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For the Presbyterian.

OPTIMISM.

Theories bearing this imposing title, have frequently been promulgated; none of which have succeeded in maintaining the position they set out with. The simple idea conveyed by the term is that of *superlative excellence*. Its application in theory is this; that, out of all supposable systems of operation, by which the Most High might arrange an universe of created things, He has chosen the best—and that the present natural and moral world exhibit it. The idea of some, however, respecting it is, "Not that the present system of being is the *best* that might be conceived; but the *best* which the *nature of things* would admit of. That between not creating at all, and creating material, and sentient, and rational beings, as we find them now circumstanced, and with their present qualities, there was no choice. Accordingly, with respect to natural evils, the Optimists appears to have revived the opinion of the Oriental and Grecian schools,—that matter has in it an inherent defect and tendency to disorder, which baffled the skill of the great Artificer himself to form it into a perfect world; and that moral evil as necessarily follows from finite, and therefore imperfect natures. No imputation, they infer, can be cast upon the Creator, whose goodness they contend, is abundantly manifest in correcting many of those evils by skilful contrivances, and rendering them in many instances, the occasion of good." The apology for the Divine goodness afforded by such an hypothesis, will not be accepted by those most anxious to defend *this attribute* from Atheistic cavils; and though it has had its advocates among some who have professed respect for the Scriptures, yet it could never have been adopted by them, had they not been too regardless of the light which they cast upon these subjects, and been led astray by the vain project of constructing perfect systems of *natural religion*, and by attempting to unite the difficulties which arise out of them, by the aid of unassisted reason. The very principle of this hypothesis, that the nature of things did not admit of a better world, implies a very unworthy notion of God. It was pardonable in the ancient advocate of the Eternity of matter, to ascribe to it an essential imperfection, and inseparable evil qualities; but if the doctrine of *Creation*, in the proper sense, be allowed, the Omnipotence which could bring matter out of *nothing*, was just as able to invest it with good as with evil qualities; and He who arranged it to produce so much beauty, harmony, security, and benefit, as we actually find in the world, could be at no loss to render his work perfect in every respect, and needed not the balancings and counteractions of one evil against another to effect his benevolent purposes. Accordingly, in fact, we find, that when God had finished his work, he pronounced it not merely good *comparatively*, but, "very good," or *good absolutely*. "In opposition to the theory in question," we may deny, that, "whatever is, is best." We can not only conceive of a *better state of things as possible*, but can show that the evils which *actually* exist, whether natural or moral, do not exist *necessarily*. It is indeed, a proof of the Divine goodness, "to bring good out of evil;" to make storms and earthquakes, which are destructive to the few, beneficial to the many; to render the sins of men occasions to try, exercise, and perfect various virtues in the good; but if man had been under an unmixed dispensation of mercy, all these ends might obviously have been accomplished, independent of the existence of evils, natural or moral, in any degree. The true key to the whole, is furnished by Divine revelation." Thus far Watson, in his Theological Institutes:—The ideas started on this subject, by different authors, have been various. The fanciful and ingenious Soame Jenyns advocated a scheme bordering upon the ludicrous, and Dr. Samuel Johnson fairly dislocated every joint of it, and scattered its remains to the four winds, without allowing them a peaceful and decent burial, when he had done. Baxter, who wrote on the 'Immateriality and Immortality of the Soul,' adopted the theory of Optimism, but without elaborating any peculiar system remembered now by us. Many more have attempted with adventurous step this unknown land, and made some profound discoveries. President Edwards' speculations have claimed the homage of men on this subject, more perhaps, than any others. Yet his views seem to involve the position, that evil must be the best possible thing for the attainment of the end designed by the Optimist; to suppose which, is to adopt the exploded hypothesis, that 'we may do evil that good may come,'—and represent the Most High as doing that very thing which, done by man, meets His utmost reprobation. All this is very unworthy. Be it far from the Almighty! "Shall not the Judge of all the earth do right?" The theory of Optimism has gained consequence of late, in connexion with the improvements that we have received from New Haven. It enters deeply into the lucubrations of that school. Whether it originated there or not, is not material. An expose of the scheme has been given by Dr. Griffin, and, to our apprehension, it is a system blind and bewildering, dark and disconsolate, and exhibits a view of the Most High, altogether the most forbidding we have ever contemplated. It represents the condition of things to be just as good as could be made. It is bad enough. Yet, allowing the liberty of the human will, (with which no interference is to be endured,) it could not be better. No power that the Almighty wields—no resources of the infinite God can, by any possibility, remedy the grievance, and it rests with all the weight of an intolerable incubus on the universal system, hopeless of removal, for want of *moral power!!* Wo, worth the day, say we, when such a drivelling scheme displayed its gorgon front, and we pronounce it the worst possible system of Optimism, ever misnomered such. It displays, not the Omnipotent and all perfect God, but one impotent, and forlorn, to the last degree; controlled by the nature of things and the necessary fallibility of the creature; with no alternative, but either to remain alone, without any creation—or to take up with one, which would but mock all his skill, goodness, and designs to render it perfect. It seems to reduce the Most High to a state of helpless impotence, which renders useless prayer—divine influence—and all his sovereignty, and makes man, sinful man, almighty; the sole arbiter of every thing—even of the divine decrees!

Thus, one of that class asks the sinner, whether he *will let* the Almighty *elect* him?—and represents Him as *putting up with all the grief* which he foresaw this world would cost him, rather than not create it at all! And yet this is the best possible system! One which, nevertheless, costs its God no little sorrow, because things transpire in it very cross to His wishes, and far from His approbation. Surely such a system must be worse than nothing—for when nothing existed but the Eternal alone, He was perfectly happy—and would forever have remained so had He not resolved to create a universe. What a reflection then upon His wisdom to create, merely to suffer Himself in consequence! As to being more happy on the whole by creating, than otherwise, this is impossible, for infinite happiness admitted of no increase. Perfect excellence, for once, it seems, mistook, and infinite wisdom blundered upon a scheme to diminish his own bliss!

The correct view of the matter is given clearly by our standards, and by the word of God, in this position—that God made all things for his own glory—and this is the best possible end, and the very highest one conceivable. The natural world exhibits in the brightest manner the natural perfections of God, as His Power, Knowledge, Greatness, and Goodness—the moral government of God exhibits also His perfections, as well the moral as natural. Thus, His Justice appears in the rewarding of all "according to their deeds." His Mercy, in saving the guilty and self-ruined and condemned. His Truth, in the fulfilment of all his word, and the utterance of all His mind—and His forbearance, long-suffering and aversion to the misery of even the worst of His creatures—as well as His Power, in the general management and controul of all His Knowledge, of all the actions of men and other beings—His Presence every where, with the whole extent of His vast government—and in the winding up of all, the general manifestation of all His truth, righteousness, and mercy—wisdom, knowledge, power and greatness, in the presence of the whole assembled universe. Can we conceive of any thing more transcendent—any thing better—possibly—than all this! This is enough. To go farther is to get lost—is to dream—is to dote. A writer of our acquaintance, holds the following language on this subject. "The origin of evil, and its permission in the wise and holy government of God, can be accounted for, only on the supposition of its being reconciled to the Divine glory, in manifesting the attributes of God; particularly His justice and mercy." That the present system, containing the allowance of evil, is better calculated for this grand and paramount object, than any other, all must admit, who ascribe all perfection to the Creator. Still it is not true, that, "whatever is, is right," since that wholly wars with the acknowledged existence of moral evil, and with man's guilt, in consequence of it.—If all were *right*, where would be the necessity of Divine law and penalties, where the dread realities of eternal perdition plainly announced in Scripture as the portion of all those that die in sin? Whatever in the end and consummation of all things shall be done by the Great Judge of all the earth, will be right.—Then He will take the righteous to Heaven, and send the wicked to hell forever. And the whole plan shall be worthy of the eternal and perfect God. This is the surest ground for optimism, or the belief that the present is "*the best possible plan of Creation*."—The whole subject has been but cursorily handled, in a distinct system, and some object to asserting any thing about it. Howe, in his Living Temple, opposes the idea of the optimists, as precluding altogether the possible operations of the infinite mind, throughout eternity. Thompson, the Poet, has very philosophically expressed perhaps the whole truth as well as any other, in these very expressive lines, with which we conclude. He says of the Almighty, in the ordering of all things:

"From seeming evil, still educing good,
And better thence, and better still,
In infinite progression."—J. M.

For the Presbyterian.

MR. BARNES AND THE SYNOD OF PHILADELPHIA.

Mr. Editor,—Having read so much and heard so much concerning the high-handed iniquity of the Synod of Philadelphia in the case of Mr. Barnes, I determined to give the matter a faithful examination. Instead of having recourse, Sir, to your paper, or to the reports, oral or written, of any Presbyterian or Presbyterian publication, I went directly to the New York Observer, a paper which, with heart and hand in opposition to Presbyterianism, has not the candour to say so, but appears to graduate its conduct by the scale of its probable popularity. This conduct, as I showed in the contrast between Dr. Miller and Mr. Barnes, is daily becoming more and more characteristic of the school to which the Observer and its friends belong. As another incidental proof of this, just look at the fact, that Dr. Halsey and Mr. Barnes appear really to think it morally correct, not only to claim the privilege of coming into the Church by a door which has been long closed, but to take advantage of the provision of "the adopting act," by deceiving the Presbytery and cheating the law, viz. The law says, or did say, when it was in existence, that if a candidate had any scruples he *should mention them*, and if, on hearing them, the Presbytery should deem them of trifling consequence they might proceed, &c., but Mr. Barnes and Dr. Halsey think, that this defunct act not only covers and protects an enemy of Presbyterianism on entering the Church, but that men, professing to be moved by the Holy Ghost, might deceive the Presbytery and defraud the act, by keeping their scruples to themselves! Nay more, these gentlemen actually plead the moral fraud as a reason why those who have entered the Church by committing it, should not be disturbed!! As these gentlemen stand proudly and professedly at the head of their division, both intellectually and morally, may we not justly attribute their moral obliquity to their theological system. Most assuredly, the moral code of these gentlemen, according to their own showing and acting, differs widely from the moral code of Dr. Miller. Is it then, or is not the result of their different systems of doctrine? Take another instance; the Rev. Mr. Landis in the Synod of Philadelphia, as I can show from the New York Observer, argued that as Dr. Lightfoot opposed the insertion of the doctrine, that Christ paid the penalty of the law, in the Westminster Confession of Faith, and opposed it with impunity, *ergo*, Mr. Barnes, who found that doctrine in the Confession, and solemnly adopted and professed it as a doctrine of the Bible, might deny it and oppose it also with impunity!! Now, Sir, whether we are to attribute this process of ratiocination to the Rev'd gentleman as an exhibition of the morals of his system, as an abetter of the New Light, judge you. Take another instance; the Rev. Mr. Perkins, as I learn from the New York Observer, after exciting much laughter and disapprobation by his "desultory and irrelevant remarks," argued, not that Mr. Barnes' doctrines were in accordance with what he adopted and professed to believe,—no, nor that they were not directly opposed to the standards of the Church, but, that they were not "*peculiarly* new!" He had heard the same things many years ago! *Ergo*, as the new divinity had been to his knowledge, and evidently with his approbation, a long time in the Church, it was not correct conduct to attempt putting it out!! The gentleman seemed to think, it had obtained an indisputable title by right of possession! The errors, if not respectable, simply as errors, were respectable as *ancient* errors! The wolves had been in the fold so long, and had fared so sumptuously, that the mass and multitude of their enormities should not only plead for their continuance, but even secure them against molestation! Are we to attribute this to his heart or his system? the latter, beyond all doubt. Take another instance; the Rev. Mr. Adair could not think Mr. Barnes guilty, notwithstanding the plain and palpable evidence brought from his own book—and why? Because the Princeton "Repertory" defended him, and as it spoke the sentiments of the Princeton Theological Seminary, and as the article alluded to was written by a distinguished Professor in that distinguished school, *ergo*, Mr. Barnes' doctrines must be orthodox in spite of Mr. Barnes' own assertions to the contrary! Dr. Breckinridge, on the other hand, considered the "Repertory" pointedly and decidedly against Mr. Barnes' doctrines, and even expressed his astonishment that Mr. Adair "could give such garbled and unfair statements," as what he had given from the Review in the Princeton Repertory. Well, then, in order to test this matter, and to see how the case stands betwixt these brethren, as well as to see the means by which and the manner in which Mr. Barnes was supported by his friends, or the friends of his system, we will permit the Repertory or Princeton to speak for itself. "Mr. Barnes," says the Princeton Reviewer, "speaks of a system of doctrine, yet cares not, whether what he teaches falls within or without the pale of that system;" that is, "he does not care whether he really believes what he has solemnly professed to believe."

Again: "Mr. Barnes denies that exposure to punishment on account of Adam's first sin has come on all men, and that the Saviour took upon him the guilt of our sins. These are points Mr. Barnes denies; and he makes the first to teach absurdity, and the second blasphemy, by making the word *guilt* to involve the idea of personal demerit." "This, is in a book designed for passive recipients of knowledge: to circulate among Bible-classes and Sunday-schools; to make every human being who believes its statements, regard the standards of the Church and all the writings of the Reformers as teaching unheard of folly and wicked blasphemy."

Again: On the subject of justification by imputed righteousness, the Reviewer says, "This is the doctrine which even Fuller, as quoted by Dr. Wilson, says if he rejected, he 'should be at a loss for ground on which to rest his salvation.' Yet this is the doctrine which Mr. Barnes, *in words*, explicitly rejects. We say *in words*, because he himself teaches it in the passages just quoted, and in many others in the course of his book."

Again: Speaking of Mr. Barnes' book, the Princeton Reviewer says, "It abounds with the most confident assertions at variance with the standards of the Church on all the vitally important subjects mentioned above."

Again: "The book which we have been examining contains a violent, and, as we must think, most gratuitous attack upon some of the most important doctrines of the Church."

Again: "Instead of simply stating and defending his own views, he frequently, and at length, attacks those of the Confession of Faith. He goes out of his way repeatedly for this very purpose."

Now, let any man read this last sentence quoted from the Repertory, and will he say—can he say that Princeton does not directly and pointedly condemn both Mr. Barnes and his book. But, as it regards Mr. Adair, we do not say, nor do we wish to think, that he considered there was any thing morally wrong in his course. On the contrary, it is presumed, that he acted *ex animo* on the occasion; but the principal fact involved in it no doubt is, that had he not taken this course, he would have been shut up to the necessity of being silent. Necessity was laid upon him to take this course, and his doctrinal system offered no insuperable resistance. Nor were these gentlemen alone in the unhappy and unenviable peculiarity of their course. They wished to defend him in common with some others; how then were they to act? Mr. Barnes had gone so far—his language was so plain—his opposition to our standards so palpable, that his friends had not a single inch of ground upon which to erect an argument. How else can we account for the fact, that men of such vigour of intellect, as some who desired to befriend him, were driven to the necessity of defending his orthodoxy at the expense of his intellect, and doing that too, by the sacrifice of common sense? Let any person take up the New York Observer, and read over "the painful story," as the Editors *now* discover the record of the proceedings to be, and will he not be peculiarly struck by the repeated, iterated, and reiterated assertion—the stereotyped Defence—that, although the passages quoted by Dr. Junkin did prove his positions, yet other passages might have been quoted to prove the *reverse!* Now, Sir, I am truly at a loss to conceive whether this argument is more derogatory to Mr. Barnes or those who used it. Was it intended by this argument to recommend this author's head or heart? to defend his moral or his intellectual character? Did the gentlemen suppose that these contradictions escaped the author's notice, and therefore only proved that the book was too crude and too early published; or that they were inserted designedly, and therefore proved that the intention was to guard against just such a trial, and provide his friends with just such an argument? Or, on the other hand, did these gentlemen suppose, that the religious community could rely at once on the honesty and sagacity of that man who could coolly argue that poison was innoxious because it was accompanied and mixed with that which was nutritious? Would any physician, at once sane and sincere, advise a man to take a dose of arsenic because he had beside him a stomach pump? Truly, Sir, the Editors of the Observer are right; their account of this matter is a "painful story."* I believe it is *painful* to them, and sure I am it is *painful* to Mr. Barnes and to all his friends. Read over again the Defence—if defence it may be called, which Mr. Barnes' friends attempted, and whether, as it regards *the* head or heart; it is, truly, "a painful story." Look also at the vote; out of *one hundred and two* clergymen who voted, but *sixteen* voted against sustaining the charges! Is it not "a painful story?" Ah! but more *painful* yet—out of *seventy-three* Elders who voted, only *two* voted not to sustain!! It is true, there were nonliquets, *fifteen* ministers and *two* elders, and one minister who was excused from voting; but we purpose in our next communication, to show from the New York Observer, the still more "painful story," that Mr. Barnes was actually deserted by his friends, and that not a single man really sustained him on the honest ground of Presbyterian Orthodoxy! Yes, Sir, I will undertake to prove by the very words of the speakers that no man, lay or clerical, could be found in all that numerous, and learned, and interested body to stand forth before God and the Church, and even attempt proving that Mr. Barnes was orthodox! Nearly, if not altogether, *one hundred and fifty* members declared before the great Searcher of hearts that the book was *wrong*, while not *one* did, or dared to, stand forth and pronounce it *true!* And if we succeed in showing that *not one* of Mr. Barnes' most devoted friends even attempted defending the orthodoxy of his book in the time and place of his greatest need, will the conclusion not be irresistible, that they acted so because his case was evidently indefensible? And if those, in the heat and sympathy of the contest did not, and could not speak in his defence, how much credit is due to the flippant and confident assertions of those persons and prints, who without having studied the subject, or heard the trial, pronounce a decision contrary to that which was rendered by those who acted in view of evidence and under the solemn responsibility of judges in a court of Christ?

CALVIN.

* These numbers are inserted for future use. The names of the gentlemen referred to under them all, are in our possession. Nos. 2 and 3, must rest, for the present, on the authority of Mr. Hooker, which all who know him will of course acknowledge to be sufficient. The other names we are ready to give to any who may wish for them; and to publish, if it should seem desirable.—*Eds. Chron.*

† On this point the Editors take the liberty to introduce the following facts, on the authority of the Rev. Charles White, formerly of Thetford, in this State, and now of Owego, New York. We copy from a letter to one of the Editors, dated at Owego, March 27th, 1835.

"In the Spring of 1832, Mr. Burchard held a protracted meeting in the Presbyterian Church in Cazenovia, of between two and three weeks continuance, at the close of which he announced one hundred conversions or more." "Of the reported converts, *one* has joined this church (that in which the meeting was held); one the New-light church in Chitteningo; two are with the Seceding New-light church in Cazenovia. The remainder have all given up their hopes, or never could be found after Mr. Burchard left." "Since I have been in Owego, Mr. Burchard came to Union, a town twelve miles east of this place. After a long protracted meeting in the Spring of 1833, two hundred were announced as converted during the meeting; one hundred and twenty-four were united to the church, most of them at the close of the meeting,—some on an urgency amounting to little less than compulsion. A few weeks ago, I sat down with their present Pastor, with the church records before us, to ascertain how many now remained of the one hundred and twenty-four, who gave evidence of piety. According to his judgment, *forty-eight* of the whole one hundred and twenty-four gave some evidence, or rather did not give decided evidence of being unconverted. *Ten* of these are mere children of pious parents, behaving like other children in pious families. Thirty-eight adults are left. These, as a whole, are the most inactive and lifeless members of the church."—*Editors Chron.*

WISDOM.

Wisdom is the principal thing, because it is the right application of knowledge. When we are speaking of religion and the claims of God to our affectionate obedience, men generally say, "we know," and what better are they for their knowledge? It is never reduced to practice. They are therefore unwise, and must be brought to this point. "Though I have all knowledge, and have not love, it profiteth me nothing." A wise man is he who practises the truths he knows.

THE ETERNITY OF THE UNREGENERATED.

The following poem was written by the Rev. Ralph Erskine, one of the original founders of the Secession Church, in Scotland.

In boiling waves of vengeance must I lie?
O! could I curse this dreadful God and die.
Infinite years in torment shall I spend?
And never, never, never, have an end.
Ah! must I live in torturing despair
As many years as atoms in the air?
When these are spent, as many thousands more
As grains of sand upon the ebbing shore;
When these are done, as many yet behind
As leaves of forest, shaken with the wind;
When these are gone, as many to ensue
As stems of grass on hills, and dales that grew;
When these run out, as many on the march
As starry lamps that gild the spangled arch;
When these expire, as many millions more
As moments in the millions past before;
When all these doleful years are spent in pain,
And multiplied by myriads again,
Till numbers drown the thought; could I suppose
That then my wretched years were at a close,
This would afford some ease. But ah! I shiver
To think upon the dreadful sound FOREVER.

MR. BURCHARD.

We have alluded to this individual before; he is a thorough-going Newlight; the associate of Mr. Finney; the applauded promoter of revivals, who, having *burnt over* the churches in Western New York, is now pursuing the same career in Vermont. From the Vermont Chronicle we derive the following facts relative to his proceedings.

"(1.)* A minister, late of one of the churches in Western New York, writes: 'He hurries his converts immediately into the church. If he did not, in three months not one in ten of them could be found. I have known instances in which young children have been pronounced converted by him one week, and were received into the church on the following Sabbath. He urges the church to do it. If they do not, he compares them to a parent who should 'shut a new-born child in a basket and hang it up in the woodhouse.' If such children do not 'run well,' after they have been received into the church, he charges it to the want of faith in its members.' 'I do not know what the results (of his labours) are in all cases, but I do know in some. He kept up his meeting six weeks in B——, in which time, he numbered five hundred adult converts and one hundred children. About one hundred and twenty of these were received into the ——— church, perhaps twenty were into others.' 'The converts were scattered, nobody knows where. Some of them might be seen on the Sabbath riding on the Rail-road; and some openly advocating infidelity. Last June (a year and three months after the meeting) I saw one of the deacons of that church, and asked him how many of those converts were then consistent members of the church. He thought there might be twenty. I asked him to mention their names. All he could remember was *five* or *six*. And I do not believe, that out of six hundred converts made in that meeting, twenty consistent Christians could now be found in all B——. There has been a perfect religious dearth in that place ever since.'

"(2.) Another minister, an excellent man, who was employed in assisting Mr. Burchard in a protracted meeting in another place, three weeks, says, that Mr. Burchard numbered seven hundred converts. 'But,' said this man, 'I can point you to but *fifteen* of whom I have reason to hope; and I look back upon that season with unmingled pain.'

"(3.) A minister of high standing in Western New York, has made this statement: 'A gentleman of my acquaintance, who lives in a region where Mr. Burchard laboured, told me, that within a district six miles square in which he lived, he could count six hundred persons who had been Mr. Burchard's reputed converts; no one of whom had held out. One of them held out much longer than the rest, and hope was indulged that he would continue, but at last he fell away too.'

"(4.) Another minister writes, 'Common report says thirty or forty of Mr. Burchard's converts in Mr. ———'s church, are about to sign off and join the Methodists. They had been long very irregular in attending meetings: going to the Methodist, Baptist, and other meetings, as caprice led them; but especially they became disaffected with Mr. ——— because he preached a sermon on the doctrine of election, which they could not swallow. This I learn from Rev. ——— ———. From another source, entitled to credit, I learned that some thirty of Mr. ———'s church members danced one evening, at a party at ——— ———'s house; which was the cause of some scandal.'†

"The question is a very natural one, how happens it that such multitudes of supposed converts fall away? This question naturally leads to another, what is the way in which they were treated and taught? A fact or two will cast some light on these questions, and help to explain the secret of so many falling away, and showing that *erroneous instructions* and *deficiency of right ones*, together with an exceptionable and dangerous manner of treating inquirers, are at the foundation of this difficulty.

"(5.) Another minister states as follows: 'In the anxious-seats [at ——, in this State,] not one word did I hear him (Mr. B.) say,—(and I heard *all* that he *did* say, when I was by his side)—not one word did I hear him say about the atoning sacrifice of Christ—that the sinner must hope for pardon only through the merits of his Redeemer. His only language was 'Give your heart to God—*now*.'' Again, says this gentleman, 'His approach to timid and modest females was repugnant, not only to Christian feelings and principle, but also to the feelings of common delicacy. I have seen him impudently thrust his face under the bonnets of several ladies in succession, demanding in a harsh and insolent voice their names, and their spiritual condition. Upon being told by them in the most agitated manner (for I have seen them shrink and tremble under his rudeness), that they were unreconciled to God—'Well,' (he would say, setting his features into the most perfect expression of rage, clenching his fist, and shaking it in the face of the person whom he addressed,) 'Well, I am an ambassador of the Lord Jesus Christ, and I command you, in the name of the ever blessed Trinity, the Father, and the Son, and the Holy Ghost, to give up your heart to God. Woman, will you do it?' And this asseveration and demand he would repeat, accompanied with suitable threatenings, until he had extorted a feeble and apparently forced assent from the lips. The assent was no sooner given than he left the person, with an air which said unequivocally, 'You are converted;' and thenceforth, such persons were designated as those who had 'resolved to serve Christ.'—understood without exception to mean those who have just been converted.'"

PERILS OF THEOLOGICAL STUDENTS.

In the preface to the Memoirs of Felix Neff. (a work which ought to be attentively read by every minister of Christ) is the following remark: "On this class of men," speaking of ministers, "more than on all others, depends the happiness of the human race. If ever the earth shall be filled with the knowledge of the Lord, the heralds of the gospel must be more holy and devoted men than the church has ever seen."

The following remarks are submitted to publication, in the hope that they may excite such theological students as may read them, to a deeper conviction of their dangers and responsibilities; and also that the churches will not be prejudiced by such remarks, against theological seminaries, but rather will be excited to more fervent prayer for the inmates of these institutions.

1. Theological students are in great danger of being so much engrossed in study as to neglect the culture of personal holiness. This is a danger to which all Christians, who are engaged in a course of vigorous study, are exposed. The mind must be intent upon the object of its pursuit; all its powers must be actively employed, or success will not be obtained. Men may be enlisted in other pursuits which do not demand great mental effort, and be at the same time reflecting upon religious topics and growing in piety. But where the mind itself is the instrument which we are using, all its powers must be occupied with the particular subject of investigation. The thoughts must be concentrated upon that subject, and should not be diverted from it by the contemplation even of heavenly things. Hence special efforts must be made, and special care be exercised, if we would, under such circumstances, be diligent in the pursuit of piety. It is sometimes remarked, that theological students are exempt from this danger, because their studies have reference to religious subjects. They are studying the Bible in the original languages, and other works, whose design it is to explain, illustrate, and interpret the word of God. Hence, instead of declining in piety, their course ought to be one of perpetual advancement. Theological students themselves often indulge in this kind of reasoning, and neglect direct efforts for the cultivation of piety. The reasoning, however, is incorrect. Their *studies*, though connected with religion, are not religious—they are not adapted, in themselves, to cherish religious feeling, nor is it their design. They require great mental effort, and consequently, are attended with the same danger that accompanies other studies. Indeed, there is need of more watchfulness and effort on their part, if they would maintain warmth of religious feeling, arising from the very circumstance that their studies are *apparently* religious. Hence, they often substitute ardour in these studies for more direct and necessary means of grace. This danger is enhanced by the loud demand which is made for high intellectual attainments in ministers. It may be that the churches sometimes lay more stress upon this, than they do upon high religious attainments. At least ministers are now required to be well and thoroughly educated. Hence, students feel called upon to exert themselves to the utmost in obtaining a good mental preparation. Danger to piety arises from this source.

2. Another danger to which students in theology are exposed, is a spirit of unholy rivalry. Though Christians, and Christian ministers, they have yet within them the remains of unmortified sin. Their evil passions are checked, not eradicated, and will arise to strength and power, unless kept under constant restraint. Hence they may carry the spirit of emulation to an unwarrantable extent—to a degree which shall exert a withering influence upon their piety. I know, indeed, that if the flame of holiness burns steady and strong upon the altar of their hearts, it will consume all this dross. Love to their brethren will then become a powerful principle of action, and will banish every thing like envy and unholy competition. It is easy to see however, that many causes may tend to awaken such a feeling. The disastrous consequences need not be dwelt upon—the most unthinking will at once perceive how detrimental to piety such a state of mind must be—nay, how utterly destructive it must prove to every thing like love to God and love to man!

3. There is a dangerous opinion which students sometimes imbibe, and against which they ought to guard. It is not an uncommon feeling, that it is not necessary to maintain a high state of piety, while engaged in a course of study. Say some, the Seminary is the place to attend particularly to the mind and not to the heart. When an individual becomes actually engaged in the work, then he will have a good opportunity to make special efforts to become ardently devotional. It seems strange that any one should entertain so unscriptural opinion. Thus, however, do many reason, if not openly, at least inwardly. It is a sufficient answer to this, that students are *daily* forming and strengthening their religious character. The habits of study and of piety which they acquire during their residence at the seminary, will probably go with them through life. If while there, they were distinguished by ardent piety, they will be devoted and successful ministers of Christ in after life; but if their theological course was characterized by low attainments in piety, by an unsteady and imperfect zeal, the probability is, that they never will be any thing but drones in the Lord's service. A moment's reflection on the power of habit will satisfy any one upon this point.

4. Theological students are in great danger of indulging in levity and trifling, and therefore, of forming habits of trifling. They feel secluded from the world; hence, they are prone to throw off that restraint which they impose upon themselves, while in the presence of the ungodly. Every christian knows something of this danger. While in the company of those who are not christians, we are careful lest we throw a stumbling block in their way. But when with our brethren, we unbend ourselves somewhat. These feelings exist in a strong degree, amongst theological students. They are, therefore, frequently guilty of rushing into levity and too great familiarity. This danger is always to be apprehended, where a number of the young are congregated. That levity is a dangerous foe to grace every child of God can bear testimony. It drives the Spirit, with his blessed influences from us, and leaves us a prey to our great arch-adversary.

5. Theological students are apt to listen to sermons, merely as critics. They thus not only deprive themselves of the spiritual benefit, which they might have obtained, but assist in enfeebling that teachable disposition, which is one charm of the christian character.

6. Students are in danger of misimproving the means of grace which they enjoy. They frequently go directly from recitation to public prayers in the chapel, and by so doing, come to consider it in the same light that they do a recitation; that is as a duty merely. At least they make very little effort to enter upon the exercise with devotional feelings. Hence, they fail to improve in piety by this means of grace, and acquire bad habits of inattention to prayer and the reading of the word of God. They do not engage with their hearts in this service, and therefore they are liable, by force of habit, to be unengaged in spirit at other times of social and public prayer. The bad effects of being often nominally engaged in prayer are obvious to all.

7. I will mention but one more source of danger. Theological students are engaged in the study of the Bible, in the original languages, merely as an effort of the mind, to acquire a knowledge of those languages. Hence, they are in danger of reading it merely as a mental exercise, at the time of private devotion. Bad habits of this kind are easily acquired. Where they exist, of course, the word of God fails to afford any spiritual nourishment.

Such, Mr. Editor, are some of the dangers which beset the path of the student of Theology. There are many more, but then are not these enough to awaken a spirit of prayer in their behalf among the churches?

A VILLAGE PASTOR.

From the Morning Star.

HAST THOU DONE THY DUTY TO THE HEATHEN?

Professed Christian, your Creator is permitting you to live in a part of the world which is highly distinguished with blessings. An opportunity is afforded you of obtaining useful information and of accumulating property.—Yea, more, you are existing where the principles of moral sensibility and benevolence are inculcated. Thus situated, you must of course be numbered with those to whom much has been given, and consequently, *something* at least is required of you to discharge your duty as a social being. Christian reader, have you, being convinced that the heathen are in an ignorant and deplorable state, done all in your power towards enlightening them and ameliorating their condition? Have you been as constant and fervent in your prayers as you should have been; and has there been mingled in your prayers an ardent desire to know in what manner you should dispose of your time and property? Have you been at all times diligent in business—strictly temperate and economical in eating, drinking and dressing? And hast thou faithfully appropriated the avails of this industry and economy and temperance, to the cause of Christ? In short, have you done all in your power to send the Gospel to the heathen? Let the Bible and your own conscience answer. Ministers of Christ, who watch for souls; have you laboured with fidelity and untiring zeal to encourage and promote the missionary enterprise? Have you enlightened your churches and congregations upon this subject? Have you endeavoured to remove all prejudices and objections existing against it? And have you made all possible exertions to form Societies; and to show, to those under your charge, the importance of contributing to them? If you have, undoubtedly God has blessed you in thus doing; and if you have not, his word instructs us that he has somewhat against thee, because thou hast not been faithful in thy calling.

Selected for the Charleston Observer.

HINTS TO MINISTERS.

The celebrated Halyburton, in dying circumstances observed, "I loved to live preaching Christ, and I love to die preaching Christ."

Speak in public as you do in private, when you speak in earnest, and from the heart.—*Blair.*

Mr. Gilpin remarks, that Mr. Fletcher's "preaching was perpetually preceded, accompanied, and succeeded by prayer."

The great point in the management of your Ministry, is that you obtain the testimony of the great Shepherd when he shall appear.—*Halyburton.*

The unedifying converse of Ministers, is one great cause of the unsuccessfulness of the gospel. —*Boston.*

Some neglect strength of sentiment, and weight of matter, to force their empty words into a figurative style.—*Cicero.*

The consequences involved in saving a soul from death, and hiding a multitude of sins, will be duly appreciated in that world where the worth of souls, and the malignity of sin, are fully understood.—*R. Hall.*

For my own part, I would rather draw one single penitential tear from an obdurate sinner, than charm a court.—*Gisbert.*

If a man can only talk, and is destitute of the eternal Spirit, alas! what will it avail.—*Bradburn.*

The prevalent attention to dress and outward appearance feeds the pride, and ruins more than half of our young Ministers.—*Mr. Thornton to Winter.*

There is nothing so soothing, so exquisitely delightful, as study, when we feel we have God's blessing, and that we are labouring for his glory.—*Kirke White.*

Let the young minister preach on that subject which he feels at the present time most impressed on his own spirit.—*Cooke.*

When we would convince men of error by the strength of truth, let us withal pour the sweet balm of love upon their heads.—*Cudworth.*

The pleasure I have had but this week in preaching the gospel, I would not part with for a thousand worlds.—*Whitefield.*

In the midst of great popularity, Dr. W. Gouge used to say, "I know more to abase me, than others do to exalt me."—*Life.*

In the life of the Rev. Philip Skelton, it is said of him, that the most indulgent father could not have the welfare of his family nearer his heart, than he had that of his people.

What do you preach for, but to benefit your people? and how can they be benefited unless they understand?—*Dan. Taylor.*

The ancients would have the goddess of persuasion to dwell always on the orator's lips, preside over his thoughts and words.

It is doubtful whether any preacher is worthy to appear in the pulpit, whose confidence in Divine truths is not strong enough to dispose him, if circumstances require, to seal those truths with his blood.—*Fletcher.*

What! shall the men of the world be more unwearied in seeking themselves, than the Minister of the gospel in seeking the glory of his Master, Jesus, and the salvation of souls? God forbid! —*Bostwick.*

Unprofitable eloquence is like cypress-trees, which are great and tall, but bear no fruit.—*Wit's Common-wealth.*

Let doctrines be taught practically, and practice enforced by evangelical motives.—*W. Orme.*

It is observed of the Rev. Josh. Woodward, M. A., that "his presence in the streets, made the youths and the aged circumspect. It made the sober rejoice, and the guilty hide themselves in corners."—*Palmer.*

PRECIPITANCY.

Is an evil of considerable magnitude, especially in those cases which have a bearing upon our whole future life. If a man wishes to act so that he can reflect upon his conduct twenty years hence with pleasure and satisfaction, let him seriously deliberate and then decide.

DEATH.

Frequent and serious contemplation on death, would lead to "newness of life," it is because people reject or repress thoughts of death that they are found in the practice of sin. Such conduct will always cause inertness in reference to salvation, and frequently total disregard to the things of God, and yet how foolish, for "we must needs die," there is no "discharge from this war."

for the sake of peace; of Mr. Barnes; of the constitution, which is not to be bent in any direction to suit any body, or any party; of the truth; of confidence; for the sake of the church of our Lord Jesus Christ—let us leave this matter to the wisdom and piety of the General Assembly, to which it exclusively belongs, and simply implore for that body the guiding influence over their hearts and understandings and decisions, which is so greatly needed by that solemn court, from the Great Head of the Church.

Very little was said in support of the resolution; but the discussion, (in which Drs. Spring, Phillips, Woodbridge, and Messrs. Spencer, Marshall, Krebs and Boyd participated,) was most kind, conciliatory, and candid; and, on taking the question, the resolution was negatived.

The yeas and nays being called for, were ordered, and recorded as follows, viz.

Yeas.—Drs. Spring and Woodbridge, and Mr. Spencer, *ministers*; and Messrs. Baldwin and Morse, *elders*—5.

Nays.—Drs. Phillips and M'Cartee; Messrs. Crane, Marshall, Dewing, Krebs, Smith, Goldsmith, Riley, Wright, Cornish, *ministers*; and Messrs. Thomson, Beers, Boyd, and Hinman, *elders*—15.

Non liquet.—Mr. Van Sinderen, *elder*—1.

The Rev. Hugh Gibson, of the Relief Presbytery of Edinburgh, presented his papers, and having been examined, was received under the care of the Presbytery, on the plan prescribed by the Assembly, in relation to foreign ministers.

The pastoral relation between the Rev. Dr. M'Cartee, (who has received a call from Port Carbon, Pennsylvania,) and the church in Canal street, was dissolved at their united request.

The Rev. Loring D. Dewey was, at his own request, dismissed, with a view of joining the New York Congregational Association recently formed.

The narrative of the state of religion, having been reported by the committee previously appointed for that purpose, was read, adopted, and ordered to be published in the New York Observer and the Presbyterian.

Messrs. Krebs and Spencer, *ministers*, and Morse, *elder*, were appointed a committee to prepare a plan for the distribution among our churches of the publications of the Presbyterian Tract Society.

The Presbytery, at the time of its election of commissioners, consisted of twenty-five ministers, of whom *eleven* are pastors of churches under our care, *one* a pastor of a Congregational church, *three* are stated supplies, *two* foreign missionaries, *one* chaplain, *one* agent, and *six* without charge. It has under its care *sixteen* churches, of which, *eleven* have settled pastors, and *one* now vacant, which will, *Deo volente*, have a pastor installed in a few weeks, and *four* others vacant, *three* of which have stated supplies.

The Presbytery adjourned, after a very pleasant session, to meet in the lecture room of the Duane street church, on Tuesday, the 17th of May, at 4 o'clock, P. M.

For the Presbyterian.

OGLETHORPE UNIVERSITY.

Mr. Editor,—From an appeal to the public by the Trustees of *Oglethorpe University*, a copy of which I herewith transmit to you, you will learn that this is an Institution proposed to be established by the Presbytery of Hopewell, in connexion with a number of literary men in different parts of the State of Georgia.

The project originated in the great destitution of well educated ministers of the gospel in the Southern and South-western States, and the want of any adequate provision in existing literary institutions to supply the deficiency. In this portion of our country, there are connected with different religious denominations, a number of valuable, well educated ministers; yet this number is small, very small, compared with what is demanded for the religious instruction, of even one-half of the population. In evidence of this fact it may be stated, that in the State of Georgia, consisting of more than half a million of souls, and rapidly increasing in population, there are but six native Presbyterian ministers. For almost all the rest—a number entirely inadequate to the supply of churches now existing—we are indebted to the revivals of religion in Seminaries of learning at the North, founded by the benefactors of the Church. "These Institutions," as our Board in the above-mentioned "Appeal" remark, "have been signally blessed of God. The Spirit, in its converting, sanctifying influences, has rested upon them. Their young men have been brought to a knowledge of the Saviour; their immature piety has been cherished by the prayers and personal exertions of faithful, godly instructors; they have devoted themselves to the work of the ministry; they have fed the flock of Christ in the North; and when we in the South were without any to care for our souls, they, in the spirit of the gospel, came to us; and the Presbyterian Church of Georgia at this day owes, under God, its name and existence to their faithful labours amongst us." But, from various causes, this source of supply must hereafter be greatly diminished.

The Colleges of the South are, with perhaps a single exception, State Institutions. Some of them are well endowed, and have able instructors, and they are doing much to promote the general interests of literature. But, sustained as they are by public funds—the property equally of all parties and sects—and intended to educate men for civil and secular employments, it is not to be expected that they will furnish a thorough course of religious instruction. The very design of them would, perhaps, preclude this. To State Institutions we may look for men well versed in the rudiments of human science, who shall be qualified to fill the other learned professions, and to occupy important stations in society. But we cannot, to any considerable extent, rely upon them to provide candidates for the gospel ministry.

The founders of Oglethorpe University, sensibly alive to the pressing demands for well qualified ministers, and deeply anxious that the youth of the South should enjoy, in all the stages of their intellectual training, the advantages of sound religious instruction, announce it as their primary object, *to furnish the means of a thorough education, under a decidedly religious influence.*

In Columbia, S. C., there is an interesting Theological Seminary, which, after much labour and expense, is now nearly endowed. This Institution, when filled with students, will realize the fondest hopes of its founders, and be a rich blessing to our Southern country and the world. But the number of its students is small. Few of our youth are found there, preparing for the ministry. If it be asked, why is not our Seminaries thronged with candidates for the holy ministry, the answer is easily given. Our literary institutions are on a foundation and under an influence, neither designed nor calculated to train up our youth for the self-denying work of preaching the gospel. So long as this state of things continues, the object of our Theological Seminary will, of necessity, be but partially gained. It is obvious, then, that such an Institution as Oglethorpe University is greatly needed.

A site has been selected for the purposed University, at Midway, two and a half miles from Milledgeville. This location has been chosen with reference to its healthfulness and its position, central as it is to the State, and the whole South and South-western portion of the country.

A manual-labour department will be attached to the College, to furnish the students with healthful exercise, and to diminish the expenses. It is proposed also, to establish a department for the education of teachers.

It is believed, that no project has been devised, that promises more for the promotion of the intellectual, moral, and religious welfare of the South.

Two Agents have been appointed by the Board, to solicit funds for the endowment of the College. The Rev. E. W. Howard is now engaged in an active agency in the South. The writer of this is appointed to act in the North.

When it is considered, that the South has been prompt and liberal in aiding the North, in building up institutions of learning, and that this is the first application from Georgia to the North for a similar purpose, and that the present is a time of unusual and general prosperity, it is confidently hoped that the friends of literature and religion, as well as the friends of the South generally, will cheerfully respond to a call in behalf of an Institution so important as the one whose claims are here briefly presented.

SAMUEL K. TALMAGE,
Agent for Oglethorpe University.

The Rev. Samuel K. Talmage of Augusta, Georgia, is now engaged in soliciting funds for the endowment of an Institution of learning in the State of Georgia, denominated Oglethorpe University, to be under a decidedly Christian influence, and having for one of its leading objects, "the education of young men for the gospel ministry."

We are fully satisfied that such an Institution is much needed in the South, and that its complete success is greatly to be desired. It is well known, that in times past, the South has evinced a noble liberality, and given freely and largely, to aid in endowing Northern Institutions. This has been done purely for the public good, and without any expectation of a return in kind. Applications for aid from the far South have been very rare, and this circumstance seems to us to give them a special claim on the liberality of the North.

From our knowledge of the object of Oglethorpe University, and the men who are to manage it, it has our entire confidence, and we hesitate not to say that it has, in our judgment, strong claims on the friends of education and religion in the North. With the Agent of that Institution, the Rev. Samuel K. Talmage, we are personally acquainted, and can most cordially recommend him and his important object, to the favourable regard of all with whom our names have influence.

John McDowell,
Pastor of Central Church.
Henry A. Boardman,
Pastor of Tenth Presbyterian Church.
William A. McDowell,
Alexander Henry,
Solomon Allen,
Matthew Newkirk,
Thomas Fleming,
James Bayard,
Matthew L. Bevan,
Ambrose White,
Hugh L. Hodge, M. D.
Joseph Montgomery.

Philadelphia, April 25th, 1836.

For the Presbyterian.

NEW CHURCH DEDICATED.

A new Presbyterian Church was dedicated to the worship of God in Bridgeton, N. J., on the 31st of March last. The first sermon was preached by the Rev. Dr. Breckinridge, to a large and attentive auditory. The Rev. Mr. Winchester preached in the afternoon, and the Rev. Mr. Resolds, of the German Church, in the evening. The Rev. Dr. Breckinridge preached again the next morning, Mr. Winchester in the afternoon, and in the evening the meetings were closed by addresses from several individuals. On the second day, there was a prayer-meeting at nine o'clock in the morning, which was one of great interest and solemnity. The meetings were discontinued to the manifest regret, not only of Presbyterians, but persons of other denominations. The impressions made on the congregation will not soon be effaced, and with many, can never be forgotten. In this new enterprise the congregation is happily united, and the prospect of more extended usefulness is most cheering. The Church will seat about nine hundred and fifty, and nearly all the pews on the first floor are taken and many in the gallery. The following Hymn was written and sung on the occasion.

O Thou to whom in ancient time,
The lyre of Hebrew bards was strung,
Whom kings adored in songs sublime,
And prophets praised with glowing tongue.

Not now, on Zion's height alone,
Thy favoured worshipper may dwell,
Nor where, at sultry noon, thy Son
Sat, weary, by the Patriarch's well.

From every place below the skies,
The grateful song, the fervent prayer—
The incense of the heart—may rise
To heaven, and find acceptance there.

In this Thy house, whose doors we now
For social worship first unfold,
To Thee, the suppliant throng shall bow,
While circling years on years are rolled.

To Thee, shall Age, with snowy hair,
And Strength and Beauty, bend the knee,
And Childhood lisp, with reverent air,
Its praises and its prayers to Thee.

O Thou, to whom in ancient time,
The lyre of prophet bards was strung,
To Thee, at last, in every clime
Shall temples rise, and praise be sung.

For the Presbyterian.

DAVIDSON COLLEGE, N. C.

An Appeal to Old School Presbyterians of the North in Behalf of Davidson College.

We assure our brethren of the North, that the members of Concord Presbytery, N. C., have deeply sympathized with them in their noble contention for the faith once delivered to the saints. The doctrines in dispute are the doctrines which we most surely believe—which we regard of vital importance, and which we wish to see transmitted to the latest posterity. To effect which, we are engaged in building up an Old School Presbyterian College, located in Mecklenburgh county, North Carolina. At the present crisis, we think such an enterprise important, not only to those who shall derive immediate benefit from it, but to all true Presbyterians in our country. New School institutions are springing up every day, and many of those institutions that were once under the control of Orthodox men, have passed, and are passing into different hands. It becomes the Orthodox to secure the institutions which they already possess, and to unite in building up others. Believing that our brethren of the North would appreciate, and auspiciously regard our enterprise, I have been commissioned to lay before them its claims, and solicit for it subscriptions, and contributions in monies, books, and apparatus, as shall be most convenient. My appeal is exclusively to Old School Presbyterians. If they tell me they can do nothing for us, I shall return home without any farther effort. I cannot, however, believe it will be thus until the experiment is fully made. It has been boasted by the New School party that they have all the benevolence, and this assertion they have based on their liberality compared with the illiberality of the Orthodox in the endowment of institutions. Brethren, you have now an opportunity of successfully refuting this slander; of showing that orthodoxy is a root from which the lovely Christian virtue, benevolence, grows with the greatest vigour and most exquisite beauty. Twenty thousand dollars will amply endow a Professorship in our Institution. And shall I not be able to report, when I return home a Professorship endowed by the liberality of the North, as a pledge of their attachment to orthodoxy? Brethren, think of this matter, and pray over it, and if you judge it worthy of patronage, patronize it as the Lord has enabled you. It cannot but be pleasant to feel that you have contributed to place a pillar under an institution, designed to stand for ages, to perpetuate that system of truth, which is the matter of your present joy, and ground of your hope for the future.

I have determined to make the effort first in this city, famed for its benevolence. If I shall fail here, I shall scarcely think it worth while to prosecute the effort elsewhere in the North.

I would further remark, that we do not make our appeal to the North without having first tried our own strength. We have obtained within our own bounds funds sufficient to justify us in going forward. Our buildings are in a state of rapid progression, and we hope to be able to commence the exercises of the Institution by the first of October next.

Our plan is to receive subscriptions, payable in five annual instalments, the first payable at the time of subscribing—or donations, as may best suit the convenience of our patrons.

As our Library is to be raised from the foundation, donations in books would render us valuable assistance. Have none of our brethren books which they but seldom consult, and which, with little, if any inconvenience, they could spare to us? Are there no benevolent and pious Booksellers in the city, who would esteem it a privilege to give us some assistance in this way? Assuredly, in our purchases, we shall not forget those Booksellers who have assisted us with donations.

P. J. SPARROW.

Philadelphia, April 25, 1836.

FOREIGN INTELLIGENCE.

Recent arrivals at New York bring London papers to March 19. The intelligence they furnish is of little interest. We copy below an account of the proceedings in London, for the relief of the sufferers by the great fire in New York.

No question of general importance has occupied the attention of the British Parliament. The strength of the present ministers in the House of Commons seems on the increase. A reduction of the Stamp duty on newspapers is contemplated; this duty is at present 4d. sterling a sheet, with a deduction of 20 per cent. It is proposed by Ministers to reduce it to one penny a sheet, without any deduction. The committee of the House of Commons appointed to investigate the charge of bribery and corruption, against Daniel O'Connel in the Carlow election, had made a report exculpatory of that individual. The citadel at Plymouth had been destroyed by fire, and the town Mayor, aged 76, and his two daughters, aged 23 and 15, perished in the flames.

After two nights' hard debate, the Commons rejected Lord F. Egerton's proposal that the Irish Municipal Corporations should be totally abolished, and that their powers, patronage, and revenues should be transferred to the Lord Lieutenant of Ireland, and a Board of Commissioners nominated by the Crown, and totally independent of the inhabitants of the towns. The division was—for the amendment, 243; for the ministers, 307—majority for the ministers, 64.

The Irish Municipal Bill is making great progress in the Committees.

The Chancellor of the Exchequer announced his intention of introducing a bill for the removal of Jewish disabilities.

In the French Chamber of Deputies, the motion for a political amnesty, extending to the ministers of Charles X. was lost by a large majority, the minister of Justice having opposed it on the ground that to originate acts of grace is the prerogative of the crown. The reduction of the Five per Cents, which question brought about the dissolution of the ministry of the Duke de Broglie, had been adjourned, M. Thiers, the present President of the Council, having stated that the government adopted the principle of reducing the interest on the debt one-tenth, and that a bill on the subject would be introduced at the commencement of the session of 1837. The appropriations for the increase of the French Navy had been voted with great unanimity. This increase was made, it was supposed, with a view to the encroachments of Russia upon Turkey.

In reference to this latter subject, the following important proposal is said to have been made by England—

"The British Government had made applications to the Russian Government for the evacuation of Silistria, and offered its guarantee, on the surrender of this fortress to the Sultan's troops, for the payment of the remainder of the war indemnity at present owing by Turkey to Russia.

"It is also stated that the British Government had ordered a diplomatic envoy to proceed to Cracow, to report on the causes which had led to the occupation of that little Republic, in violation of the treaty of Vienna."

Conflagration at New York.

Saturday a public meeting was held at the Free mason's Tavern, for the purpose, as stated in the bills, of raising a subscription for the relief of the sufferers by this calamity. Among the persons present known to the public were Lord Dudley Stuart, Mr. D. O'Connell, Dr. Bowring, Mr. Potter, M. P. Mr. Ewart, M. P. Lieut. Col. Stanhope, and Mr. Sheridan Knowles. A letter was read from the Lord Mayor, expressing regret at being unable to preside, and expressing sympathy with the sufferers on whose behalf the meeting was convened.

Lord Dudley Stuart having been called to the chair, his Lordship stated the object of the meeting.

Mr. O'Connell then moved the first resolution, expressing a sympathy with the sufferers, which he introduced with a speech stating their claims as the asserters of liberty, and descended from the same stock.

Col. L. Stanhope seconded the resolutions.

Mr. Ewart moved the second resolution, expressing the admiration of the meeting at the fortitude with which the sufferers have sustained their loss.

He said he felt a deep interest in America, as it was assimilated to a great portion of the people of Great Britain in democratic principles.

Dr. Bowring seconded the resolution.

Mr. Sheridan Knowles seconded the resolution in an eloquent speech. It was the only one worthy of notice.

Mr. Potter moved the last resolution, recommending a subscription, which was carried unanimously; after which the meeting separated.

SPAIN.

Gibraltar papers to the 19th of March have been received at Baltimore. In reference to the contest waged by the hostile parties in Spain, no intelligence of moment is furnished. A skirmish took place at Orduna on the 5th, but was unattended with any results requiring particular notice. A letter from Lerida mentions that in Catalonia, bloodshed, plunder and murder continue to be the order of the day.

A royal decree appears in the Madrid Gazette of the 10th March, for the suppression, in the Spanish Dominions, of all Religious Communities, and of the Four Military Orders as well as that of St. John of Jerusalem. The motives assigned for the adoption of the measure, are, 1st, its being highly convenient for the State and for the Members of these Orders.—2dly, that the well being of an immense number of families, and in great part the increase of the public wealth, depend upon the bettering of the condition of the Creditors of the State,—and, 3dly, that the great amount of the debt requires great and efficient means which must be obtained without laying fresh burdens on the people, and without drawing upon the funds required for the internal war The property of the Orders suppressed is to be applied to the extinction of the Public Debt, excepting the churches which may be wanted as Parish-churches; such other buildings as may be applied to public uses; the books, paintings, &c. which are to be transferred to the public libraries or museums, and the furniture, &c. belonging to the friars or nuns, which they are allowed to take along with them.

LATE AND IMPORTANT FROM TEXAS.

[From the New Orleans Bee, April 11.]

The most distressing intelligence was received yesterday from this delightful (but at present unfortunate) country, by the arrival of the General de Kalb from Brazoria, whence she sailed on the 3d instant.

On the 23d ult Colonel Fanning had sent out a scouting party of about fifty men; they were massacred. On the 24th, he sent out a skirmishing party of one hundred and fifty; they were also cut off. He then resolved to destroy the Fort of Goliad—burn the town—and cut his way through the enemy encamped in his neighbourhood, as his provisions failed, and his garrison had diminished to three hundred. But in attempting this, he was surrounded by the Mexicans, and compelled to capitulate and lay down his arms—after which with characteristic treachery, he and all were shot.

The detachment of volunteers from Georgia under Major Ward, has been also cut off, with the exception of three persons, one of whom had arrived in Brazoria before the De Kalb sailed.

On the 26th ult. General Houston found it necessary or convenient to retreat twenty miles rearward from the Colorado river, as one wing of the Mexican army had arrived on the opposite bank.

The Mexicans were advancing in two columns—one upon General Houston, the other towards the mouth of the Brazos.

The army under Houston was posted near the Brazos River on the 29th ult., and contained about two thousand men; that column of the Mexicans opposed to him had then crossed the Colorado, and numbered about three thousand. The Texicans think, and Houston has determined that the enemy shall never recross the Colorado; and we think and trust that they shall not pass the Brazos.

The Texicans have actually become desperate from the massacres, and situation of their affairs. They have burned San Felippe de Austin, and destroyed all the country in their retreat. They have sent hither their women and children, with whom the De Kalb and other vessels are crowded. They have resolved in case of necessity, to burn Brazoria and Bell's Landing on the approach of the Mexicans; and are transporting most of their effects to Galveston, for which place the schooners Columbus and Flash, were ready to sail. The Pennsylvania and Shenandoah were bound for this port; the Santiano was at the mouth of the river, and the Julius Cesar within.

[From the Mobile Register, April 12.]

The highly interesting communication below has been addressed to us, by the passengers in the brig Tensaw, which arrived in this port yesterday directly from Matagorda. It contains a clear and authentic narrative of the position of Texian affairs up to the date of sailing.

The passengers on board the Tensaw are chiefly women and children, flying in dismay from the advance of the infuriated barbarians. Only four men we learn were left in the town of Metagorda. The others were in arms resisting the approach of the remorseless tyrant, while their helpless families, tender females and children, are driven from their homes and from their country, and thrown upon strange shores destitute of the very means of subsistence.

To the Editor of the Mobile Register.
Brig Tensaw, April 11, 1836.

It is with no purpose of eliciting your charity or your sympathy, that we announce to you our arrival at your port. It is not with blushing or shame either that we acknowledge ourselves as Texians, expatriated and seeking a temporary asylum in your own, and our once mother country. We have other views and other motives.—We conceive ourselves the bearers of the latest intelligence that has yet reached the United States, from Texas, and of its present unhappy condition. We conceive too, that from the interest heretofore manifested by citizens from all parts of your country, not only by open expressions of feeling, but by a more substantial proof of that interest, an actual participation in our perils, that the intelligence we are about to communicate will be in the highest degree acceptable to your fellow citizens.

Pushing his advantage, Santa Anna, after garrisoning the fort (Alamo) immediately proceeded by forced marches to Gonzales, where was a fort commanded by Gen. Houston. Alive to the dictates of humanity, and yielding to the cries of women and children, Gen. Houston retreated from the fort on receiving intelligence of the enemy's approach. The last express to Matagorda reported him on the Rio Colorado, about twenty-five miles from San Felipe, (situated at one of the crossings of the Brasos.) Here is said to be the last bulwark of Texian Liberty. General Houston's force at the Colorado is said to have increased to three thousand. If so, there is hope that he will yet succeed. The last news of Col. Fanning is, that he engaged the enemy twelve miles east of La Bahia, (or Goliad) and from the unprecedented inequality of numbers, is thought to be cut to pieces. But in this, as well as other former engagements, he exhibited a character for decision and intrepidity rarely to be found combined in any one man. On the same day on which the Tensaw and other vessels at the anchorage were requested to remain in the bay, for the purpose of exporting the inhabitants who were left in the town of Matagorda, news arrived, that the Karankawa Indians were armed by the Mexicans, and would make a descent upon, and burn the town that night. Sentinels composed of the remaining few were placed, while the women and children were hurried to the Tensaw and Carolla. After a time we set sail, and when but 12 hours at sea, we were so unfortunate as to part company with the Carolla, which we strongly suspect is captured by a Mexican cruiser.

DOMESTIC INTELLIGENCE.

Robbery of the Mail.—Two clerks employed in the Post Office at Columbia, S. C. have been arrested, examined before Judge Johnson, and held to bail in heavy recognizances, on a charge of having purloined money from the mails passing through that office for Charleston. They will be tried in November next.

Appointments by the President, by and with the advice and consent of the Senate.—Peter V. Daniel, to be Judge of the United States for the Eastern District of Virginia. P. K. Lawrence, to be Attorney of the United States for the Eastern District of Louisiana. John P. Brown, to be Drogoman to the United States Legation, near the Sublime Porte.

Steamboat Lost—The Louisville Journal of the 11th inst. says—"The steamboat Belfast took fire on Friday evening last, about fifty miles below this city. She was run ashore, and, all attempts to extinguish the flames proving ineffectual, sunk by felling large trees upon her. In this way a part of her cargo, which is said to have amounted to four hundred tons, will probably be saved. No lives lost."

Bank Robbery—The vault of the Merchants' Bank, in Providence, was opened between Saturday night and Monday morning 18th inst. and a large sum of money (116,000 dollars,) in bills of various banks, stolen. 10,000 dollars are offered for the recovery of the money.

Philadelphia—An ordinance has passed, and appropriations made, by the City Councils, to improve the Drawbridge landing so as to admit steamboats and canal transportation boats; to build a block of storehouses on the Front street side of the public square at the foot of Dock street, and to cover the remainder of that square with a large and handsome tobacco inspection warehouse. Other buildings will be erected on the lot between Water street and Delaware avenue, north of the present passage to the wharf, so that the appearance, and, we should suppose, the business, of that portion of the city will be essentially improved.

New York and Erie Rail Road—The bill to aid in the construction of this important work, passed the Senate on Friday by a vote of 17 to 12. It had previously passed the Assembly. Some amendments made to the bill by the Senate, remain to be concurred in by the House. It is said that this great work will be completed speedily.

Milledgville, Geo. April 12.—We hear it rumoured that the Creek Indians are exhibiting indications of a turbulent and hostile spirit. Ten or fifteen families, it is said, have already fled to Columbus for safety, leaving their homes. The Indians attacked the plantation of one man, shot down his cattle before his face, broke open his corn crib, cut the cotton bagging from his cotton bales, and drove off with them six negroes. Such is the story that has reached here. We hope it is exaggerated. If, contrary to our expectation, the reports are true, the Chiefs of the Nation should be instantly seized and held as hostages for the good conduct of their tribes. The Creek Indians can bring into the field 10,000 warriors. The whole nation is 25,000 strong.—*Journal.*

Street Assassination.—A gentleman who stated that his name is James Crafts, and that he was from Columbia, S. C., was, about two o'clock on Sunday morning, found by one of the city watchmen, near Washington Market, New York, weltering in blood. Having raised an alarm and procured assistance, the watchman removed him to the lower watch-house, where, upon examination, he was found to have been repeatedly stabbed in the breast, with a dirk or similar weapon, and that he was in a very precarious situation. Surgical aid was promptly obtained, and his wounds dressed; and a carriage being procured, he was removed to his lodgings, where he now lies on the verge of the grave, and his recovery exceedingly doubtful. He was too much exhausted to give any explanation of the manner, or by whom, he had been thus murderously assaulted.

Fire.—Several small buildings were destroyed by fire, about 4 o'clock on Sunday morning, in Willet street, near Delancy, New York. One man perished in the flames. The fire originated in a stable, in which a horse and cow were burnt to death.

Manhattan Company.—The special committee in the Legislature of New York, have made a voluminous report, in which they have come to the conclusion, that the company have *failed to supply the city with pure and wholesome water*, and that the charter ought to cease and be dissolved. They close the same by a resolution that the Attorney General be directed to take such proceedings in the premises to procure the final adjudication upon the case.

Rail Road Accident.—On Sunday afternoon about five o'clock, as the Locomotive engine and cars, with passengers, were on their way from Jamaica to Brooklyn, a spark from the engine set fire to a barn situate near the Rail-road, and the wind being high, the whole in a short time was in flames, which communicated to another barn and dwelling-house, belonging to Mr. Suydam, entirely destroying them together with their contents, and three valuable horses and two cows. The fire soon communicated to the adjacent woods, which were fiercely burning when our informant came away.

Inquests in New York.—On Friday the Coroner held an inquest on the body of a man about 50 years of age, found floating in Coenties slip; and another on a man about 30 years of age, found in the North River, at the foot of Hoboken. Verdict in both cases, death by drowning. Also on the body of Jeremiah M'Guaraghan, a native of Ireland, found floating in the water at pier No 4 North River. Verdict, death by drowning. Next day he held two others, one on the body of a man unknown, who fell dead in the street, from intoxication; and the other on a young woman named Mary Griffin, of 53 Mott street, who was a servant of Mr. Tweedy, No. 19 Pike street, who came to her death by accidentally mixing and drinking some Epsom salts and oxalic acid.

Philadelphia.—Ninety one deaths are reported during the week ending on Saturday, April 23d—viz. 46 adults, and 45 children. Of whom 40 were under ten years of age. Diseases, consumption 12; inflammation of the lungs, 8, &c. of the above 12 were people of colour.

Naval—The Bremen brig Anna, at New York, left at Lisbon, 8th of March, U. S Frigate Constitution Com. Elliott. She would remain there thirty days. Only two men on the sick list. The U. S. Schr. Shark sailed the 8th of March for Gibraltar. In going out, over the bar, in a heavy swell, rolled away her fore-topmast, which took with it the jib-boom. She however proceeded on her voyage, under her fore and aft sails. All well. The U. S. Ships Potomac from Gibraltar, and John Adams from Cadiz, were daily expected at Lisbon.

The Crops.—We are happy to observe and to learn from others that the long and severe winter, has not affected injuriously the prospects of the farmer. The crops have been sheltered by the deep snow which covered them through nearly the whole winter, and almost up to the time when it ceased to freeze. Their appearance when the snow left them betokened some injury sustained from the weight of the superincumbent mass. This however, has disappeared, and at present the grain fields present the most promising aspect. Considering the high prices of produce and the scarcity of money, and consequent embarrassments in the pursuit of most other occupations, we are inclined to believe that in this country the farmer has the best of it.—*Reading Jour.*

A New County.—At the late session of the Legislature of Pennsylvania, a new county was formed out of Northampton, Pike and Wayne. It is called Monroe—the seat of justice to be located at Stroudsburg, a flourishing village near the Delaware.

FROM FLORIDA.

[From the Jacksonville Courier, April 14.]

Since our last, nothing of importance has been heard from any division of the army. By an arrival from Fort Drane, we learn that on the 1st inst. an express reached there from Gen. Eustis, stating that he was destitute of corn and forage for his horses. He has about seven hundred mounted men in his division. Having no corn or forage at Fort Drane to send him, they must have suffered exceedingly. Gen. Eustis was then about 25 miles from Fort Drane, and four or five days march behind Gen. Scott.

It has now been sixteen days since General Scott reached the Outhlacoochee. Considerable anxiety is felt with regard to them. They cannot have met the Indians near the old fighting ground, as their guns would have been heard. There is little doubt that Gen. Scott has marched to Tampa Bay. It is possible, that the Indians, on seeing his force, deemed it best to give themselves up, and that he has gone to escort them to Tampa Bay. It is far more probable that the Indians have eluded him, and he has been compelled to go there for provisions. With so large a force, it is scarcely possible that any other disaster should have befallen him, than a scarcity of provisions.

For the Presbyterian.

OBITUARY.

Died in Rowan County, N. Carolina, on the 23d of March, MRS. CATHARINE ANDREWS, daughter of John Barr deceased, and wife of George Andrews,—aged 58.

Having enjoyed from her infancy the instruction and example of pious parents, she early in life became hopefully the subject of a change of heart, and was received into the Presbyterian church on profession of her faith.—In many persons, a profession of religion is followed by unhappy consequences. They cease to watch and pray, and seem to go back and walk no more with Christ—Not so with the subject of this brief notice. Her path was like the shining light, and though it shone brighter and brighter, it was destined more nearly to resemble the perfect day.

About ten years after what she always believed to be the period of her conversion, she was, during a time of refreshing to the churches, led to search more closely into the foundation of her hope; which, being again satisfactorily established, ever afterwards remained an anchor to her soul.

To say that the fruit of such exercises of mind was visible in a constant attention to the duties of religion, would be to exhibit but thirty fold of that, which yielded, some sixty and some an hundred—Though neglectful of no relative or domestic duty, her affection was set on things above. She lived for the world to come. She estimated this life according to its relation to that which is future.

The piety of the deceased was characterized by neither ecstacy nor gloom. It was the likeness of a branch growing from a knowledge of our sinfulness and the unchanging love of Christ. Though constantly enjoying a comfortable assurance of acceptance with God, she served the Lord with fear and rejoiced with trembling. Accounting not herself yet to have attained, she ever pressed forward in her Christian course.

An ardent attachment to the causes of Christian Benevolence, was a characteristic of her piety. In their success, she ever found subject for consolation and praise. At no time did her joy rise higher than on the arrival of intelligence, that souls among the Heathen were turning to the Lord.

In Sabbath School instruction she early embarked; and even after wasting disease had far advanced, she, though "faint, was still pursuing"—Her method of instruction was well calculated to improve the youthful mind in a knowledge of the Scriptures and to impress the heart.

Few persons, in any station, can be found better acquainted with the Bible. The strongest attachment subsisted between her and the members of her class—They saw that it was the labour of love in which they shared—She could adopt in a sense more full than can commonly be done by Sabbath School Teachers, the words of our Saviour; "Of them which thou gavest me have I lost none." Seldom did a scholar leave her class; so that in number, and in the age of its members, it was indeed a large and permanent Bible class. Her labour for their spiritual welfare was not in vain. From year to year there were from her chosen bands, added to the church such as by their lives gave reason to hope that they shall be saved.

The deceased was a Christian of much prayer. It was her delight in prosperity, and her solace in time of sorrow. Nor was her retirement only witness to her supplications. She was found in the Female Association for prayer. And when the absence of the Father deprived her family of the accustomed voice to lead their devotions, his place was well supplied by the no less appropriate expression, and fervent desires of the Mother.

But in the midst of usefulness, disease came insidiously on; and after a painful and lingering illness, the dust returned to the earth as it was, and the spirit to God who gave it.

Except during a few days of unusual depression, she was pleased with the prospect of death. She expressed strong attachment to her family, but had no hopes of again enjoying health. In life she had been much favoured as a follower of Jesus. And still that blessed Saviour, with whom she had walked and held sweet communion for thirty seven years, was pleased to manifest himself, and enabled her to trust in the exceeding great and precious promises of the Bible, made to the humble and believing soul.

Death at last came; but she found true the saying, which she in health, always delighted so much to repeat; "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me."

BOARD OF EDUCATION.

Acknowledgment of Monies received by the Treasurer of the Board of Education of the Presbyterian Church, from March 14th, to April 14th, 1836.

Mrs. and Miss Tate, Central Church, Philadelphia, per Dr. Breckinridge,	$10 00
7th Presbyterian Ch. Philada. (Rev. S. D. Blythe,) James Schott, per J. A. Peabody, 100 dollars; cash collection in the Church, per Dr. Breckenridge, 15 dollars 40 cents; S. Woodward, 25 dollars, per do; George Burgin, 5 do. per do.; N. Potts, 10 do. per do.; W. Roland, 5 do. per do.; J. Torbert, 5 do. per do.; a member, 10 do. per do.; W. Rush, 5 do. per do.; Mrs. Dunlap, 5 do.; J. H. Earle, 5 do.; J. Dunlap, annual subscription to Young Men's Society, 10 do.; J. Rea, 5 do.; Geo. Sharswood, 10 do.; J. M. Hood, 3 do. Mrs. Hook, 5 do.; Mrs. Hinds, 2 do. Mr. Armstrong, 2 do.; A. Collins, 2 dolls. 50 cents; Mr. Hood, 2 dollars; Mrs. M'Key, 3 do.; S. Taylor, 3 do.; J. E. Fairman, 1 do.; Miss M'Alister, 50 cents; Mrs. Stone, 1 dol.; J. Bevan, 25 cents; Rev. N. Harned, 10 dollars; part of the receipts of the ladies' fair, 50 dollars 78 cents; of which receipts from ladies' fair, 50 dollars and 78 cents, and 10 dollars subscribed by Mr. Harned, and 14 22 cents from the collection in the Church, to constitute the pastor, (the Rev. S. D. Blythe,) patron of the Board, by N. Potts, Esq.—Total,	301 43
6th Presb. Ch. Philada. for candidates at sundry times, by Rev. S. G. Winchester,	410 00
Presb. Church, Penn Township, (Rev. J. L. Dinwiddie,) in part for 1836, per Rev. F. M'Farland.	31 09
Rev. P. Hassinger, annual subscription, per Rev. D. Deruelle,	10 00
Presb. Ch. Harmonsburg, Pa. per do.	3 63
" " Mercer, " do.	75 10
" " Butler, " do.	50 00
" " Frederic, Ohio, do.	20 00
" " Utica, " do.	59 00
" " Racoon, " do.	68 56
" " Jeromeville, " do.	7 25
" " Steubenville," do.	175 00
" " Salem, " do.	10 00
Young Men's Education Society, Pittsburgh, in part. per do.	439 75
Returned by a former candidate,	17 50
Rutger street Church, in part, for 1836, Young Men's Society,	6 25
General Benevolent Society of Upper West Conococheaque, per Rev. T. Creigh,	17 25
Collections in Virginia and North Carolina, per Rev. J. S. Wood,	1013 15
B. Deming, 5 dollars; S. Stephens, 5 do.; N. Hayes, 5 do.; Duane street Ch., N. Y. per R. D. Turner; Young Men's Society of 8th Presb. Ch. N. Y., per do. 85 do.	100 00
Mrs. M'Clure, 3d Ch. Philada.	5 00
Ladies of the Presbyterian Ch., Schenectady, per Rev. J. T. Backus,	75 00
Presb. Ch. Rahway, N. J., per Rev. T. L. Janeway,	178 25
James N. Dickson, 6th Presbyterian Ch., Philadelphia,	100 00
Mr. Fithian, Bridgeton,	3 00
Young Men's Education Society of 10th Ch. Philada., by Mr. Orne, Treasurer, per James A. Peabody, 4th installment of 20 scholarships for 1835-6,	$75 00
Alexandria and Hartslog congregation, Pa. per Mr. Porter,	15 15
Young Men's Education Society, Philada., Wm. M'Main, Treasurer, per J. A. Peabody,	320 00
Capt. E. M'Culloch, per Rev. J. W. Irwin,	2 50
Dr. Ridout, Annapolis, Md., third instalment of subscription,	10 00
Robert Ralston, Esq., 2d Ch. Philada.	20 00
Mrs. M'Farren,	2 00
S. P. Downer, Brick Ch., N. Y., 25 dollars; Thomas Eagleton, do. 37 dollars 50 cents; Mrs. Bokee and Mrs. Stephens, from education box, 5 do.; Presbyterian Church, Elizabethtown, N. J., per Rev. Mr. Magie, 75 dollars 61 cents; Presb. Church, S. Salem, N. Y. (Rev. Mr. Frame,) 25 dolls. 50 cts.; Bible Class do. 5 dollars 50 cents, per Dr. L. Stephens, total,	174 11
Collections in Alabama, &c., by Rev. Thomas A. Ogden,	659 12
Collections in South Carolina and Georgia, during the whole of the current year now ending, and expended there, per Rev. S. S. Davis,	3197 74
Collection by auxiliaries in South Carolina and Georgia,	800 00
Presb. Church Spring Creek, per Rev. D. M'Kinney,	10 50
Presb. Ch. Sinking Creek, per do.	9 00
	$8,781 33

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