretic, trusting entirely to his own conscience! And what is the conscience of a heretic? Dr Wilson ought to have been the very last man to call me by that name.

But if official duty constrained him to facilitate the action of the board, why did it not equally constrain him, when I received the call and accepted it? He then did and said many unpleasant things. When I came, on his own invitation, official duty became very pliant on my arrival here. It had no longer any stern demands which could not be resisted. I say these things reluctantly, but they ought to be said, for it is the truth of the case.

[Mr Skillinger here interposed and said, this is not a fair statement of the case; it is an attempt to cast odium on Dr Wilson, and through him on the whole of us.]

Dr Beecher said, if the elder would wait until he was done, he would have a full opportunity to explain. If Dr B. had made a wrong assertion, he was ready to take it back. He was glad if the features of the case admitted of being softened down, and desirous that it should be so.

Dr Wilson. At the last meeting of the Presbytery, I went into a full explanation, until Dr B. said he was satisfied; and I really never expected to hear any thing on that subject again.

Dr Beecher. I never said that I was satisfied with the sufficiency of his excuses for first calling me, and then meeting me as he did. I supposed, at first, that he had seen my sermon on Native Depravity, when he called me; and I therefore complained, that, after having a knowledge of that sermon, and the remembrance of his conversation held with me in 1817, he should still send me an invitation; and then, when I came, oppose me. But Dr Wilson replied, that he had not then seen the sermon, and I admitted that *that statement* was satisfactory. But I never declared myself satisfied with Dr Wilson's explanation *as a whole.*

Dr Wilson. My statement was, that I had never seen his sermon until after the letter was written; and that on seeing and reading it, I immediately resigned my seat in the board.

Dr Beecher. I acquitted Dr Wilson entirely as to that; nor would I be pertinacious on this subject, as it does not go very deep into the merits of the general question. If it were necessary, I could bring witnesses to show that Dr Wilson's course of action was most decisive in favor of my appointment, and that his language was exulting in the prospect of my being obtained. But I will not urge this thing beyond what equity requires. I believe that the state of Dr Wilson's feelings and judgment were both changed before my arrival; and had he told me so with frankness, when I came upon the ground, I should have had nothing to say.

Dr Wilson. Two material witnesses in the case are now dead. I refer to Mr Kemper and Mr Brook.

Dr Beecher now resumed. Dr Wilson says that he does not know whether, in ecclesiastical law, the slandering of the dead is recognised as an offence, for which a man may be held to answer. But if he did not know this, why did he table a charge? Is a minister's character such a trifling thing, that a man may publicly bring a charge against it, in a church court, without knowing whether the charge will lie?

Again he says, that he cannot yet understand what it is I mean by the doctrine of natural ability. Why then charge me with being a heretic? If he did not know what I mean, how could he know I mean heresy? and why not defer his charge till he did know what he said and whereof he affirmed?

[Dr Wilson. I understand his proposition very well; but not the explanation he gives of it.]

Dr Wilson says, that what the fathers held, is no evidence of what the church held. To this I reply, that we have no other evidence in the case, but the testimony of the fathers. And I ask if testimony is irrelevant? Suppose Dr Wilson should quote twenty writers of the new school party, to prove the meaning of some passage in my sermon, which I had attempted to wrest in order to get clear of censure; and I should plead that it was according to the faith of the New England churches; would not extracts from standard New England divines be testimony to the purpose? It certainly would. What the church hold, the ministers hold. Their's is the guiding intellect, and the people are led by their opinions.

But Dr Wilson says, that the fathers held many errors. Supposing they did, and so are of no authority as to the *truth* of any particular doctrine; I did not appeal to them, to prove the *truth* of my doctrine; I only cited them as witnesses, to show what was held by the church in their day; and to *that* purpose their testimony *is* relevant. It does show what were the tenets of influential minds in all generations.

But he says, that the title of my sermon, being a sermon on the "native character of man," proves that it relates to the subject of original sin. I answer that native *constitution*, and not native *character*, is the proper term for original sin; and *native character* is the result of it. The *character* of man is first formed by the exercise of it. The distinction is broad and plain, and one that is recognised by all writers on the subject. The sermon on "native character," therefore, is not a sermon on original sin, but on actual sin.

Dr Wilson says, that I hold all sin to be voluntary; and original sin being voluntary, I therefore deny original sin. But all the sin I speak of in my sermon is sin of adults. This was the whole question between me and my opponent. I was writing of actual sin, and of that only. And on now looking at the sermon, after many years, I am amazed to see how the language is nailed down in such a manner that it cannot be wrested so as to apply to original sin, by any possibility. There are some who hold that actual sin in adults is involuntary, and that it lies in something that is behind the will. Now I teach that man's personal criminality is that of an actual sinner, whatever may have come from original sin, as the ground and reason of the entire and voluntary perversion of his will; and that it does not arise from any force or compulsion in the nature of a cause to an effect which makes sinning inevitable. And this is the language of the church and of the Bible. Instead of denying, I do, by implication, admit original sin. If you take away voluntariness, and admit enmity, then you deny the distinction between actual and original sin, and make all sin actual. It all lies in the black pool. It all arises from some muscular power, which a man cannot act upon any more than a ship can act upon her helm.

Again, he insists that the opinion of Dr Twiss is nothing to the purpose. Nothing to the purpose? Was he not moderator of the Assembly that formed the Confession of Faith? Was he not one of the leading minds in that illustrious constellation of leading minds? And is his opinion, as a collateral and cotemporaneous evidence, nothing? When in one document he speaks, with his companions, of inability, and in another book gives my explication of his meaning, and it turns out to be *moral* inability, is this to be thrown away, and Dr Wilson's exposition admitted as the true one? If the question was concerning the Declaration of Independance of the United States, and Dr Wilson held to one exposition of it, and I to another, and I can bring writings of Jefferson to show that his political opinions and sentiments correspond with my exposition and contradict Dr Wilson's, is it nothing to the purpose? Dr Twiss is a living expositor of the Confession of Faith, and he holds the same doctrine which I do, in so many words. He taught man's natural ability as clearly as I do; while at the same time he says that "no mere man, since the fall, is able, in this life, perfectly to keep the commandments of God"—proving that he understood the term *able* to mean *morally* able.

Dr Wilson says the Bible is not to be explained by Presbyterians in their controversies with each other; because its meaning is explained in the creeds. And he has before insisted that the creed is not to be explained. What then, I pray, *is* to be explained? He and I are not to explain the Bible. Why? Because he and I agree in receiving the Confession of Faith. But we must by no means explain how we understand the Confession. How then, I ask again, is any thing to be understood between us? Are we only to hear the sound thump on our ears, and attach no meaning to it? And how shall we know that we attach the same meaning to it, if we must not explain? I do not doubt that Dr Wilson has some meaning about the matter which he has not expressed; but it ought to have been expressed.

The Dr says that I take the Bible to demolish my own creed. But I claimed that the Confession teaches natural ability; and I quoted the Bible to prove it; and I said expressly, that I did not appeal from the creed to the Bible, but that I went to the Bible to prove the creed.

He insists that the parable of the talents does not mean that man has any natural *ability to do* his duty. But does it not respect *the Jews*, and respect gospel privileges? And were these not bestowed to be improved by every man according to his several ability? Did not the improvement lead to heaven? And did not the neglect of ability or its misimprovement, lead to hell? How then can Dr Wilson say that the parable does not teach ability?

He represents me as teaching that God operates on matter and mind by *laws*.

[Dr Wilson. What I said was, that Dr Beecher teaches that God operates on matter only by natural laws, and on mind only by moral laws.]

Dr Beecher. I hold that God operates on matter by his direct omnipotence, and that he operates on mind by the gospel, and by the whole amount of moral means, which he applies to it, called in Scripture, the word, the truth, &c. But Dr Wilson asks, is it to be endured that any man should say, that God will exclude himself from immediate, direct operation on mind in regeneration? Why that would be just as he chooses. He will not, unless it seems good in his sight; and if it does, he will. The question is, whether *he does*, and we are to bring no *a priori* conclusions to that question. To the word and to the testimony. What does *God* say? Dr Wilson says, that I hold God *cannot* directly operate on the human mind; and he is awfully horrified that such an idea should ever have been advanced. But I did not say any such thing, and never have said it.

[Mr Gazley here interposed: Dr Beecher did say that regeneration is accomplished by the word as an instrument; and that if it is done by an instrument it cannot be done directly.]

Dr Beecher: I did not say that God *cannot* act on the human mind directly; nor have I ever said that he does so act. I said that no such thing could be advanced philosophically and theoretically as God acting by means and not by means at the same time. I was only interpreting what God says about it. I never said that it was impossible for him to do what he would, by direct agency. But I *did* say, that if he does it directly, he does not do it *mediately*. If he does it by naked omnipotence, then he does not do it by the word as an instrument. For the two things are inconsistent. No doubt God can do either. But he chooses to do one and not the other. To settle which this is, I go not to philosophy and speculation, but to the word of God. If there is any heresy in my opinion on this subject, it is the heresy of the Confession of Faith. My faith is in that position which both the Confession and the Catechisms lay down. I advance no theory about it. I stand upon the language of the Confession. If that is not with me, then I must fall. All I say is, that direct action without an instrument, and action by the truth, are not the same thing, and cannot co-exist. If a man levels a tree by pushing it down with his naked hand, then he does not level a tree by chopping it down with an axe. Now the Confession and the word of God say that God converts men by the truth. Here I beg leave to offer, in corroboration of my view, the opinion of Matthew Henry in his Commentary on James i. 18.

Dr Wilson—Who completed that Commentary? for Mr Henry himself did not extend it so far.

Dr Beecher—It was completed by Wright.

Dr W.—Then this is not Henry's opinion, but Wright's opinion.

Dr B.—I will read the passage; and then I will quote another which Dr Wilson will not dispute.

"Of his own will begat he us with the word of truth." Here let us take notice. 1. A true christian is a creature begotten anew..... 2. The original of this good work is here declared; it is of God's own will; not by our skill or power, not from any good foreseen in us, or done by us, but purely from the good will and grace of God. 3. The means whereby this is effected are pointed out; the word of truth, that is, the gospel; as St. Paul expresses it more plainly, 1st Cor. iv. 15, I have begotten you to Jesus Christ through the gospel. This gospel is indeed a word of truth or else it could never produce such zeal, such lasting, such great and noble effects. We may rely upon it, and venture our immortal souls upon it.

I will now quote Matthew Henry's own Commentary on John vi. 44:

"No man can come to me except the Father which hath sent me, draw him." Observe, 1. The nature of the work; it is *drawing*, which speaks not a force put upon the will, but a change wrought in the will, whereby of unwilling we are made willing, and a new bias given to the soul, by which it inclines to God. This seems to be more than a moral suasion, for by that, it is the power of man to draw; yet it is not to be called a physical impulse, for it lies out of the road of *nature*—but he that formed the spirit of man within him by his creating power, and fashions the hearts of men by his providential influence, knows how to new mould the soul, and to alter its best temper, and make it conformable to himself and his own will, without doing any wrong to its natural liberty. It is such a drawing as works not only a compliance, but a cheerful compliance, a complacency; draw us and we will run after thee.

2. The necessity of it. No man in this weak and helpless state, can come to Christ without it. As we cannot do any natural action without the concurrence of common providence, so we cannot do any action, morally good, without the influence of special grace, in which the new man lives and moves and has its being, as much as the mere man has in the divine providence.....

Dr Wilson has made a distinct avowal, that free agency and moral obligation to obey law do not include *any ability of any kind.*

[Dr Wilson—I limited that avowal to man in his fallen state.]

Dr Beecher—Yes, so I understood it. We are talking about man in his fallen state. Dr Wilson then admits, that it requires no *ability of any sort* in fallen man, to make him an accountable agent; and a subject of God's moral government.

[Dr Wilson—With respect to fallen man, *I do.*]

Now it must be admitted that in this avowal Dr Wilson has the merit of magnanimous honesty. He is fairly out on a subject, where, with many a man for an opponent, I should have had to ferret him out. There can at least be no doubt as to what Dr Wilson does hold. If we are to go to Synod this point will be clear; and when the report is published, no man can misunderstand this part of it. It is seldom that we meet a man who would be willing to march right up to such a position, without winking or mystification. But Dr Wilson has done it unflinchingly and thoroughly. He interprets the Confession of Faith and the Bible as teaching that God may and does command men to perform natural impossibilities; and justly punishes them forever, for not obeying! though they could no more obey than they could create a world! And he has rivetted the matter by his mental philosophy of the will. Instead of supposing a mind with powers of agency acting freely in view of motives; he supposes the will to be entirely dependent on the constitution and condition of body and mind, and external circumstances; and controlled by these as absolutely as straws on the bosom of a river are controlled by the motions of the water. I shall go into no discussion on this point. I will only say, that if the human mind is constituted as he supposes, and possesses no capacity of choice but in the manner he describes, he has certainly proved the natural impossibility of man's being any thing by the agency of his voluntary powers. But he has proved equally, that such free agency has in it no more ground of accountability, than the flowing of a river, or the motion of a clock. The will, he says, is free: not as the Fathers, the Confession, and the Bible say,—capable of acting either way in the choice of life or death,—but choice, he says, is free; that is, choice is choice, but necessarily under the coercion of external circumstances.

This is the pivot on which the whole question turns. Dr Wilson holds that free agency and responsibility do not need any ability at all. I hold that they do. For if not, why should God command men more than trees or cattle? Nothing remains in man to give God any hold upon him with law and the sanctions of law. Its awful and eternal curse cannot take hold upon him; nor could there be any need of Christ's coming and dying to deliver him from it. Supposing all men should become oxen, would God order the gospel to be preached to cattle? And if not, why to man, when there is in him "no ability of any kind" to distinguish him from a stock or a stone? If there is, what is it? I say, that which distinguishes him from a stock, is the possession of a natural ability to obey God: although I admit that his will to do so is wholly perverted.

There is another felicity about the lucid and thorough manner in which Dr Wilson has taken his ground. He holds that it is in the creed, and nails it down by his philosophy. I have taken the liberty to animadvert upon his theory. His theory comes to this: that the will has no alternative but to choose just as it does. Yet he says, that the will is free. And it is free, if he means that choice is choice. But if man is not able to choose both ways, Dr Wilson has got a free agency that God never made. If I were captious, I might table a charge against the Doctor for false philosophy. I observe one thing about it: Dr Emmons and Dr Wilson both give us the manner in which a free agent is made, in the abstract; not how he is after the fall. Dr Wilson goes beyond that; he gives us a model beyond the fall. He gives us an account of the free agency of the angel Gabriel in heaven; and proves that he could not have fallen, if there were not some condition or state of mind which he could not help: and that Adam fell by a similar fatality. This is the falling of which Dr Emmons speaks. It supposes that God cannot make a free agent, unless he creates his volitions. The inability which makes the aid of the Holy Ghost needed is in the nature of things. It is the inability of God to make a free agent: a necessary inability of volition without divine efficiency, uncaused by the fall, and as real in the unsinning as the sinning angels. It has nothing to do with the fall, and Dr Wilson is out of the record. His free agent makes a choice one way without power of contrary choice, it being a natural impossibility. If Adam had not fallen, he could only have done one thing, as the circumstances of the case had presented themselves: just as an electric battery gives forth a spark, the moment you present a conductor to it. This is the amount of his scheme. Let circumstances be arrayed and choice must follow. I say then that Dr Wilson is out of the record. He is talking about how God made a free agent; and on his philosophy God is the author of sin.

Dr Wilson—I think Dr Beecher will now alter his opinion: and not think we can go together so very easily.

Dr Beecher—When I cherished that hope, I had not heard Dr Wilson's philosophy. Oh no; I have done;—I knock under;—I give up to such a scheme as that! Where is the responsibility? Dr Wilson is as much a slave to inward constitution and surrounding circumstances as a slave can be to any physical cause. I do not mean any thing invidious to Dr Wilson, when I affirm that this is the fatalism of the ancient philosophers, which was denied and opposed by Justin Martyr and the early

gious blunders in the business, that they have disgraced it.—But a few weeks since they said that Rev. Mr A. was an abolitionist, and had been imprisoned;—Rev. Mr H. had been tarred and feathered;—a father in the church, born and educated in Va., and who has preached the gospel in Va. more than forty years, was denounced as an abolitionist;—two or three ministers in one county, rumor said, had been presented by the Grand Jury, and would be prosecuted;—Rev. Mr ——, a slave-holder, born and educated in Va., was reported guilty of the same crime, and was rudely accosted and threatened by two or three Campbellites as he was about to enter the church on Sunday morning! Many others have been suspected and even reported as abolitionists.—The Editor of this paper—a paper sustained by slave holders—has been called an abolitionist. We subjoin a note in relation to his guilt.*—But we will not collect or repeat all the tales of this sort, which have been current. In view of them it is proper to ask—Why, for *what purpose* were all these rumors "got up" and set afloat in the community? No man of ordinary capacities and in his senses, will pretend that ministers of the Gospel, in Virginia, have given occasion for them. Why, then, were these stories invented and propagated? Is it possible to avoid the inference that the spirit of darkness incarnate, seized upon this excitement to enlist the prejudices of the people—to awaken as much hostility as possible—against the ministry and the church of Christ? But how grossly has he mistaken his own interests!! His tales are so improbable—he has been so infatuated in multiplying them—that many respectable people will be ashamed to listen to him again for twelve months.

Lunenburg County, Aug. 25th, 1835.

Gentlemen:—Permit me to occupy a small portion of your paper, with a few remarks, on a subject personal to myself, yet of importance sufficient, as I think, to justify me in asking that favor. I have been surprised and pained since I left my house, about ten days ago, to learn that it had been rumored in some neighborhoods thro' which I have passed, that I am an *Abolitionist*. Little as this slander was calculated to gain credit with any persons who knew me, I have yet thought it a duty to myself, as well as to the cause in which I am engaged, in the most positive and public manner to contradict it. If on the *South side*, where I am best known, and where I have always lived, men could be found base enough to originate a calumny so foul, or silly enough to believe a tale so improbable, what reason could I have to suppose that it would be disbelieved in portions of our State, where I am comparatively a stranger? And we all know how rapidly such rumors fly through the land, in moments of excitement like the present. I will not satisfy myself with a bare disavowal of the fact. It might well be said, that the Virginian who was base enough to aim a parricidal blow at the bosom of his native State, would be restrained by no nice sense of honor or duty, from a denial of his guilt. I will therefore go further. I will disprove the base calumny, by a reference to facts known to all who know me, in the region in which I live, and to familiar principles of human nature.

Who among my slanderers supposes that a person of ordinary understanding acquainted with things as they exist among us, and desirous to promote the interest of Virginia, or the happiness either of master or slave, could be an abolitionist? Now which of these antidotes to incendiary principle is wanting in my case? To say that I am no fool, as it is laying claim to no extraordinary powers of intellect, cannot justly be censured as vain boasting. Nor do I suppose that it can be considered arrogant for me to affirm that my present station, no less than the decent standing I long maintained at the Bar, in honorable and friendly competition with many gentlemen of profound learning and brilliant talents, shows that those who know me ascribe to me a respectable portion of understanding. On the banks of James River I first saw the light of day. Here, in the midst of a dense slave population, my life, now of nearly forty years length, has, with the exception of two years, been altogether spent. If then I have had the opportunity and possess the capacity to learn the true interests of my native State, can I be indifferent to those interests, if I am governed, in the least degree, either by the baser or nobler principles of our common nature? *I* could not apply the match, and escape before the explosion was felt. *I* am not (in the language of an old writer) "slight to run away." My interests are identified with those of my native State. My all of property, which, if it be but little, is still my all, is vested in real estate and slaves in Virginia. Here I have a wife and children as dear to me as those of other husbands and parents are to them. Here I have ten brothers and sisters, most of them heads of families, and many other cherished and honored relatives and friends; without an exception, as far as I recollect, these are all slaveholders. If then I am at all influenced by self-interest, or if my heart is in the least degree alive to the charities of kindred or friendship or country, it is impossible for me to be an abolitionist. Is it supposed that I am under the influence of that spurious philanthropy which rushes on to the attainment of specious ends, regardless of the havoc with which its whole progress is marked? I admit that the destruction of family and friends and country, would be trifling obstacles in the way of such sublimated benevolence. But the loss, the total loss of one's property would perhaps, form a more serious consideration. May I not well appeal to the whole tenor of a life passed since early manhood, entirely within the public view, to shield me from the imputation of such fanaticism? Not one act of that life justifies the charge. It is true, that I do consider slavery a great evil, in nearly every light in which it can be viewed. But for its withering influence, this land of my birth, to which have long been consecrated the warmest affections, I may lawfully give to aught that is earthly, would have been at this day, in all things foremost among her sisters? But though slavery is a great evil, I believe the proposed remedy to be a still greater. The disease has but enfeebled—the bold prescription of the quack would utterly destroy.—And, besides, upon this subject, I would utterly reject all interference from without. It is our own affair: and when we want aid, we will ask for it. Do my friends think that I have bestowed too much attention on a rumour too grossly absurd to be believed by a man of common sense? Let them recollect that, in times of excitement, gross improbability seems only to recommend a tale to unreflecting minds—that in discharging the duties of my office, I must visit many neighborhoods where I am almost entirely a stranger; and that to my success, in my important work, the affection and confidence of the people of Virginia are indispensable. If it be thought that I have spoken too mildly of the incendiary who would destroy my reputation, and blast my usefulness, let it be borne in mind, that, if no forbearance is due to them, something is due to my own character, as a gentleman, a Christian, and a minister of the Gospel. In conclusion, let me ask my fellow-citizens, whether Union among ourselves is desirable at this crisis? If it is, how can it be expected to exist, if such cruel charges are to be brought against men who are guilty of no other crime than preaching the Gospel of the Lord Jesus Christ. I have not supposed that I had a personal enemy in the world. I cannot but believe, therefore, that this blow, by which I have been stabbed, was aimed at the cause of my Master;—but, blessed be his name, no weapon formed against that cause, shall prosper! If caution and vigilance are necessary for our protection, how important is it that no obviously idle alarms shall be excited, and that none of our citizens, native or adopted, known to our community, possessing a permanent common interest with us, and sustaining the character of honorable, honest men, should be lightly charged with such crimes as have been imputed to me! A frequent repetition of slander, at once so ridiculous and so cruel, will disgust good and peaceable men. The charges, even when well founded, will be disbelieved;—and at length, when in truth the wolf shall have come and shall be preying upon the flock, the eager cry of those shepherds, who had so often deceived, will be finally disregarded.

WM. MAYO ATKINSON,
General Agent Virginia Bible Society.

☞ Will the Editors of the religious newspapers publish the above? W. M. A.

The Cause of Abolition Desperate.—The following is from an editorial article in the Liberator of August 15:—Similar notices of the S. R. Telegraph have occasionally appeared in that paper for two or three years. We copy this extract (from a northern paper which took it from the Liberator) to show how Garrison, & Co. regard the Editor of this paper; and to show too, that abolitionism is in despair. No sane man, we think, would write in this style, if he did not view his cause to be desperate.

"They who resort to pillage, and to violence, however, are not the most blameworthy. O, no! they are white as the snow of heaven when it comes down unsullied upon the earth, in comparison to such men as Joseph Tracy, Ralph Randolph Gurley, Jno. Breckenridge, David M. Reese, William L. Stone, and other *reverend* and *honorable* instigators of outrage and crime. We solemnly and unhesitatingly charge these men—and such papers as the Boston Recorder, New York Observer, Vermont Chronicle, Commercial Advertiser, Southern Religious Telegraph, Journal of Commerce, Courier and Enquirer, Boston Commercial Gazette, African Repository, &c. &c.,—with being not merely accessaries, but the principal authors of all the pro-slavery mobs that have disgraced our country within the last three years. They have all lied, both unto men and unto God; and they have left nothing undone to make us the prey of ruffians and murderers, so far at least as misrepresentation, falsehood and forgery can do it. * * * * Hence, innocent blood is upon all their garments, and they necessarily stand—despite all their pretentions—abhorred of God and repudiated by genuine Christianity."

LETTER FROM REV. MR PLUMER.

At the time of the meeting of ministers of the Gospel in this city, to express their views on the subject of abolition, Mr Plumer was not in town. The letter of the Committee of Correspondence was forwarded to him, and the following is his reply to it. We commend it to the consideration of brethren in the Northern States—to all who are disposed to countenance the schemes of abolitionists.

ROANOKE BRIDGE, CHARLOTTE CO. VA.
August 29th, 1835.

To Robert G. Scott, Esq., Chairman of the Committee of Correspondence.

SIR—Your favor of the 21st instant, did not reach me until yesterday. Having been absent from Richmond for several weeks, at the North, and now visiting my old friends in this County and Prince Edward, in quest of health, I have been and perhaps for some weeks to come will be deprived of the privilege of co-operating with my dear friends and brethren in Richmond, in any labor of love and mercy and truth, which may come before them. In particular, shall I be unable by my presence, to counsel or even to concur with them in any measures they may adopt towards a restoration of public confidence and friendly relations between the North and the South. But I am not wholly deprived of the privilege of contributing my mite to this good work. I can address to you, and you can and may, if you judge proper, publish in any way you deem best, my sentiments on the fearful subject of what is commonly known as the Abolition excitement. I have carefully watched this matter from its earliest existence, and every thing I have seen and heard of its character, both from its patrons and its enemies, has confirmed me beyond repentance, in the belief that, let the character of Abolitionists be what it may in the sight of the Judge of all the earth, this is the most meddlesome, imprudent, reckless, fierce and wicked excitement I ever saw. There is no man, there is no institution whose character is too sacred to receive the assaults of these miserably misguided and ill-judging men. While I claim the right, in common with all my fellow-citizens, of reading, hearing, and judging for myself, and making known my judgments, even on subjects of disputed politics; it is still a right which I never, or at least very seldom exercise, and when I do, it is never to subserve the interests of a party. But the questions agitated by Abolitionists, are not matters of party politics.—They involve the perpetuity of the national compact, and what is infinitely more important, the prevalence and purity of the Christian religion in this country. Just in proportion as these men agitate the country, must police laws and regulations become rigid in reference to those justly denominated by the Petersburg Resolutions, "our unoffending slaves." At the same time, both private and public efforts, plans for ameliorating the character and condition of the poor Slave, are completely crippled or destroyed—animosities the most unnatural and the most distressing are generated between good men in the North and the South—and the free black population of the free States are excited to a bloody rage. Were the black population of the free States what it is in the slave-holding States, and the excitement amongst them the same in kind and degree with that engendered amongst the free blacks of Boston, New York, and many other places by the Abolitionists, there would be fifty thousand murders every year in this land, until one race or the other was wholly extinct. I have lately been through a large portion of Connecticut, Massachusetts, and New York, and such a state of exasperation as is produced by these men, I never saw. I had personal intercourse with but two abolitionists, and that merely an introduction and passing salutation, without knowing at the time what were their principles; but I heard enough and saw enough of the disastrous tendency of their movements, to make me desire never to come into their secret, nor be joined to their assembly. I attended none of their meetings, but I was told of their speeches by men whom this nation honors, and they all testify alike. These same views I have expressed in the presence of thousands on the North side of Mason's and Dixon's line years ago, and I am willing at any time that the *world* should know that such are my views.—A few things are perfectly clear to my mind.

1st. The more speedy, united, firm and solemnly resolute, but temperate the expression of public opinion on this subject in the whole South, the better will it be for the North, for slave holders, and generally for the slaves.

2d. If Abolitionists will set the country in a blaze, it is but fair that they should have the first warming at the fire; and as was expressed in the Petersburg resolutions, it is not right that our slaves be made needlessly to suffer.

3d. While it is undoubtedly true that at such times of dreadful excitement and awful suspense as good men at the South are now universally liable to, every man ought to hold himself entirely ready, spontaneously to make known his posture and his character; yet it must be painful in the extreme to a man of real courage, to see an unoffending stranger treated with rudeness. Especially do I feel it to be my duty to declare my deep and utter abhorrence of the reign of the mob, in a land where the only conservative principle is in a ready and profound submission to the majesty of law. The enormities that have been practised in a few instances in Virginia of late, have filled me with shame and sorrow.

4th. Let it be proclaimed throughout this nation, that every movement made by the fanatics, (so far as it has any effect in the South,) does but rivet every fetter of the bondman—diminish the probability of any thing being successfully undertaken for making him either fit for freedom, or likely to obtain it. We have the authority of Montesquieu, Burke and Coleridge, three profound masters of the science of human nature, in support of the position, that of all men, slave holders are the most jealous of their liberties. One of Pennsylvania's most gifted sons has lately pronounced the South the cradle of Liberty. And will men in any part of this land continue to insult and harass us and threaten to drive the ploughshare of ruin through our domestic relations, and yet suppose that we will tamely submit to it?

5. While I am, from religious principles, opposed to war, yet should our brethren in any part of this land wish to commence the work of fratricide and parricide, I have no doubt that even Virginia alone and unaided by more, could and would defend her name, her rights, her property, and the peace and quiet and comfort too of her slave population, and that with the last drops of her blood. But I have no prevailing fears as to a war. I have lately had intercourse with many people in the Northern free States, many of them high in office and in honor both in Church and State, and I only saw two out of all that number who hold any affinity with these wild men. Governors of States, Congressmen, Presidents of Colleges, Ministers of the Gospel, and hundreds of exceedingly worthy men, expressed their abhorrence of this Jacobinism. Besides, the late public meetings in Boston and Philadelphia show the state of the public mind there. I will add, that I have not one acquaintance among the Society of Friends (and I am honored with the friendship of many of them residing in Virginia and Philadelphia) who approves of the course of these men.

6. I confidently expect this storm to pass by, public confidence and general friendship to be restored, our noble Colonization Society (which deplores doubly at this juncture the loss of its great and good President, the late Chief Justice, one of whose last actions was a strong testimony in favor of that cause) to resume her work of mercy and genuine benevolence, and plans for securing the eternal welfare of the slave, to begin with renewed energy to bless both master and servant. If that happy time shall come, and these poor deluded fanatics shall retire from their work of mischief, let us not only forgive but forget their folly and their wickedness, and leave them entirely to their own consciences and the judgment of their God for retribution.

Lastly—Abolitionists are, like infidels, wholly unaddicted to martyrdom for opinion's sake. Let them understand that they will be caught if they come among us, and they will take good heed to keep out of our way. There is not one man among them who has any more idea of shedding his blood in this cause than he has of making war on the Grand Turk. Their universal spirit is to stand off and growl and bark at men and institutions, without daring to march for one moment into their midst and attack them with apostolic fearlessness.

With sentiments of great respect, I remain your's, &c.

WM. S. PLUMER.

An Interesting Season in Speedwell Church.—The Rev. M. Brown, Gen. Agent of the Asembly's Board of Missions for the Synod of Virginia, in a letter dated September 1st., briefly mentions an interesting revival in the county of Rockingham, N. C. He says—

"On the fourth Sabbath in August, and the days preceding and succeeding, I attended a meeting of much interest at Speedwell, a church in Rockingham co., which is under the care of Brother Hall, a missionary. About 20 persons professed to find peace and joy in believing, and many more to feel the danger of the condition of the impenitent sinner."

For the Southern Religious Telegraph.

To the Alumni of Union Seminary.

By an advertisement in another column of this paper, you will perceive that the anniversary of the Society of Alumni will take place in the Seminary Chapel on Tuesday the 22d inst. at 9 o'clock, A. M. It is very desirable that many should attend. The Examination in the Seminary which closes on the preceding day, and the exercises of the College Commencement which take place on the day after—make this an interesting occasion. It is desirable that a large meeting of the Alumni should be held, for many reasons. It is daily becoming more obvious, that if Southern Institutions are to be supported it must be done by those reared or at least educated at the South. If any portion of the ministry of our church ought to be specially interested in the prosperity of our Seminary its Alumni form that portion. In the present troublesome times, it is necessary that Brethren should know one another, and above all, should cement their friendship and be bound together in the bonds of love. At no other time and place or occasion, are such facilities presented to the alumni in Va. and N. C., for securing these valuable ends. I will just add, that an alumni has recently sent to the Library—"Hannah More's Works" in two volumes, "Wardlaw's Christian Ethics," and "Woods on Native Depravity." While mentioning this, it gives me great pleasure to add, that a revered father and a good mother in Israel, have each given tokens of their interest in the Institution by adding to its Library a few volumes. John Knox's History of the Reformation in Scotland,—printed in his own quaint style and orthography, Purchare's Pilgrim, a volume of Flavels' Works, and Foster's Discourses, (a system of Unitarian Theology,) are the volumes alluded to. Besides these, a member of Winchester Presbytery has sent in Derhams' Astro-Theology, and Schmucker's on Revelations in two volumes. We trust our beloved Seminary was founded in prayer. Let us who are coming on the stage see to it, that it be as its founders wished it to become,—*A light and a joy to many generations.*

LITERARY.

Literary and Theological Review, No. VII. Conducted by LEONARD WOODS, Jr., *New York: Published by Franklin Knight.*

The number of this ably conducted journal for September came to hand three days since. We have not yet had leisure to read it. The following are its contents:—Existing state of the art of instructing the Deaf and Dumb, by Prof. Barnard; Review of Wayland's Moral Science, by Rev. Prof. C. S. Henry; Dr Proudfit's Letter on Colonization; Evidences of Christianity, by Rev. G. B. Cheever, Salem, Mass.; Baxter's Saints' Rest, by Rev. Dr Woodbridge; Review of Matthias, by Rev. C. Tenny; An Inquiry into the Utility of Modern Evangelists; Review of Van Dyck on Christian Union, by Bishop Smith, of Ky; Review of Beecher's Plea for the West; On Radicalism, by the Editor.

Subscriptions to this work received in Richmond, at Mr R. I. Smith's Bookstore.

Christian Union, or an Argument for the Abolition of Sects: By ABRAHAM VAN DYCK, *Counsellor at Law.*

A partial reading of this book has so deeply interested us in the subject it discusses, that we are unwilling to leave it with a bare announcement of its title. We hope to find space at an early day, to give the reader a brief sketch—if nothing more—of the author's argument. In the mean time we commend the work to the attention of Christians of every denomination—and especially to the Clergy. The division of the church of Christ into different denominations, has often been spoken of as a blessing.—Mr Van Dyck treats it as an evil, a sin, prohibited by the spirit and letter of the Gospel, and not sanctioned by the example of the church in primitive times.

Dr Beecher's Plea for the West ought to be circulated and read among the friends of truth and freedom, among good men of all schools and parties, not excepting Roman Catholics, who wish to diffuse light and knowledge among the great mass of the people, and preserve and perpetuate the blessings of civil and religious liberty.

Dr Hodge's Commentary on the Epistle to the Romans.—We are gratified to lean that this work, which was noticed as in preparation several weeks since, has recently been published in Philadelphia. We have not yet seen it—but we understand that it is designed to assist readers of the English Bible. It is reported as a handsome volume of more than 500 octavo pages, executed in good style, replete with biblical learning simplified—and well adapted to instruct both ministers and people.

The Presbyterian Preacher for August, Pittsburgh: Published by D. & M. Maclean.

The present number of this monthly visitant, contains two good sermons. The first is entitled "a view of the eternal Son of God," by Rev. John Rhea, of Ohio: The second is on the nature and extent of man's ability to obey the law of God.

"A Death Blow to Campbellism," by a Lady of Fredericksburg.——*"A Visit to Washington."*

These two pamphlets have been put into our hands by the distinguished lady who wrote them. Of the visit to Washington, as it has a political aspect, we will not speak; but the other work ought to be followed with the speedy death of Campbellism. Dr T.—the gentleman whom it honors, may well strike his colors and acknowledge himself vanquished. And it is honorable to be vanquished by such an author.—Campbellism, possibly, may survive a little longer: It will not be likely to die by violence. It is one of those moral diseases, which common sense, moderately enlightened, will expel from the social system.

SUMMARY.

Emigrants for Liberia.—The American Colonization Society having, some time ago, erred in sending out more Emigrants to Liberia than its funds would warrant, or than could be, on their arrival, suitably provided for, they were not desirous of making any further shipments to the Colony this year; but the following applications having been made for the accommodation of a number of Emigrants, who will require little from the Society beyond its care and protection on the voyage, and the attention of the Colonial Agent, on their arrival at the Colony, the Board cannot decline its aid on the occasion:

Gen. Blackburn, of Bath County, in Virginia, died during the present year, and, by his will, manumitted all his slaves, (forty-six in number,) provided they were sent to Liberia, charging his estate with all the expenses attending their voyage.

Alexander Donelson, of Davidson County, (Tenn.) lately deceased, also, by his will, devised that all his Negroes (about twenty in number) should, at his death, be free, on condition that they went to Liberia; and Mr. Stockly Donelson, the administrator, is preparing them for taking the voyage. Ample funds are also provided for clothing them, for furnishing them with suitable tools, and for paying the expense of their voyage.

Another family of seven persons in Frederick Co., Va., are also preparing to go to the Colony, on the same terms.

A vessel is expected to sail from Norfolk with these Emigrants, and some others, in October or November next.—*Nat. Intelligencer.*

Longevity in North Carolina.—It appears from a Tabular Statement, going the rounds of the papers, compiled from public documents, that there are in North Carolina 58 white and 297 colored persons, of the age of 100 years and upwards. This fact speaks volumes in favor of the salubrity of our climate. Virginia contains 54 white and 328 colored centennarians. It is somewhat remarkable that the largest number of individuals of advanced age should be found in the States of Maryland, Virginia, North and South Carolina and Georgia. New York, with her immense population, only contains 115 persons of 100 years and upwards: whilst, in old Massachusetts, there are but 15 individuals who have attained to such an age.—*Ral. Reg.*

Liberal Donations.—We have been favored with a view of the transfers of the Stock in the South Carolina Columbia Bridge Company, made by Mr David Ewart to different religious denominations, to be employed in the promotion of religion. The transfers are as follows, viz:

To the Trustees of the Theological Seminary of the Synod of South Carolina and Georgia, one hundred shares, for the endowment and perpetual establishment of the Professorship of Biblical Literature in the Seminary.

To the Trustees of the Theological Seminary of the Lutheran Synod, located in Lexington, six shares to assist in the permanent endowment of a Professorship in said Seminary.

To the Society of the S. C. Conference for the relief of the children of its members, six shares to aid and assist in the education of pious young men designed for the Gospel Ministry within the bounds of the South Carolina Conference of the Methodist Epis. Church.

To the Convention of the Baptist denomination in S. Carolina, six shares to assist in the payment of Professors or Teachers in the Theological Seminary, located in Sumter District. The original cost of the shares was one hundred dollars each.—*Columbia Times and Gazette.*

Another destructive Fire, with loss of life, occurred in New York on the 25th ult. The fire broke out in a house on Water Street. Francis Ladd, a boy, asleep in the third story, was burnt to death. A female jumped out of the third story window and was much injured. Several valuable stores were destroyed. Loss one hundred thousand dollars— fully insured.

Criminal Record.—Our exchange papers bring us from week to week many items of intelligence like those which we subjoin. We seldom copy news of this kind—for we are not persuaded that its publication has a tendency to prevent crime. We give the following as some of the legitimate fruits of Intemperance, Sabbath-breaking, and various other immoralities, which are regarded by many as very small offences.

Murder near Raleigh, N. C.—A few days since, Merril Miller and his son Levi assaulted John Whitaker, in a house in the vicinity of this city, and beat him so severely that he expired in a few hours after. The verdict of the Jury of Inquest was that the deceased came to his death in consequence of blows inflicted by Merril and Levi Miller. The former was committed to prison for trial; but the latter has not yet been apprehended.—*Raleigh Register.*

Affray at Warrenton, N. C.—The same paper says, "while Mr. Charles P. Green, Editor of the Boydton Expositor, was in the store of Messrs. Plumer & Maxwell, John Bragg, Esq. who had taken umbrage at some remarks in Mr Green's paper, attacked him with a bludgeon. Bragg was accompanied by his brother Thomas Bragg, and others. He struck Green several very severe blows, which brought him to the floor.—When he arose he fired a pistol, the ball of which entered the body of Mr Robert Somerville, who attempted to part them. Mr. Somerville, we observe, by a recent number of the Register has since died of the wound. Bragg renewed his assault, when Green drew his dirk, and with it cut John Bragg through the throat, and his life is considered doubtful. He also stabbed Thomas Bragg in the arm, and cut him through the lip severely. Green is very badly cut about the head, and one of his arms a little fractured. He is yet unaware that he wounded Somerville.

Murder.—On the 17th ult. a free man of color, by the name of William Harris, was killed in Halifax county by a white man, by the name of Bryant Minton. Minton was committed to jail to await his trial.—*Ib.*

Negro Stealing.—Two men, by the names of Clary and Johnson, were tried at Natchez, Mississippi, in the last week of June, on the charge of negro stealing, and convicted. The punishment is death.—*Ib.*

GALLIPOLIS, (Ohio) Aug 10.

On Saturday evening last, about 8 o'clock, a young man of this place, by the name of Horatio St. Clair, came to a very sudden and shocking death, by the discharge of a pocket pistol in his own hands. *He was in a state of intoxication at the time*, and from the testimony of witnesses examined at the Coroner's Inquest, it appeared evident that the act was accidental. The ball entered a little below the left eye, and blew off the entire upper half of the skull. Death was instantaneous.

PITTSBURGH, (Pa.) Aug. 22.

More Mobbing.—On Wednesday evening, a riotous assemblage, to the number of two or three hundred, collected at the corner of Wood and Third Streets, with the avowed purpose of demolishing the building occupied by J. B. Vashon as a barber shop. Considerable injury was done to the windows, but the mob were induced to disperse without doing further damage, by the exertions of the Mayor and Dr J. H. M'Clintock, tho' not without threatening a renewal of the attack. The master spirits had probably instigated this as a preparatory movement, but did not yet choose to appear in person. The majority of the assemblage were boys, but we are sorry to say that others were there whose years should have taught them more respect for the laws. We understand that three of the rioters were arrested and sent to prison.

Mobocracy in St. Louis.—St. Louis papers of the 30th ult., give an account of a disgraceful persecution of free blacks in that city. The mob assembled at night, broke into their houses, treated the inmates shamefully, burnt one house and continued their lawless work from 7 till 2 o'clock. Five shots were discharged—one man was shot thro' the body and others wounded.—The St. Louis Intelligencer says;

The shout of rage, and the cry of suffering, as some one sunk under the blows dealt with almost indiscriminate fury—all presented a scene equally singular and terrifying. It must be observed that no blacks were to be seen in the crowd at this place. It was a contest of honest and respectable citizens, anxious to preserve the public peace and to save the city from conflagration, against a band of midnight brawlers ready with club and torch to sack and fire the houses of defenceless and unoffending people. The mob mostly consisted of the very lowest classes, together with apprentices and boys half grown.—*St. Louis Intel.*

Abolition Periodicals.—Amos Kendall, the Post Master General, has addressed another letter to the Post Master of New York, in which he repeats his former indefensible doctrines on the subject of Abolition papers and pamphlets deposited in the Post Office for transmission to the slave-holding States. He admits that the *Post Master General* has no legal authority, by any order or regulation of his Department to exclude from the mails any species of newspapers, magazines, or pamphlets. He however deems it the duty of *Post Masters* to stop them, and approves of the conduct of the New York Post Master in so doing. "As a measure of great public necessity," he says, "you and the other Post Masters who have assumed the responsibility of stopping these inflammatory papers, will, I have no doubt, stand justified in that step before your country and all mankind."

Resolutions for suspending Camp-meetings and —— Horse Races, &c.—A meeting of the citizens of St. Mary's county, Maryland, having requested the Methodist Episcopal Church in that county "to discontinue holding Camp-meetings in the county during the present excitement" in relation to the colored population, the Committee then making arrangements for holding a Camp-meeting, immediately met, and unanimously resolved to accede to this request, concurring in opinion, that "all popular assemblies are at this time highly improper," and concluding with a resolution that the citizens aforesaid be, on their part, "respectfully requested to decline holding Horse Races, Treats and Barbecues." The "Committee" had the "Citizens" "on the hip."—*Alex. Gaz.*

Anti-Abolition Meeting in Lowell, Mass.—It appears by a statement in the Lowell Times, that a meeting, opposed to the Abolitionists, was held in that town on the 22d ult., the proceedings of which were interrupted by "hisses, scrapings, coughing and yells," producing such a "scene of confusion and disorder," that the meeting had to adjourn without accomplishing the object for which it was convened—those who took part in the proceedings having been "hissed down!"—The Times (an Abolition paper) applauds this outrageous conduct of the "manufacturing citizens of Lowell."

Cholera in Versailles.—We are pained to hear that the cholera is prevailing with great violence in Versailles, Ky. Fifty deaths occurred from Sunday to Wednesday of last week. In Russelville, 120 have died in a population of 1,000.

Lynch Law in Louisiana.—A New Orleans paper of the 14th ult. states that in the neighborhood of Baton Rouge, forty or fifty negroes had been arrested, under a charge of being concerned in an intended insurrection. Several white men were engaged with the negroes; their names were known and the militia were in pursuit of them.

One of Murrel's gang, it is said, was hung at Clinton, La. under sentence of Judge Lynch. He had five hundred dollars of counterfeit notes upon him.

The Louisiana Advertiser of the 18th ult. states on the authority of a passenger arrived from Madisonville, that two persons had been detected in distributing seditious pamphlets among the slaves, in the neighborhood of St. Helena. They were immediately tried by the citizens, and the charges being fully proved, they were sentenced to be hung forthwith!

Great Conservative Meeting of the People, in the Market House, at Harrisonburg.—One of the largest meetings ever held in this place, assembled in the Market House in this borough on Tuesday last, opposed to the measures of the immediate Abolitionists. Hon. John C. Bucher was President, assisted by a number of Vice-Presidents. A set of Resolutions were offered by J. J. Glendennen, and unanimously passed. The meeting was addressed by John C. Bucher, Henry K. Strong, and C. C. Rawn, who supported the resolution, and were enthusiastically cheered by the meeting.—*Penn. Intel.*

***Markets**—Thursday, Sept.* 10, 1835

WHEAT—Supply small—demand good at 115 cts. a 120, by the wagon load. Larger parcels command 120 cts. a 125.

FLOUR—Very dull—supply trifling. Last sales of old Canal, $5 50; new, $5 75.

TOBACCO—Daily inspections small—the price of refused range from about $5 50 a $8. Common Cullings, as in quality, $5 50 a $6—passed ranges from $7 a $13, though very little goes over $10.

GEO. L. SAMPSON.

LETTERS

Received at the Office of the S. R. Telegraph during the week ending, Sept. 10, 1835.

J. McLaurine, Jr. Cumberland, Va; J. S. Armistead, Buckingham C. H; A. Edmondson, Abingdon; W. Miller, Buckingham; B. N. Rogers, Charlottesville; J. S. Armistead, Buckingham C. H; B. Emerson, Norfolk; J. M. Brown, Pittsylvania; J. Kennedy, Washington, D. C.; J. Dewer, P. M. Hickory Grove; N C.; S. H. Christian, P. M. Lawrenceville; J. Whitney, P. M. Point Harmar, Ohio; E. A. M. Gray, Petersburg.

New Agent for this Paper.

Rev. Thompson Bird, Rockingham co. N. C.

Married,

In Lewisburg on Friday the 28th ult. by the Rev. J. McElhenny, the Rev. WM. M. CUNNINGHAM, pastor of the Presbyterian Church in Lexington, to Miss ELIZABETH A. WITHROW, daughter of Jas. Withrow, Esq. of the *former* place.

On Thursday the 26th ult. by the Rev. Andrew B. Davidson, Mr Campbell W. Armstrong, to Miss Susan Tribit, daughter of Mr John Tribit, all of Rockbridge co.

On Wednesday, the 26th ult. at Hopewell, Spotsylvania co. by the Rev. S. B. Wilson, Mr Joseph Sanford, to Miss Agnes J. N. Crawford.

In Jefferson co. on the 27th ult. by Rev. S. Tuston, Mr Joseph Blinco, to Miss Harriet Dillow. On the 25th ult. by the same, Mr Thomas Bayliss, to Miss Mary M. A. Morrow.

In Hagerstown, on the 31st ult. by Rev. Mr Good, Mr William Hunter, of Jefferson co. to Miss Emeline C. daughter of Mr Conrad Rownslar of Berkeley co.

In Newbern, N. C. Nathaniel Waples, Esq. to Miss Susan B. Green, daughter of the late Gen. Thos. A. Green. Also Mr James E. Morris, to Miss Mary Thompson.

Died.

In Amelia co. on the 7th ult., MRS MARTHA L. CHAFFIN, aged 22 years. She was triumphant in death, because *she trusted in Christ.* She said, "to her, death had *no* sting."

In Lexington, on the 28th ult. suddenly, Mrs Nancy M. Darst, aged 47 years, consort of Mr Samuel Darst.

Mrs Ann Poage, widow of Major George Poage, departed this life on the morning of the 6th ult., aged 78 years.—The deceased had been for the last 60 years a professor of religion in the Presbyterian Church, and of a truth may it be said, that she adorned the profession she had made, being always ready to give a reason of the hope within her, patient under adversity, and in affliction never having been heard to complain or repine.—*Staunton Spectator.*

In Hicksford, on the 28th ult. *John Avery, Esq.*, in the 50th year of his age.

On the 20th ult., in the county of Alleghany, at Booth's Tavern, four miles from the Sweet Springs, in the 31st year of his age Thomas B Brown, Esq. (of Caroline co. formerly of Lynchburg,) son of the late Dr James M. Brown of Amherst.

Another Missionary Deceased.

Departed this life on the 18th of July, 1835. Mrs SARAH B. WILSON, wife of Rev. Henry R. Wilson, Jr., Missionary to the Choctaws, west of the Arkansas, and daughter of the late Dr Reading Beatty, of Bucks co. Pennsylvania.

The sudden and unexpected death of Mrs W., has cast a gloom over a numerous circle of Christian friends and relatives. It appears but as yesterday since she left us in the enjoyment of health, and with bright prospects of usefulness—her heart's desire was to do good, and having devoted her life to the Heathen, she left her friends with cheerfulness, to go "far hence to the Gentiles." She had just entered on her work; and in her letters she constantly expressed her gratitude to God; that he had so far honored her, as to permit her to bear some humble part, in the glorious work of converting the world unto God; but O how mysterious are the ways of Jehovah!—on the seventh of July she was attacked with *Bilious Fever*, which terminated in the release of her happy spirit, to join the glorious company of Missionaries of the cross, who have gone from the midst of the heathen to praise redeeming love in more exalted strains.

The account of the exercises of her mind during her last illness, furnishes most consolatory evidence that our loss is her gain—her views were clear, her faith was strong—her hope firmly fixed upon the rock of ages—and she said with emphasis, "I know in whom I have believed, and that he is able to keep that which I have committed to him against *that* day."

Presbyterian.

Ecclesiastical Notices.

THE PRESBYTERY OF FAYETTEVILLE, (N. C.) will meet at Sharon Church, in Montgomery co., on Wednesday the 7th of October next, at 12 o'clock, M.

THE PRESBYTERY OF ORANGE will meet at Lexington, Davidson co., on Friday, the 9th of October next, at 10 o'clock, A. M.

THE PRESBYTERY OF LEXINGTON (Va.) will meet at New Providence, on Wednesday, the 14th of October next.

THE PRESBYTERY OF WINCHESTER will meet in Fredericksburg, on Wednesday the 14th of October next.

EAST HANOVER PRESBYTERY will meet at Mount Zion Church, Amelia co., on Friday the 16th of October next:

[When and where does W. H. Presbytery meet? Time and place not mentioned in the extracts from Minutes published in May last.]

THE SYNOD OF VIRGINIA will meet at the College Church, Prince Edward co., on the fourth Thursday, (the 22,) of Oct. next.

THE SYNOD OF NORTH CAROLINA will meet in Salisbury, Rowan co., on the second Wednesday, (the 14th) of October next.

NOTICE.—The Board of Directors of Union Theological Seminary will meet on Tuesday the 22d Sept. next.—The examination of the Students will commence on the preceding Saturday.

The Committee of Examination is as follows:—Of the Synod of Va. Wm. S. Plumer, Jesse S. Armistead, John Hendren, and S. B. Wilson, *Ministers*; and C. C. Read, and S. C. Anderson, *Elders.*

Of the Synod of N. C. Alex'r Wilson, Thomas P. Hunt, P. J. Sparrow, N. H. Harding, *Ministers*; and A. W. Venable and W. M. Lewis, *Elders.*

Rev. J. W. Douglass was appointed to preach before the Board, Professors and Students.

J. H. C. LEACH, *Secretary.*

NOTICE.

THE Society of Alumni will meet in the Seminary Chapel at 9 o'clock A. M. on Tuesday the 22d of Sept. The address of the President, Rev. R. Burwell, will be delivered in public in the same place at 10 o'clock, A. M. The friends of the Seminary in its immediate vicinity and from a distance, and the public generally, are cordially invited to attend. The Sermon before the Board will be delivered at 12, M. on the same day. An intermission of half an hour between the exercises will prevent weariness.

NOTICE.

Hampden Sydney College.

THE public are hereby informed that the Rev. D. Lynn Carroll, D.D. has accepted his appointment to the Presidency of Hampden Sydney College. His inauguration is expected to take place on or immediately after the day of commencement, which will be held at the College Church in Prince Edward, on the 23d inst. The anniversaries of the Literary Societies connected with the institution will be celebrated on that occasion as usual.

The next College Session will commence on the first Monday of November, ensuing.

As the several departments of instruction are now provided with officers whose qualifications, it is believed, entitle them to the entire confidence of the community, and as accommodations for students will be ample and reasonable, the hope is indulged, that Hampden Sydney will soon be perceived to be, what its worthy founders designed it should be, a school of virtuous and enlightened education, which shall merit the patronage of parents and guardians of youth at home, and which shall supersede the necessity of incurring the hazards to morals, and the sacrifices to their pecuniary interests, to which they are inevitably subjected by the very questionable practice which has formerly prevailed to a considerable extent of sending them abroad.

The Rev. Dr Carroll, who has been appointed to preside over the Institution, though less intimately known to this community than some of his literary associates, we think ourselves warranted in concluding, from his high reputation with those who have had an opportunity of forming an acquaintance with him, as a gentleman, a sc