not be said that any thing special took place, until about the middle of August, when we held a protracted meeting. The ministers present were the Rev. Messrs. H. R. Wilson, Dewitt and Patterson, whose labours appear to have been blessed. A considerable excitement has been produced, even beyond the bounds of the congregation; but the congrega-tion itself has, I trust, been greatly benefitted. On the last Sabbath in October, we held our communion, and twenty-two were added upon examination. Our church has doubled the number of its members this summer. To God, our Saviour, be all the glory!

I preached in Liverpool, without any ap-

parent fruit, till about July, when a female prayer-meeting was commenced, and shortly after, a prayer-meeting conducted by males. This was the rejoicing of my heart as I went forward to the work; but I rejoiced with trembling. These meetings still continue, and are pretty well attended; but not with as much interest as at the beginning. Yet I have reason to bless the Lord for the encouragement I have. There are some who, from the commencement, have appeared to be "chosen

I hold prayer-meetings in both congregations, and endeavour to attend the Sabbath Schools in each, regularly. Both schools are promising; the one containing between 50 and within the bounds of our acquaintance have undergone such a moral revolution as this has, within the space of three years .- Rev. B. E.

Woodhill, Tenn. Oct. 18th, 1832 .- The Lord has not forgotten to be gracious to his people in the Valley. He is still opening the eyes of the blind, unstopping the ears of the deaf, and raising the spiritually dead, the "dead in trespasses and sins," to life. Our neighbours are turning unto God, male and female, bond and free, rich and poor. Where Sabbath schools are kept regularly, even children are converted; but where they are not dren are converted; but where they are not converted to the c

these has for some time been vacant, and another will be so, in a few weeks; as I purpose removing from -, and labouring altogether in the bounds of the --- church, which will embrace a territory of about twelve miles square. Except this the whole county, (nearly 40 miles long, and from 18 to 30 broad,) will be destitute of Presbyterian preaching, except an occasional visit, unless they should receive supplies from the Assembly's Board, or'elsewhere. Add to all this, that the prejudices of a large portion of our population run

ment has been produced, even beyond the the third the sum contributed by each communi-

			Number of		
States.	contributed 1831.	in	Communi-	to e	ach.
New York,	\$31,462	91		44	3
New Jersey,	4,043			27	2
Pennsylvania,	4,290			10	1
South Carolina,	1.302			18	0
Ohio,	1,190	09		4	9
Virginia,	843	10	10,054	8	3
Michigan Ter.	253	14	505	50	0
Georgia,	221	25	2,151	10	3
Indiana,	40	09	2,927	1	3
Delaware,	102	50	3,490	3	0
Maryland,	1,381	25	1,172	118	0
Tennessee,	96	12	8,095	1	3
Dist, of Columb.	110	00	1,146	9	6
North Carolina,	43	50	8,111	8	4
Kentucky,	695	81	7,526	9	2
Mississippi,	164	00	128	13	3
Alabama,	29	25	2,094	1	4
Illinois, Missouri,	13	06	1,138	1	1

Sums total, 46,256 97 217,384 221 1

REMARKS.

1. It seems then, that 217,000 Christians in this promising; the one containing between 50 and 60 scholars, and the other between 70 and 80. Though there is still room, considering the moral condition of this part of the country, for deep humiliation, exertion and prayer; yet, the moral condition of the plant of the country, for deep humiliation, exertion and prayer; yet, silver," Let such men examine the following state-the whole there is much to encourage. It is seems then, that 217,000 Christians in this discontinuous favoured land, have contributed during one year, did not find him. I implored the blessing of God on poor souls, praying him to have heathen world! And yet there are men who talk of "foreign missions draining the country of its silver," Let such men examine the following state-the world and, have contributed during one year, did not find him. I implored the blessing of God on poor souls, praying him to have pity on them. I returned, and found Dortel and the provided land, have contributed during one year, did not find him. I implored the blessing of God on poor souls, praying him to have pity on them. I returned, and found Dortel and the provided land, have contributed during one year, did not find him. I implored the blessing of God on poor souls, praying him to have pity on them. I returned, and found Dortel and the provided land, have contributed during one year, did not find him. I implored the blessing of God on poor souls, praying him to have pity of the provided land, have contributed during one year, did not find him. I implored the blessing of God on poor souls, praying him to have pity of God on poor souls, praying him to have pity of God on poor souls, praying him to have pity of God on poor souls, praying him to have provided land, have contributed during one year, did not find him. I implored the blessing of God on poor souls, praying him to have provided land, have contributed during one year, did not find him. I implored the blessing of God on poor souls, praying him to have provided land, have contributed during one year, did n upon the whole, there is much to encourage. It is acknowledged on all hands, that few places sums expended for only five articles of luxury, imported from foreign countries, during the twelve months en

ling Sept, 30t	th of the same ye
	Value.
Teas, Coffee, Wines, Spirits, Sugar,	\$1,418,037 6,317,666 1,673,038 1,037,737 4,931,824
	\$15,378,322

2. The population of the United States in 1831 was but a little more than 13,000,000. The sum sent to foreign countries for the five luxuries, (tea,

months' interest on the sum thus expended! The same, doubtless, has been true of every one of the tenty years which have elapsed since foreign missions were first undertaken, and yet what an amount of good have these trifling sums produced! See (in the missions of the American Board alone, 59,000 pupils under instruction; 36 churches established, having now 1,800 members; 61,000,000 pages of Bibles and tracts distributed in eleven direct and embarrassments, am the only Presbyterian minister in the county—that there are but three organized churches of the Presbyterian order in the county—and that these contain not more than about 80 members. One of worshippers; see Indians forming temperance so-cieties, and banishing whiskey from their borders! These are some of the fruits of those crumbs of charity which have fallen from the table of Amer-ican Christians. What may we not expect, then, when they shall imbibe the full spirit of their religion, and prize above all other luxuries, the luxury of loving others as much as they love themselves!—New York Observer.

From the N. Y. Observer.

# Bible Sellers in France.

THE PRISON. June 14, 1832 .- (From the Journal.) - We high against those benevolent institutions in sold on the road our four remaining Testawhich we glory. One reason of these prejudices is found, no doubt, in circumstances such our passports to the office, but the Mayor was as the following.-A clergyman (!) who for- not there. In the evening, as we were going as the following.—A chergyman (...) who there is a merry lived in this vicinity, has been often to bed, a message came to inform us that our awakening, conviction, repentance, faith, and evelate to the mind, which, in any no part of the word of God. Origen, Athanasius, heard to say, that "Temperance Societies, Sc. are Sunday Schools, Missionary Societies, &c. are thither, and took with us a Testament, and sense, tends towards God. The Christian may understand all these, by finding them in himself; engines in the hand of the devil, whereby he carries on the interests of his kingdom!"—A church on the border of this county, turned out a member, (their minister,) 1st, Because the favoured the missionary cause, contrary to and that the books we there calling were books. the will of the church; and 2dly, Because he taught a Sunday School, when the church said not.

The will of the church; and 2dly, Because he taught a Sunday School, when the church said not.

The will of the church; and 2dly, Because he taught a Sunday School, when the church said not.

The way in which he interpreted the Tract which he had just read aloud: "The contraband goods," said he, "and the rotten plank, (sal-more way, that I might keep thy word." The impenitent sinter knows by his own conclusions. he favoured the missionary cause, contrary to and that the books we were selling were books The following Missionary Appointments have been made since Oct. 22, 1832.

Proceeding Messionary Appointments have various by works is the government of King frain from it; what unbelief is, and that it is a sin; what the love of the world is, and what the services of the world is, and what the services are the services of the world is, and what the services of the world is a sin; what impenitence is, and that it is a sin; what impenitence is, and that it is a sin; what impenitence is, and that he ought to refrain from it; what unbelief is, and what the services of the world is a sin; what impenitence is, and that he ought to refrain from it; what unbelief is, and that it is a sin; what impenitence is, and that he ought to refrain from it; what unbelief is, and that it is a sin; what impenitence is, and that he ought to refrain from it; what unbelief is, and that it is a sin; what impenitence is, and that it is a sin; what impenitence is, and that it is a sin; what impenitence is, and that it is a sin; what impenitence is, and that it is a sin; what impenitence is, and that it is a sin; what impenitence is, and that it is a sin; what impenitence is, and that it is a sin; what impenitence is, and that it is a sin; what impenitence is, and that it is a sin; which impenitence is a sin; whic Rev. Silas Pratt, for 1 year from Nov. 10th, to Parma Centre, N. Y.

Mr. Jas. E. H. M'Leary, for 1 year from Oct. 1., under the direction of the Presbytery of the Western District, Tenn.

Rev. Joseph Alden, for 6 weeks, to Madison Court House, Va.

Rev. Samuel Baldridge, for 1 year to Stony Creek Church, Indiana.

Philip. The goods which were allowed to pass, and that round (salvation by Christ,) is the government of Charles X."

We answered, that we saw in it only what was spiritual, and that all this, instead of relating to any government, referred to the soul of every individual in particular. The mayor replied, "We are of the earth, and understand only the things of the earth; we understand only the things of heaven." The mayor and that the salm, what the love of the world is, and what the service of mammon is; and what the service of mammon is; and what the service of the Apostles!

Now we object to this as coming directly in the face of that a who in the idea of departing from these, he has all the idea that he needs for any practical purpose, every individual in particular. The mayor replied, "We are of the earth, and understand only the church, are of equal what the love of the world is, and what the service of mammon is; and what the service of mammon is; and what the service of mammon is; and that the service of the Apostles! Now we object to this as coming directly in the face of that a who in the clurch, and that the service of the arch the love of the world is, and that the love of the world is, and what the service of mammon is; and what the service of the Apostles! Now we object to this as coming directly in the clurch, and revenge and covetousness are, and that the service of the Apostles! The subject of the arch the love of the world is, and that the love of the world is, and that the love of the world is, and that the service of the Apostles! The subject of the arch the church, and the tile as in the love of the world is, and that the service of the arch the church, and the tile as in the love Creek Church, Indiana.

Rev. Jacob Wolf, for I year, to Centre, Jefferson Co. Okio.

Mr. Aron Williams, for 1 year, to Lawrence will and Minersville, Pa.

Rev. Wh. B. Stow, for 9 months, to Orleans and vicinity, N. York.

Mr. Thos. M. Dermott, for 6 months, 50 Mr. Thos. M. Dermott, for 6 months, 50 Mr. Thos. M. Dermott, and that he would sear and well examined the affair, that when he had well examined the affair, when he had well examined the af nothing of the things of heaven." The mayor saved.

rel a little encouraged, for he had sold a Testament. I sold a Testament to a poor man for 45 cents, and gave one to the child of a poor woman, who had not the means to purchase it. Dorel also sold some. After that, as it was about 3 o'clock, we went to dinner. We blessed God that he had already in some degree answered our prayers, and entreated him to open further a door for his Word. We then went through the rest of the fair, and the village, and God so disposed the people, that that day we sold there 60 Testaments, and the next day in the morning, 8. In these 68, there are 4 given away, and several sold at 50 cents, and some at 45 cents, to poor people. Many persons in this village have interested us much.

ciple, whatever they learn at all.

We must learn spiritual things in the same way, and the Bible teaches them in the same way. It and the Bible teaches them in the same way, and the Bible teaches them in the same way. It tells us what there is in us, and so points it out, that by self-examination, we may find it and know it.

"By the Law is the knowledge of sin." Its precepts, if we will compare them with what we do, and feel inclined to do, show us how we have single the self-examination, we shall proceed now to state a few of our objections to his system. our transgressions and the tendencies to sin which are in our nature. In the histories of sinners we have exhibited, as in a mirror, the life which we live, or are in danger of living; the truths which we need to know, concerning temptation, transgression, remorse and punishment. By thinking a punishment are in danger of living; the truths which a good conscience, and as fully as our time and space allowed, to meet the objections urged by the author of the strictures, we do expect in return, how we have felt in like circumstances of temptation, sin, and remembrance of sin, we get the ideas, which the words of these histories are in-

REV. JAMES W. ALEXANDER, EDITOR.

Mr. Robert H. Lilly for 1 year, from Sept.

Mr. Robert H. Lilly for 1 year, from Sept.

Mr. Robert H. Lilly for 1 year, from Sept.

Mr. Robert H. Lilly for 1 year, from Sept.

Mr. Robert H. Lilly for 1 year, from Sept.

Mr. Robert H. Lilly for 1 year, from Sept.

Mr. Robert H. Lilly for 1 year, from Sept.

Mr. Robert H. Lilly for 1 year, from Sept.

Mr. Robert H. Lilly for 1 year, from Sept.

Mr. Robert H. Lilly for 1 year, from Sept.

Mr. Robert H. Lilly for 1 year, from Sept.

Mr. Robert H. Lilly for 1 year, from Sept.

Mr. Robert H. Lilly for 1 year, from Sept.

Mr. Robert H. Lilly for 1 year, from Sept.

Mr. Robert H. Lilly for 1 year, from Sept.

Mr. Robert H. Lilly for 1 year, from Sept.

Mr. Robert H. Lilly for 1 year, from Sept.

Mr. Robert H. Lilly for 1 year, from Sept.

Mr. Robert H. Lilly for 1 year, from Sept.

Mr. Robert H. Lilly for 1 year, from Sept.

Mr. Robert H. Lilly for 1 year, from Sept.

Mr. Robert H. Lilly for 1 year, from Sept.

Mr. Robert H. Lilly for 1 year, from Sept.

Mr. Robert H. Lilly for 1 year, from Sept.

Mr. Robert H. Lilly for 1 year, from Sept.

Mr. Robert H. Lilly for 1 year, from Sept.

Mr. Robert H. Lilly for 1 year, from Sept.

Mr. Robert H. Lilly for 1 year, from Sept.

Mr. Robert H. Lilly for 1 year, from Sept.

Mr. Robert H. Lilly for 1 year, for Sept.

Mr. Robert H. Lilly for 1 year, for Sept.

Mr. Robert H. Lilly for 1 year, for Sept.

Mr. Robert H. Lilly for 1 year, for Sept.

Mr. Robert H. Lilly for 1 year, for Sept.

Mr. Robert H. Lilly for 1 year, for Sept.

Mr. Robert H. Lilly for 1 year, for Sept.

Mr. Robert H. Lilly for 1 year, for Sept.

Mr. Robert H. Chally for 1 year, for Sept.

Mr. Robert H. Chally for 1 year, for Sept.

Mr. Robert H. Chally for 1 year, for Sept.

Mr. Robert H. Chally for 1 year, for Sept.

Mr. Robert H. Chally for 1 year, for Sept.

Mr. Robert H. Chally for 1 year, for Sept.

Mr. Robert H. Chally for 1 year, for Sept.

Mr. Robert H. Chally for 1 year, for Sept.

Mr. Robert H. Chally for 1 year, for Sep

metaphysics might add something to what the Bible teaches, by the aid of which the Bible itself may be better understood. Sounder views would teach them, that whatever the Bible teaches is metaphysical truth, and that our metaphysical theology is right, only when we find in it the precise things which the Bible teaches, and nothing else. The moment it gets upon other ground, and adds a single thought which the Bible does not contain, it departs from its legitimate province, and leads us into error.

Nor may we imagine that the Bible gives us only the firactical results of metaphysical science, and that the first principles, from which these results arise, and by which they are to be explained, are to be sought elsewhere. What are called practical results, by those who speak thus, are themselves first principles. "The fear of the Lord is the beginning of wisdom." There are no first principles, which lie back of these and are no part of them. The practical positions of the Bible are of them. The practical positions of the Bible are the points which are to be assumed as true, and treated as principles, from which to reason, if we

would reason to any good purpose. "It gives a light to every age. It gives-but borrows none.

# Roman Catholic Controversy.

Continued.

There are two other leading points of remark in the strictures of our author, which he presses with some earnestness against Protestants. One is the great numbers of the Roman church; the other,

the persecuting spirit of Protestants.

As to the former it is surely no argument for a system of religion that it is popular. If it weighs at all, it would seem to be in the other scale; for we Sabbath schools are kept regularly, even clinder are converted; but where they are not kept, few children are brought to know the Lord.

Since my last report in March, twenty-three have been added to the little churches, where I labour; twenty one on profession, and two on certificate. Blessed be God for it, the cause of temperance is still progressing. Since I received the Tracts presented to me by the Tract Society, I have organized a monthly distribution of the properties of the sum contributed for the support of foreign and contributed for the support of foreign and Indian missions, during the year 1831, by the Presbyterians, Reformed Dutch, Congregationalists, Episcopalians, Baptists, and Methodists, in this country, was less than \$150,000; less less than one feer cent. of the sum expended for the support of foreign and Indian missions, during the year 1831, by the Presbyterians, Reformed Dutch, Congregationalists, Episcopalians, Baptists, and Methodists, in this country, was less than \$150,000; less less than one feer cent. of the sum expended for the sum to take And do you remember how you taught him to name the do you remember how you taught him to name the do you remember how you taught him to name the do you remember how you taught him to name the do you remember how you again, touching the routh as it is in Jesus. And if numbers are arguments, the heathen may be expent to this day of the country where the papacy has been extend a little child to take? And do you remember how you taught him to name the do you remember how you are sum of the sum of the know the know the know the know that our master was not popular, nor his fall.

and feel inclined to do, show us how we have sinned and are in danger of sinning. They show us
our transgressions and the tendencies to sin which
are in our nature. In the histories of sinners we

the same spirit. The first, and an insuperable objection in our view, to the system of the papacy is, the church of Rome's liberties with the word of God. It is a tended to convey. Other parts of Scripture, especially the Psalms, give us the experience of the pious. They exhibit whatever is to be known of several ages after his resurrection, with the church at Rome reject, unanimously, the Apocrypha as Hilary, Cyril of Jerusalem, and the other orthodox writers, who have given catalogues of the canonical books of Scripture, concur throughout, in rejecting these books as spurious. And how striking is the fact, that from these books come the authority for the doctrines of purgatory, prayers for the dead, &c. &c. With such additions, it is plain that there is another scripture; and proof may be gotten thus for any doctrine.

We object also to the traditions of the church of

Rome: that is, certain doctrines, precepts, and usages of the church of Rome, not written in the word of God.—These, says Bellarmine, and even the Council of Trent, if decreed by councils, and judged Apostolical by the church, are of equal authority with the writings of the Apostles!

Now we object to this as coming directly in the

and his will concerning him, and teaching for his commandments, their vain traditions! We deny

ourselves about it; thanks to him for it. These gentlemen the proper in the property of the pr

We might go on to multiply quotations and superadd proofs of the truth of the position taken above. But in view of these facts, we ask the author of the strictures to explain to us these divers

2. We object to the system of Romanism, be cause of its corruption and perversion of the doc-trines of the word of God.

cause of the word of God.

Justification by faith, which we hold with Luther to be the corner-stone, is, if we are not mistaken, made quite another thing by Papists, from what it is by Paul, and James, and Peter, and John, and our adorable Master. I would ask if it be not true that Romanists deny the exclusive justification of the soul as a matter of merit, by the righteousness of Christ. The Bishop of Aire, in 231 page of Answer to Faber's Dif.'s Rom., talks of "uniting a feeble and inefficacious satisfaction to that which Jesus fully and abundantly paid for us with his blood." Now if abundant, why add more? If any is united, (of the nature of satisfaction) to that of Christ, however feeble when alone) yet if united with Christ's, it is satisfaction; and then surely there is merit in the works of man which has efficacy in the pardon of sin! And he refers to the council of Trent, as authority for what he says—Now we would not willingly do the holders of this system injustice; but we ask, do they really think that there is in good works such warts. system injustice; but we ask, do they really think that there is in good works such merit, as to be the procuring cause of God's favour to us? and as to help, or co-operate with the righteousness of Christ to satisfy the law of God, and secure heaven for us? would seem as if this were the opinion —for by the doctrine of supererogation held by the Romanists, one may not only satisfy for himself, but even overdo duty, and set over by transfer of satisfaction, good works for another. Now we ask an explanation of this in connexion with such passages as 1 Corinth. 15 c. 58 v., where the requirement is to abound, as to degree, and to be always engaged as to time, in the work of the Lord; and not for another, but ourselves: And also, 2 Ch. Gal's. verses 16—21, and 3 chap. 6—14 verses: and Rom. 4 ch. 1—16 v, and 11 ch. 6 v.—in which it appears to us the views held by the Roman Church are exposed, as subversive of the very foundation of Christiani-

The next objection is to the views of Romanists, s to the nature and necessity of regeneration Their doctrine seems entirely to dispense with the necessity, and even to deny the nature of that great moral change wrought in the soul by the Spirit of God—of which, conversion to God is the immediate result—We ask, do Papists actually hold such a change to be necessary? Do they not consider membership in the church, and conformity to its riual, &c., as all that is required by God in prepar-

ng a man to die?
In the abridgment of Christian Doctrine by Bish-

op Hay, approved by Archbishop Marechal, it is said page 81—" Baptism brings to the soul sanctiying grace—washes away the guilt of original and actual sin-gives a new spiritual birth-makes us Christians, by imprinting in the soul the second character of a Christian—entitles us to actual grace -preserves the sanctity gotten at baptism, and gives a right to eternal happiness!" Is not this putting into man's hands, all that God claims to be his exclusive work? Is it not apparent in this plan, that one baptized in infancy is thus made, and by the act, keht a Christian? How strange such doctrines seem by the side of this—" Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." John i. 13. "For in Christ Jesus neither circumscision availeth any thing, nor uncircumsion, but a new creature." Gal. vi. 15-

see also 2 Corinth. v. 17—John iii, 3—9. We ask, whether when a man comes to die, any thing more is thought necessary to prepare him, than what an officiating priest can do? Is not the priest thought competent to receive his confessions, to pardon his sins, and by the rite of extreme unction, to fit him for the bosom of God?

The former doctrine as held by them, seems to strike at the root of religion in the righteousness of Christ; and this at the fruit of it, in dispensing with the holiness resulting from the work of the We had been anxious to mention several objec-

We had been anxious to mention several objections to our author touching sin—purgatory—the sacraments—the intention of the priest in officiating in them, &c., &c. But our remarks swell so far beyond their original design, that we must pass on.—

ground."

It may be as proper here to refer to the ceremony of baptizing bells, &c. practised by priests in some parts of the church of Rome. We ask, is it acknowledged? If so, is it right? The fact can be proved, and will, we suppose, not be denied. Without enlarging on this head, the nature and drift of this sad system may be seen in these few facts, and it may well occupy the serious thoughts of the author and his friends.

(To be concluded in our next.)

For The Presbyterian.

The Great Work Neglected.

It is universally acknowledged that the Gospel is intended for all. Its provisions are adapted to ALL. Its invitations are addressed to ALL. Its benevolence embraces ALL. It reveals the only method of salvation for ALL. It regards, as alike precious, the souls of ALL. Christ's command is that it be conveyed, and the Apostles and primitive Christians labored to extend it to all.

How far has the church acted in accordance with the Divine command, since Apostolic days?

As soon as she gained ascendancy in the Roman empire, she turned away from caring for all, that she might maintain her own sanctity and authority.

To secure the former, her favoured ones sheltered themselves in the cloister from the very touch of an ungodly world. To secure the latter, she wantonly held the great mass of her own members in increase.

The Reformation disenthralled a part of the church, and revived the principle, that the light of truth, like the light of heaven, was FOR ALL; but the great mass, even of Protestant churches, for three centuries, were mainly occupied in securing their own standing, and the en ment of their privileges. They saw in the Gospel indeed, that it was the purpose of God to save men through its diffusion by his church; they could not help praying that it might be extended to all; but still, with small exceptions, they who had it, kept it, till the life-giving spirit was withdrawn; a small minority only of the churches continued evangelical and in pagan lands Satan still held an almost un-

disputed sway.

The nineteenth century introduced another era when the church again opened her eyes to the duty of giving the Gospel to ALL. Missionary institutions were formed for sending it abroad by the living preacher; and the Bible, Tract and Sabbath school institutions, that it might be carried to the entire population: there was an unwonted liberaliy in contributing; some individuals consecrated hemselves to self denying services amid the moral desclations of the world; and the hope began to be cherished by many, that they saw the dawning of

the latter day glory.

And now, in the thirty-third year of the nine-teenth century what is the attitude of the evangelical churches? The obligation to give the Gospel TO ALL is universally acknowledged; and nearly every property and every property from the the the invest. minister and every member, feels that he himself should take part in the work. And yet, while, in respect to the Heathen, all that was given in our land in 1831, for foreign and Indian missions, was equal only to the interest for two months of what was sent out of the country during the same period, for the five articles of tea, coffee, sugar, spirits and wine; in respect to our own population, the solemn fact is, that the Gospel is constantly REITERATED in the hearing of a few, while to the minds of the majority of our inhabitants it is scarcely presented, in its

purity, at all.

The abler churches secure to themselves a profusion of privileges, till the converted become fastidious heavers, and the unconverted Gospel hardened; few ministers vie with the Apostle in zeal to preach, "not where Christ has been nam-ed," lest they "should build upon another man's foundation;" more than 900 members of the churches, out of every 1000, are intent on the enjoyment of their privileges, and do little more for the conversion of others, than to pray that Christ's kingdom may come, and give a small sum when appeals are spread before them, such as there is reason to believe cost the life of a Cornelius and a Barn; and thus the church still, as in ages past, appropriates to herself her privileges; violates the Saviour's command; loses the fulfilment of the promise, that in blessing others she shall herself be blessed; and withholds from perishing millions

District B

nto contact with multitudes of minds otherwise far away from its influence. Where distributes have as the special object of their prayers and labours, the converting influences of the Holy Spirit have signally attended their endeavours. Let this effort be faithfully and perseveringly made, till every christian in our country, qualified for such a service, shall be thus employed; and there is reason to believe it will be among the moral and responsible beings of promoting the moral, religious, intellection distributes of these which come within our for the vous and have selected individuals and personal benefit of his fellow men, has the working of God, and not to desire to live in like manner? But the institution of schools alone would lead to the civilization anticipated. There would be no schools in the new colony which would not be no schools in the new colony which would not be no schools in the new colony which would not be no schools in the new colony which would not accommendate of the English Boyle's the converting influences of the Holy Spirit have signally attended their endeavours. Let this effort the dution of the sound, and have selected individuals and personal benefit of his fellow men, has the west wall of the temple and by all the holy places, for all the nations of the such as the native of the English Boyle's the native of the English Boyle's the converting influences. Where distributes have written to you from the earth who first the soundness. How the responsible to you from the works of the Roman Canon Muzza-not such a professor reason to distrost the soundness. Holy Land, and from the city of Jerusalem, whether American or foreign.

With the commencement of another year, it is the intention of the publishers to make such be no schools in the new colony which would not a certain the works of the Roman Canon Muzza-not such as professor reason the earth who remember us in our leaves the works of the Roman Canon Muzza-not such as the works of the Roman Canon Muzza-not such as the works of the to believe it will be among the most productive of their situation as moral and responsible beings legate the duty to the richest, or the most active; nations here are very poor; and the means of grace. If a better system can be here, and their prospects hereafter, with every good it does not contemplate such a class as those who relief. The learned men and devised for the same end, let it be introduced. If principle, which, under God's blessing, could have not same end, let it be introduced. If principle, which, under God's blessing, could have not same end, let it be introduced. If principle, which, under God's blessing, could have no disposition to do anything for others; it ennot, shall not all possible efficiency be given to this? a good influence on the heart; and in what does same end, let it be introduced. If principle, which, under God's blessing, could have no disposition to do anything for others; it ennot, shall not all possible efficiency be given to this? a good influence on the heart; and in what does not shall not all possible efficiency be given to this? cession to its pupils; not a church which may not a consequence which I apprehend would certainly at once free itself from guilt, and be strengthened by accessions to its numbers, and the graces of its numbers; not a Christian who may not reasonably expect his nersever
"I he above, my dear friend, would be two of the distress, while the indolent may compound for their indistress, that we can not represent our situation in such that so much of religion around in such distress, that we can not represent our situation. It is suspended. The subscriber would therefore difference by their punctual subscriptions. It is plain that so much of religion around in such distress, that we can not represent our situation in distress, that we can not represent our situation in suspended. The subscriber would therefore are the indolent may compound for their indistress, that we can not represent our situation in distress, that we can There is not a Minister whose audiences may not true civilization consist, but in the improvement of tunity. ing endeavors to be the means of "turning many to hoods, in proportion to the number sent.

Will the Minister of Christ, who has cast his efforts for the sonls among whom they dwell?

do, in personal labors, and in exciting other Chris-

### Opinions of the venerable Clarkson on Colonization.

There are few names of the present generation, more entitled to the highest rank among philanthropists, than that of Thomas Clarkson. If it was S the eloquence of Wilberforce which accomplished so much for Africa, the material and staple of that eloquence was furnished by the indefatigable zeal, the unwavering courage, and the ceaseless, hazardous, but noiseless toil of Clarkson. We know of no work in the language better adapted to awaken a philanthropic ardour, or to encourage a holy decision in works of charity, than his history of the abolition of the Slave-trade. The following extracts from a letter of Mr. Clarkson to Elliot Cresson, Esqr. of this city, will show the views of this venerable man with regard to African Coloni-

"I will say then at once, that there can, in my great objects, than by cutting the coast of Africa nto certain portions, and by setting upon each portion a certain number of the slaves (manumitted) in question, who are acquainted with the cultivation of the earth, and live upon the plan of civil-

To show this, I must take it for granted-first, that a spot be fixed upon, on or near the sea-coast, within a few miles either to the right or left of your colony of Liberia, &c.; be fairly and honourably purchased of the natives, so that when the settlers be received in the matters, so that when the settlers be received in the most friendly manner; and also that these settlers be accompanied by agents, who have an adequate knowledge of law and government; who are particularly acquainted with building, &c.; and who are skilled in the raising of tropi

"I must take it for granted again, that these setery, intoxication and other vices. During these ployed in learning to read, and a part of the Sur and family, injured their own morals exceedingly, and did no good to the natives as an example, as it was intended they should do. I repeat, then, that the colonists should be obliged to locate themselves, preliminary step." and to live with their families, and to till their lands

If they did not do this to a certain extent in a given time they should forfeit them.
"Now these things having been premised, I ask what would be the effect of such a colony on those of the natives of Africa, who, by living in the vicir ity of it, should have frequent opportunities of witnessing its operations? The great effect, I appre head, would be this:—the natives would see most clearly that the colonists had many more enjoyments than themselves; they would see that they not only had all the necessaries, but many of the luxuries or superfluities of life. They would see, too, how all this happened; or that it was entirely the result of a more than ordinary cultivation of the was the land, then, or rather an extra cultivation to the land, which would provide the natives, in the neighbourhood of the colony, with that extra produce which would procure for them the luxuries desired. Would the natives, then, reason in this manner—would they imitate the colony by an extra cultivation of the products of the soil?—I between the products of the soil?—I between the products of the soil. Liberia is situated. A number of these people, soon after the formation of the colony of Sierra Leone, went in groups, through a large extent of country, to offer their services to the Governor, and settle there, as the Scotch and Irish travel to an English harvest. They were accepted and paid, and after a few months of faithful and useful labour returned home. They have repeated these visits annually since, and are now employed as they have

from the establishment of a civilized closhy in their neighborhood. Would it be possible for the natives to see the new comers living in an orderly manner, wearing decent apparel, dwelling in houses with the accommodations of civilized life—thouses with the accommodations of civilized life—thouse with the accommodation with the accommodation

eye over this article, spread out this subject before the coast of Africa, within ten miles of each oth-God, and do what seems to him his duty, for rous-er, in a direct line from Sherbo to Cape Mesurado, men have the assurance to plead the want of time, Will the private Christian, male or female, ask, in order to in view of this subject, what God would have him few years, a wonderful alteration, both as relates make time to do something else than accumulate a to the abolition of the slave trade, and a change fortune. tians to action, till not an individual shall remain within the sphere of his influence, who can say, "No man hath cared for my soul?" in the disposition, customs, and manners of those within the sphere of his influence, who can say, natives who should live contiguous to each and all of these establishments? We should then have four of the gospel, and it is still extensively supposed that of these establishments? We should then have four charity is a work over and above that which is re-If this is a claim of God upon his churches, it cannot be disregarded without infinite hazard; nor will it be properly regarded without the reception of spiritual rewards, such as God alone can give.

W. A. H.

We should then have to the table of the unbroken line, by a cordon of colonies, all having schools and churches, and living on the plan of civilized life: all teaching, practically, that the produce of the larger single sums are given than was formerly known. But where are the men who, having a sufficiency to support themselves, devote all their produces. earth would procure superfluities, and all protesting against the continuance of the slave trade. Can all their profits in business to benevolence? How you doubt, then, for a moment, that the two great nsequences mentioned, would, by such an ar-ngement, be realized to a considerable extent? an you doubt that this would be the case, when ou have the experience of your own colony of Liria before your eyes?

There is also another caution, which I feel myself bound to give you on this subject. I stated the good effects which would arise to the natives of Afca from having a colony living among them, of mancipated slaves, who should be accompanied by agents of practical skill and knowledge, and should live on the plan of civilized life. did not say that those effects would follow if your they were ignorant, brutish, and without any knowledge of religion. I believe that the present opulation of Liberia consists of persons well fitted It is probable that some of these were persons who were but very recently emancipated; but I should uppose that the bulk of them had lived for some after their emancipation, as freemen among the civilized inhabitants of the United States, whose manners and customs they had adopted, and that you had probably the power of choosing the best of these for your purp se. But you must now be told, that when your Society begins to take its measures on the large scale proposed, you will have no power of such selection; you must take all that come, as they are emancipated: i. e. all fresh from the population of slavery. Nor can you stop for such selection, even were it possible to make it, when you have once begun your transportation: tunate beggar. Yet the very fact of of the measure should rather cry shaff my former calculation be just, be to leave 1,500 persons at the end of the year, to come additionaly into the next year's account for shipment. I loubt, then, whether the emancipated slaves to be tern colonists to the natives of Africa. from infancy, to the habits of civilized life; but they themselves may not have yet been recovered from the pernicious habits of their former condition; their minds may yet continue to be in a bro-ken down and debased state; their reason to be paralyzed, and the vices of slavery to hang about them. But if this should be the case, they would thers or colonists, after having built their town in a street or streets, with some of the conveniences not known to savage life, should be obliged to devote ize, both in intellectual and moral qualities. It is themselves to the clearing and cultivation of their ailouments, unless there should be here and there one, such as tailors, shoemakers, &c., who might in the first instance, be more useful to the community by wish therefore, to impress upon you and your following their respective callings. It is a melancholy fact, that several of the first settlers at Sierra throughout the United States such an education as Leone, preferred trading with the natives for a live-lihood to the cultivation of their lands. These used to go up and down the river in boats, and to be absent from their families in the interior, for a habitants of any other part of the world. This month or more at a time, where they lived with education ought to be universal and immediate, the natives in all their heathen habits of debauchexcursions, they contracted a rambling restless day, if employed in receiving religious instruction, spirit, which detached them from a love of home, would do much towards this object. Let every owner then, of slaves, in the United States, wh

From the Sunday School Journal.

### Active Benevolence, a common duty.

It is true of every community, that a few individuals perform all the active duties that are incumbent upon the whole society. In benevolence and religion this prevails to an extent that is often unjust, and involves a large number in the charge of indifference to the wants of the world. To no tice the names which are, with little variation, con-nected with all the charitable operations of the pubthe result of a more than ordinary cultivation of the soil; a small piece of land supplied all their wants; but a larger piece gave them an extra produce; being taken in exchange by the merchants for various commodities, gave them the comforts or superfluities of life before alluded to. Now, what was the case of the natives in these respects? Now avoid they are negative to the charity of the public is converted which the charity of the public is converted when are negative to the value of the product of the public is converted they are negative to the public is converted to the names which are, with little variation, consolidation of the public is converted to the names which are, with little variation, consolidation of the names which are, with little variation, consolidation of the public is consolidation. was the case of the natives in these respects? No veyed, they are usually the voluntary leaders who was the case of the natives in these respects? No native family in Africa cultivated more land than was sufficient for its own support. How, then, did they get their luxuries, their beads, their tobacco, their rum and other articles? I answer, that not cern with all its responsibilities. So in religious content of the responsibilities. one in a thousand ever got these at all, though all cerns. The members of the church lie still and wished to have them. The very few who obtainwished to have them. The very lew wish obtained them in two ways. They either collected camwood, bees'-wax, ivory, palm oil, and other articles, for sale to the merchants (which traffic would still go on,) or, they obtained them by stealing their fellow-men, and selling them also.

Not a man in the common duty, and then they may contribute, if called upon, but always on the condition that they will not be required to expend their time or personal attention on the matter. They seem by stealing their fellow-men, and selling them also. This traffic was likely to cease. Not a man in the new colony would buy a slave on principle. It was the land, then, or rather an extra cultivation the more bustling few, who are fond of such occu-

this manner—would they imitate the colony by an extra cultivation of the products of the soil?—I believe they would. The Africans reason like other men.—They follow their interest, too, like other men. Show them what it would be profitable to them to do, and they would try do it; nor would they be deterred by any labour necessary to be undergone in doing it. Look at the Kroomen, who live on the windward coast, in which your colony of Liberia is situated. A number of these people,

returned home. They have repeated these visits annually since, and are now employed as they have been for some years, in cutting down forests of teak wood—a severe employment, as this is the hardest wood that can be offered to the axe of the labourer. Seeing, then, that the natives of Africa are as alive to their own interest as other men, and that they obtained a part of their superfluities by dealing in the bodies of men, and that this traffic was likely to decrease in the neighbourhood of a colony where the bodies of men, and that this traine was fixely to decrease in the neighbourhood of a colony where these bodies would not be purchased, and that an extra cultivation of African soil would give to the natives as many luxuries as the sale of these bodies did dent. But out of this class we doubt whether it is

before, it is to be presumed that the natives in the neighbourhood of the colony now in question, would betake themselves to cultivation on a larger scale, and that the trade in slaves would gradually decrease.

The whole principle of this state of things is wrong. We shall not say that all burthens should be equal, and that each is bound to furnish his pro-So far for the abolition of the slave trade. We come now to the civilization of the natives of Africa, as another consequence which would arise from the establishment of a civilized colony in their to have occasion to speak of them only as privile-

good influence on the heart, and the what the support of the intellectual and moral character?

What the improvement of the intellectual and moral character?

We are so poor, the above, my dear friend, would be two of the ties, while the indolent may compound for their indistress, that we can not represent our distress, that we can not represent our distress, that we can not represent our distress, that we can not represent our distress.

Few men have yet studied the political economy their excess of income, but to bestow the whole of ng any thing by their own unaided competency appropriating as many thousands of dollars as would

subscription papers, or take a mortgage on the property to secure their own loan. Collections in places of worship are another evidence of the want of a general spirit of liberali ublic and interesting occasions exceeds a few hun-red dollars, the munificence is published over the A collection of five thousand dollars

ght to be no strange thing in our cities. To accomplish what is done costs much labour d expenditure. Instead of a perpetual flow of oluntary contributions into the treasuries of the nost popular institutions, it is only by dint of serns, and papers, public meetings, travelling nts, and personal solicitation, that sufficient unds are obtained to keep them in existence. Some of the most eminent and useful men of the country are kept from the more direct service of the church by the necessity of their employment in presenting the claims of the simplest forms of re-ligious benevolence. This system is already complained of by some professing disciples in the same terms as they would of the annoyance of an importunate beggar. Yet the very fact of the necessity of the measure should rather cry shame on them

But to recur to the gospel principles in the case. How remarkably direct are the instructions of our Lord on this subject. Will not men be persuaded that property, and other opportunities of doing od, are accounted among the things committed to them as stewards, of which they must render an account? Is he the only "unprofitable servant" in the history of the world, who hid the Lord's talent in the earth and was for that sole neglect cast into outer darkness? Is there no meaning in the representation of the judgment, in the twenty fifth chapter of Matthew them. the twenty-fifth chapter of Matthew, where the whole issue of the trial is placed on the fact that

The day in which we live presents a field for all he energies of men who are willing to meet their obligations. It is time that more laborers were howing themselves. Old plans need enlargement and extension. The necessities of the world are acreasing, and call for attention before they outgrow the resources of philanthropy. Death is thinning and age is enfeebling the ranks of those who have mainly sustained the cause heretofore; the vigorous and energetic should be seen crowding to their relief.

From the Christian Intelligencer The Rabbi from the Holy City.

# Dr. Westbrook:-The following is a literal ver-

sion of the letter which the Rabbi Enoch Zindal ow in our city, brought from the Jews of Jerusalem. On Monday evening last, this learned Jew met a party of our clergymen, and other friends in Dr. Brownlee's study. Mr. Roy an eminent Hebrew scholar, presented this version which he made, tother with the original document, written in a autiful Hebrew letter, without points. It was beautiful Hebrew letter, without points. It was examined by the learned gentlemen present. The evening was spent in hearing the Rabbi, who is a truly polite and accomplished man, detail many interesting things relative to Jerusalem, the holy city; and the condition of the Jews there. He spoke of the famous Mosque, which stands on the site of Solomon's temple: and stated that it was the custom of this afflicted and bowed down people, especially the priests to get the stands.

was the custom of this afflicted and bowed down people, especially the priests, to go to the west wall of the mosque, where once stood the west wall of the temple, and kneeling down to offer up prayers to Jehovah the Almighty God in behalf of their nation. This explains a singular expression in the beginning of the following Letter.

He admitted the fact that his people had more than once attempted in olden times to rebuild the than once attempted in olden times, to rebuild the temple, but that infallible proofs of God's displeasure had always prevented it. This tradition may refer to the attempts in the Emperor Julian's

The Rabbi who is a thorough going Jew, felt some difficulty when requested to explain how Jews are to determine the evidence of their Con Messiah, proceeding in lineal descent from the tribe of Judah, and house of David. For he admitted that the lists of genealogy had utterly perished. When requested by Dr. Knox, to explain the views of Daniel's seventy weeks,—the Rabbi shrugged up his shoulders, and declined the task.—He is fully in the belief of the Jews being recalled to their own land. And by the calculation he makes, this recall is at the way down their terms. call is at the very door. It is to commence in the year 1841,—only nine years hence. He believes

salem, to the following gentlemen, who have kindly undertaken to receive any funds which benevolent Christians may condescend to give:-viz.

The Rev. Mr. Schroeder, The Rev. Jacob Broadhead, D. D., The Rev. W. W. Phillips, D. D., The Rev. W. C. Brownlee, D. D.

HEBREW LETTER.

Yet there is a wonderful diffidence in engaging in lars, which if not paid will be the ruin of all the ach enterprises. The young think they are bet-Enoch Zindal of Jerusalem, son of the great Rab-bi Hersh, one of the most learned men in the world. He will fully explain to you our afflic-tions.—We therefore pray you to help him by any phets; and we hope with all the scattered tribes, and the Messiah at their head, to meet you soon in ed) RABBIA TOBIAS SOLLOMAN, the High

> NATHAN MINELES, 2d High Priest. NATHAN SADDIUS, 3d High Priest. Harman Cohen, High Priest of Japheth. Israel Summerville, 2d High Priest, Zalman Cohen, 3d High Priest.

Priest of Jerusalem.

PHILADELPHIA.

WEDNESDAY, NOVEMBER 28, 1832.

In taking the control of The Presbyterian,

but firmly, to advocate. casion from them which desire occasion.'

which the church has gloried, or of that discipline by which the truth is guarded. The So much as this, we think it proper to say in create the market for the multiplied works on Presbyterian may therefore be expected to consequence of the idle and even calumnious a sincere vindication of the whole circle of our theological disputes. truths suggested by its title; and this not with the compromising timidity of those who distrust their own cause, or who come reluctantly to the support of a doubtful enterprise, but with the cordial assent and settled conviction of those who have put their foundation steadfast in the word of God. Under this general head kingdom have been so long struggling against infi- by Mérault; 'The cross of Migné, being a continuwe propose to admit the sober discussion of delity and tyranny, that they have scarcely found ation of the most striking proofs of the divinity of those dividing questions of polity which are daily arising; and with regard to them, the only pledge which we are willing to give, is that, we shall endeavour to maintain the institutions of the church, while we have no Our information is drawn from recent German pub- of the church. Its first work is 'on the influence sympathy with that exclusiveness of spirit lications, which cannot brook a difference of opinion. In order to make our journal the vehicle of

kingdom, measures have been taken which given to authentic accounts of Revivals of has written a book, on the Egyptian Dynasties. Religion and the general propagation of the little except school-books, compendiums and manufaith.

us to its external beauty.

The cause which we thus espouse, is one When from this we turn to Devotional Books, upon which we seriously believe much of the and treatises upon ceremonial, rubrical, and ritual welfare of our beloved church and nation is topics, we are lost in a forest of productions. It is promote the kingdom of our Redeemer.

full charge of the work, which is contemplated. is willing to be considered as responsible.

JAMES W. ALEXANDER.

From more than one quarter, the cheering news reaches us that ecclesiastical bodies afmore grateful, as we verily believe, to many ing can be more unnatural than the strife and acrimony sometimes exhibited to the world by make a brief exposition of the principles upon given in some cases for turning into a bitter think, that in myriads of cases the thirst of the are perhaps sufficiently expressed by the title, books: Nemo clericus, nisi causidicus-There yet respect for the public justifies him in add- is no clergyman who is not also a pleader. ing that the doctrine and polity of the Pres- Where there is no compromise of truth and byterian Church, as understood and main- principle, and where the temper and spirit tained from the time of the Reformation, is with which differences are managed is made the system which it is proposed, peaceably the subject of alteration, there cannot be too lyot's 'History of the Monastic Orders' have apmuch union. To expect all to think alike, peared. Thousands of copies are bought and read By a singular misconception, religious news- has long ago been proved futile. To demand of the lives of St. Martin, St. Bernard, and St. papers have come to be regarded as necessa- such a consent, in every particular, is to prerily belligerent. This is so far from being clude the exercise of that freedom of opinion just, that the editor of a Christian journal, and debate which has justly characterized the Ste Thérese, and St. Louis de Gonzague. Among even when contending earnestly for the faith Presbyterian church. Within the pale of our this mass of legendary history, it is right to distinonce delivered to the saints, is bound by the conceded tenets, and established discipline, guish an interesting and meritorious biography of canon: that the servant of the Lord must not there is much ground which may fairly be de- the Cardinal Maury, by his nephews. strive, but must with such meekness and bated. We find it to be so even among the moderation pursue his way as 'to cut off oc- strictest members of the church of Scotland, where, for centuries, so many cases have been The subscriber has been induced to enter decided and so many points ruled. Yet we ers could be named, which exhibit models of devout apon the experiment of this new employment do not find the same outcry upon every apand laborious priests. A valuable statistical work with a full view of its difficulties and respon- pearance of an animated discussion. They is the 'Almanac of the Clergy of France.' This sibilities, in the humble hope of being able to appear to have learned that warmth of argu- gives an account of all the functionaries and offices contribute to the purity, integrity and general ment may flow from other sources than malice of the papal court, with the principal colleges and welfare of our beloved church. While he is prepense, and that strong language in the livepledged to no body of men, or scheme of ly current of debate does not violate the fraopinions, except by the voluntary assumption ternal bond. It is too often the case that our of ecclesiastical vows, and while he recognizes ecclesiastical bodies are represented as violent, however, are the ecclesiastical institutions and perno direction as to the conduct of this publica- disorderly, and unkind, when the whole truth sonages of France. The archbishops are 10, the tion, he is ready on all suitable occasions to really is that there has been some difference bishops 66. It appears from this publication that avow, that the system which he embraces and of opinion, some competition for a voice, some which he is prepared to defend, is that of our earnestness of argument, and some ebullitions venerable formularies, understood with that of temporary indiscretion. Let this take place, strictness of interpretation which needs no in- and it is straightway bruited through the coungenious glosses and shuns no scrutiny. When try that such a Presbytery, and such a Synod nities, are 19,340. So that we may reckon the therefore he proposes to himself a moderate has been convulsed with rage and embittered whole number of persons dedicated to the service defence of the truth and order which we hold with party gall; and ere the quietly returning of the church at not less than a hundred thousand. dear, he desires to be understood as yielding members have reached their homes, fame has It must be exceedingly plain to our readers, that dear, he desires to be understood as yielding members have reached their nomes, tame has no tittle of that ancient and tried doctrine, in "strewed it in the common ear," that they these persons with that religious pabulum which

> look towards the French press for any thing imporant in Theology, that one is surprised by an invitassued from the Roman Catholic institutions which near Gap, by the intercession of the the virgin.

find among the Papists of France, such ecclesias- pens. A long list of works on this subject, pro and the most important intelligence of Christ's tics as Jahn, Scholz, and Hug. Yet the hope is contra might be given. For a specimen take: The indulged that the attention of learned men will be English Gunpowder plot;' 'The Jesuits allies and will afford the substance of all that relates to labours of the Asiatic Society, and its Journal, by suites, by Eckstein; Exercises for the practice of this subject in the English, French, and Ger- the works of de Sacy, the discoveries of the Cham- mental prayer, according to the precepts of St. Igman periodicals, as well as those of our own pollions, and the quickening example of other counnatius;' 'Forms for the spiritual exercises of St. country. With the aid of several gentlemen tries. In 1828 and 1829 de Sacy contributed to the Ignatius, approved by the Holy See; 'Feller's Phifamiliarly versed in the modern languages of Journal des Savans, several articles upon Lee's losophical Catholicism,' 3d edit.; 'Rodriguez' Prac-Europe, the Editor will be enabled to furnish Grammar, which were answered by Lee in numbers | tice of Christian Perfection, 8 volumes.' But we translations and selections from a large num- 79 and 80 of the Classical Journal. This controver- are already weary of contemplating a growth which ber of transatlantic papers. Yet it will be doctors of the Gallican church. The work of darkest ages, and are not sorry to turn, as we mean made a more special object to record and ac- Greppo of Belley, upon the discoveries of Champol- to do, to some brighter prospect as to the future. acknowledge the gracious dealings of Provilion is already known to the American public by dence, in the effusions of the Holy Spirit in the excellent translation of Mr. Stuart. Upon the our own land, and a prominent place will be same subject M. Boyet, late Bishop of Toulouse

als. It is true the Abbé La Mennais has excited a We made confession of our sins, we fasted, The benevolent operations of the day, in controversy touching the authority of the Church we prayed, and where, through the divine merthe cause of the Bible, of Missions, of Sun- in matters of faith, but the conflict has not drawn in cy it was removed, we gave public and solemn And as this is the first appeal made to us as Christians, by the Jews, direct from Jerusalem, we should, by responding to the voice of suffering huconducted by our church, will, as heretofore, stitutions of Theology for the use of Schools, by some considerations forced upon us by the rebe noticed and advocated. And more particbe noticed and advocated. And more particularly, the proceedings of the Assembly's adapted to the use of Academies, by C. R. Billuart,' both in Latin. The former is in eight volumes. 'Bergier's Dictionary of Theology' has we may judge from the tenor of what we see up to public attention; in our opinion they reached eight volumes, and is considered a valuable and hear among Christians, it will not be suneed nothing more to secure the confidence of work. It is gratifying to witness an effort, how- perfluous to allude. In our private and pubever feeble, against the rampant atheism of France; lic devotions with regard to the calamity, we The connexion between sound learning and the clergy of which country have by their ignoble professed to regard it as a national judgintelligent piety is such, that no religious pasilence given too much occasion for the suspicion that they were making cause with the enemy.

The connexion between sound rearring and silence given too much occasion for the suspicion that they were making cause with the enemy. per can fully occupy its appropriate field without being in some degree a literary work. We out being in some degree a literary work. We over Infidelity' (Triomphe de la foi sur l'incredu-

We are heartily thankful that it is so.

praying that he would bless the undertaking Lyons, Besançon, Lille, Paris, Bordeaux, and eswith his gracious smiles, direct it by his uner-ring wisdom, and by the influence of his Halv ring wisdom, and by the influence of his Holy Christian's day sanctified by Prayer,' the 'Good version of the 'Imitation of Christ,' undoubtedly Providential hinderances will for a the best in the list. It would be endless to make a laces and from the sepulchres of the holy proyouth. The female sex are not overlooked. A number of books are particularly directed to them, In the mean time, both as to original matter such as: "Conversations on various subjects, designand the general tenor of the publication, he ed to train up young ladies in piety,' and ' Duty of Christian girls to lead a chaste and virtuous life. and the 'History of a Sister of Charity, dedicated to the Daughters of St. Vincent de Paul, by Madame Foucant, a lady blind from her birth.' We could give the titles of numerous publications for the middle and lower classes, intended to guard them against infidel philosophy, and bad books, songs and pictures. Some of them would seem to THE PRESBYTERIAN. ter some warmth of controversy, have entered be well directed. Others are strongly marked into terms of pacification. Nothing can be with the horrible idolatry of Rome. 'The devotion of the holy slavery of the Mother of God;' upon both sides in these controversies; as noth- 'Devotion of the holy Mother of Agony;' 'The month Mary, or the month of May consecrated to the glory of the Mother of God,' from the Italian. 'Devotion to the Holy Angels.' 'The way of the subscriber feels himself called upon to the ministers of the gospel. There is occasion saying the rosary devoutly.' It is mournful to which the paper will be conducted. These satire the commendatory adage of the old law soul for spiritual and divine refreshment, is slaked with the impieties and fooleries of such productions. Prayer-books without number are circulated, and poems of various merit are made vehicles of the religion of the majority.'

In Biography and History, the Romish Church has never been unfruitful. Ten volumes of He-Charles Borromée, St. Francis d'Assize, St. Francis de Régis, Xavier, Loyola, Chrysostom, Aqui-

Works for ecclesiastics and candidates, are nu-

merous. For example: 'The good Seminarist,' 'Manual of Piety, according to the usage of Secongregations, the names of the 'Protectors' which various nations have, among the cardinals, and the orders of monks, according to the rank which they hold at Rome. The chief contents of the Almanac, the religious orders and congregations are increasing in Paris. The ecclesiastics in the whole kingdom amount to 36,649. The candidates for holy orders, in various seminaries, amount to 44,244. conversions to the faith, and on Jesuitism, which contain frequent and ample statements, and remarks which are sometimes made touching flood the whole country. A special treatise is devoted the history of the principal reconciliations to popery since the beginning of the century. Yet there is little Polemical Theology, except in the Theological Publications in France.-We have columns of the Gazette de France, the Quotidienne, een so little accustomed, for many years past, to and the Avenir, which unite liberal doctrines with ultra-catholicism. We observe named, 'The involuntary Apologists, or the Christian religion proved tion to survey this field. The protestants of that and defended by the very objection of unbelievers,' time to take the commanding ground of opposition the church of Rome, and a declaration of the imto ignorance and error, which we expect them to pending misery of France.' 'Historical collection occupy. In the meantime, religious works have of the miracles wrought at Notre Dame du Lons, it would be culpable in us altogether to overlook. An association has been formed to write in defence of the clergy in modern society."

In Biblical Criticism and Exegesis we do not The defence of the Jesuits has employed many

Duties with regard to the Cholera .- While the pestilence was among us, we were much awake to the duties to which it gave occasion. tives to see the new comers hving in an orderly dives to see the new comers hving in an orderly dives to see the new comers hving in an orderly dives to see the new comers hving in an orderly manner, wearing decent apparel, dwelling in houses with the accommodations of civilized life—houses with the accommodations of civilized life—heart, no promptness to seek out and relieve the making use of implements, machines, utensils, all shall accordingly endeavour to diversify our litté) by Peigné; The foundations of faith reduced short, and now that we are personally free to the level of all classes (Fondemens de la foi à la from fear, there is scarcely heard any repeti-