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## A PLEA FOR THE INDIANS.

(CORRESPONDENCE OF THE PRESBYTERIAN.)

IOWA AND SAG MISSION, JUNE 25, 1851.  
Messrs. Editors—We were travelling over an extensive, high, and lonely prairie, on our way to make peace with the Pawnees, when the watchful eye of one of our company detected a company of persons moving towards us. "A war party," said one; "a visiting party," said another; "a hunting party," said a third.

But as they advanced near enough for us to observe their slow march, heavy burdens, and melancholy appearance, our fears of a war party, and hope of a hunting or visiting party, gave way to more gloomy apprehensions. They were identified as Ojibwas, and when we met both parties halted. The Ojibwas laid down their burdens; and many of them with their loads prostrated themselves silently on the ground, while a few of the more resolute began the doleful tale.

Three days previous a band of Sioux warriors, four or five hundred in number, had, as their custom is, made a stealthy attack upon the Ojibwas. Thirty-three Ojibwas were killed, the village plundered, and property burnt, and all the horses that could be found, driven off. Though it was daylight, the invaders were not seen until they were nearly upon the Ojibwas. Had warning been given, the Ojibwas were not able to defend themselves in their village, and when taken by surprise, their case was desperate. "At that time there were but few men, and perhaps not a loaded gun or a strong arrow in the village, and all they could do was to attempt an almost hopeless flight."

The Platte river swept close by the village on the side opposite from the enemy, and the first rush was for the river. Men, women, and children, snatching up such light articles as they could not detain them in their haste, fled in the utmost terror to the water. Some were killed before they left their houses, some on their way to the river, and some in the water while swimming from the shore. The Sioux prowled about the village the remainder of the day, and in the evening left the ground. Some of the Ojibwas went back and gathered up a few things that remained, and the party we met had resolved to abandon the village for a season, and sojourn at a place some sixty miles distant.

The company was made up of widows and orphans, bereaved parents and friends. The greater number were women and children. There was not a horse in the company, and every one, not excepting the children, was carrying a heavy load which contained all their possessions. Sad and disconsolate, they sat and told their melancholy tale, at least thirty miles from any human habitation. In the company we observed some old grey-headed women whose age and infirmities required the assistance of a staff. Evening was drawing near, and we here leave the reader to reflect further on their condition.

We afterwards met with a poor widow woman who gave us an account of her escape with two children. Upon the first alarm she fled with her two little ones to the river, but knowing she could not support them both in swimming, she fortunately came upon a place where the long grass hung over the bank into the water. She got into the water, covering her head with the grass, and supporting a child on each arm; while the hurried tread of the warrior in search of blood passed several times so near as to shake, as she said, the earth against her breast.

At the Agency we were told of a still more desperate case. An old woman had taken shelter in a small cornfield, where she would probably have remained safe, had it not been for the courage of her little dog, who set up a furious bark at the warriors as they passed, which led to her discovery. She was dragged from her hiding-place, beaten, scalped, and left for dead. But not being dead when found, she was taken to the Agency and carefully nursed; but she died four days after. Other incidents were related to us equally thrilling. In our way home, the place was pointed out to us, at a distance from our path, where, a few years ago, a company of nine Pawnees, eight men and one woman, were killed by a party of Iowas and Sacs combined. This was a most inhuman outrage. The Pawnees were on their way to pay a friendly visit to the very tribes into whose murderous hands they fell. But the murderers were a war party, and we are told that these parties sometimes, before starting, make a solemn and shocking vow that they will kill and scalp the first Indians they meet with, if in their power. Our party, however, spoke of this with much indifference. "There," said they, "their bones are lying unburied, and the wolves and birds having devoured the flesh."

This brought forcibly to mind a passage in Deuteronomy xxviii. 26, "Thy carcass shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away."

The foregoing painful facts have been related with a hope that they may awake in some feeling heart, a deeper sympathy towards these perishing people. A simple exhibition of truth is in some cases the most cogent appeal, and it would seem that the voice of suffering humanity would always be heard; yet a thoughtful world is strangely deaf to many of its most urgent solicitations. The sight or prospect of gold can awaken and strengthen, and prolong the feeling of avarice; threatening danger to our republic can forth the princely energies of patriotism; insult and neglect will arouse the manly feelings of the soul; but the cries of human misery and want meet but a feeble response even from humanity itself. But if humanity, so called, does not feel, Christianity must. Its author felt for and relieved the sufferings of mankind; and the professing Christian who can look with cold indifference on the condition of these savage, heathen tribes, making no effort for their improvement, has some grounds to suspect the sincerity of his profession.

S. M. J.

## LAFAYETTE COLLEGE.

THE LATE COMMENCEMENT.

(Correspondence of the Presbyterian.)

EASTON, JULY 24, 1851.

Messrs. Editors—The many friends of this rising and promising Institution will be pleased to learn that its sixteenth annual commencement exercises took place on the 23d and 24th of July last, in the First Presbyterian church of Easton, Pennsylvania, and were well attended throughout. Your correspondent was one of those who attended, and he cannot deny himself the pleasure of sending to the *Presbyterian* some account of these interesting services.

On Tuesday afternoon, the 23d, Stacey G. Potts, Esq., of Trenton, New Jersey, delivered the annual oration before the Literary Societies of the College. All who have the pleasure of this gentleman's acquaintance, will at once be sure that his address would be suitable and impressive. His "Thoughts for Young Men," is a worthy call to duty, and was indeed excellent, and delivered in a style and manner calculated to send them home to the hearts of his young hearers. It would be a happy thing for our young men, had they more of such "thoughts," and examples in life, as this gentleman constantly exhibits.

The "junior exhibition" was held the same evening, when the following young gentlemen delivered addresses, viz: D. M. James, Cumberland county, New Jersey; History; J. L. Dubois, Doylestown, Pennsylvania; Gleanings at Society; W. S. Johnson, Warren county, New Jersey; Jesus Christ; J. M. Porter, Jr., Easton, Pennsylvania; The Genius of Liberty; J. W. Porter, Carbon county, Pennsylvania; Public Opinion; Jas. L. McLean, Easton, Pennsylvania; The Spirit of Inquiry.

On Wednesday morning, the 23d, the exercises were opened with an introductory address by the Hon. J. M. Porter, President of the Board of Trustees, at the College. This address, though short, was to the purpose. He announced to the President of the College his unanimous election to his responsible post, and the great hopes the many friends of the College had from the like choice of his late associate.

The object was to show the value of education, and the particular importance of a College education for all classes of society, the farmer and mechanic, as well as the lawyer, the physician, and the clergyman. Dr. McLean's strong, practical good sense was fully illustrated in examining and refuting the objections so often urged against this kind of education; and he showed most conclusively the immense importance of a thorough classical and collegiate education for all the various pursuits of life. We sincerely hope Dr. McLean will long be spared to recommend and carry out the admirable doctrines of his inaugural address. Should this be the case, the Church and the community in general will be greatly blessed through his valuable labours. In the afternoon, the Rev. George Burrows, the new Professor of Languages, delivered his inaugural address on the Relation between the Pagan Mythology and the Bible, and the uses of the former in the purposes of education. The varied learning displayed in this elaborate address, showed that this gentleman's attainments in classical literature have not been misapprehended, and that the students trained under his care will be well versed in this great department of a finished education.

Orations were then delivered by the members of the senior class, as follows: J. J. H. Love, Harmony, New Jersey; Imagination; H. A. Deitrich, Columbia, Pennsylvania; American Institutions; Joseph Boggs, Duncannon, Ireland; Valerity. After these addresses, the degree of Bachelor of Arts was conferred on these gentlemen, and also on George W. Burroughs, of Bucks county, Pennsylvania.

The degree of Master of Arts, in course, was then conferred on the following gentlemen—Hallock Armstrong, W. W. Collingham, W. C. Davis, Augustus T. Dobson, James T. Doran, Spencer L. Finney, Robert B. Foreman, John N. Husted, J. Loewenthal, James H. Neighbour, W. C. Somerville, Henry B. Spayd, John Squire, J. P. Stedham, William A. Wood.

The honorary degree of Master of Arts was conferred on the following also—Rev. David McCarter, Strasburg, Pennsylvania; Julius A. Fay, Elizabethtown, New Jersey; Nathaniel Michler, United States Army; Henry C. Longnecker, Allentown, Pennsylvania; and Professor Alexander Pantolon, Norristown, Pennsylvania.

The honorary degree of Doctor of Divinity was conferred on the Rev. John M. Dickey of Oxford, Chester county, Pennsylvania.

From the report of Dr. McLean to the Board of Trustees, it seems that the endowment scheme of one hundred thousand dollars is progressing as rapidly as could be expected under the circumstances. Nearly one-fifth of this amount has been already subscribed; and as Dr. McLean has now finished the removal of his family to Easton, and seen the College through her first commencement under his charge, he will be able to be more constantly in the field. And all he wants, as any one must perceive who knows the man and the cause, is time. Under the blessing of Providence, this College must soon begin to be herself, and more than herself one more.

The next session will commence on the 11th of September next, with considerable additions to the list of students, as the prospect is now quite favourable. It is hoped that the friends of education among us, and in particular those in the Synod of Philadelphia, will come forward and sustain this College, as it is now in every sense their own, and is capable of being made one of the first institutions in the land.

R. D. M.

## SUPPORT OF PASTORS.

A correspondent of the Louisville

*Presbyterian Herald* states the following facts, as specimens of the support given to ministers in that vicinity. Similar statements have likewise recently appeared in the *Ohio Observer*. The evil complained of is not confined to the West. It is a great and crying evil in many portions of the country.

Rev. Mr. A. is a good man, with fair talents and good theological education, and some years' experience as a minister, and a very laborious worker in the vineyard. In the churches to which he ministers there are 111 members and 51 families—many of them good worldly circumstances. These 51 families with 111 members, paid Mr. A. \$146 only, for ministering to them during the last year as a messenger of Christ.

The Rev. Mr. B. is a gentleman of finished education, having spent ten years and \$1500 in securing it—an investment which, with his talents, would secure in any other department a comfortable living, and a handsome profit for increasing his capital. He preaches to about 140 members in 60 families—some of these families are wealthy, adding farm to farm, and in educating their children these parents spend several hundred dollars annually. Do you suppose that this good brother receives as much from these 60 families for his faithful labours as does a second or third clerk on one of our Louisville steamboats? I trust not. Would \$400, without boarding, satisfy your clerk? And that is more than he receives!

Rev. Mr. C. is a young man of superior mind—good education—fine address—great amenity and sweetness of temper, and especially characterized by humility and fervor in his vocation as a minister of the glorious gospel of the blessed God. His church-membership is near 90, comprising some 50 families. These 50 families paid him last year for his unremitting and earnest labours for their spiritual good the sum of \$160!

Rev. Mr. D.'s case is exactly parallel to C's. But I need not specify further—I ask whether the church can ever hope to prosper while setting such an estimate upon the ministry? These churches are not poor, except in spirit, and that not in the scriptural sense of the phrase. They are able to live comfortably—educate their children and increase their possessions, and pay a compensating price for all they procure—except the gospel!

## English Bishops and their Income.

A London paper, "in order that the case may be thoroughly understood," gives the following scheme of the English Bishops, as settled in 1837, with the respective incomes then assigned to them, and adds the annexed list of revenues actually received by them in 1850, as given under the signatures of the Bishops themselves, in the return just laid before Parliament:

Assigned in 1837. Received in 1850.

Canterbury, 10,000 10,000  
York, 10,000 10,000  
London, 10,000 10,000  
Bath and Wells, 5,000 5,000  
Chester, 5,000 5,000  
Durham, 5,000 5,000  
Exeter, 5,000 5,000  
Gloucester, 5,000 5,000  
Hereford, 5,000 5,000  
Leicester, 5,000 5,000  
Lincoln, 5,000 5,000  
Lichfield, 5,000 5,000  
Norwich, 5,000 5,000  
Oxford, 5,000 5,000  
Ripon, 5,000 5,000  
Salisbury, 5,000 5,000  
Worcester, 5,000 5,000

In Dr. Wardlaw's Memoir of Dr. McLean, late of Manchester, England, we find the following narrative, says the *Independent*, supplied by a friend who derived it immediately from McLean.

"One circumstance he related to me, connected with his own ministrations among the sick, which awakened considerable interest in the neighbourhood. A pious person, residing some distance from Macclesfield, where McLean began his pastoral life, had suffered many years under the influence of religious despondency, particularly resembling the melancholy case of Cowper. At his house, which was situated in a beautiful spot, he was held in much esteem, his mental sufferings created much sympathy. Many Christian friends and eminent ministers, of different religious persuasions, visited him, endeavouring to kindle anew the spark of life in his bosom, and restore to his mind those religious consolations which he formerly possessed. These efforts proved wholly in vain; as he possessed, like many others in similar circumstances, that kind of preternatural acuteness which led him to convert all arguments and topics of consolation into the occasion of deeper discouragement and gloom. It was natural for me to inquire, 'Did you go?'

"Yes," he said, "I did, though without any hope of a beneficial result. But I went to express my sympathy with the despondency of Cowper, and of the severest afflictions which could befall a good man, and to deepen my own impression of the importance of spiritual things. You may suppose," he added, "I was not very forward to speak; but I listened, with unwearied attention, to the sad details of his doubts, his difficulties, his gloomy temptations, and his utterly desponding forebodings and fears. Meantime, my eye was not silent, and I noticed every circumstance, however minute, which might assist me to place myself in his state of feeling, and to go along with the progress of his mind; and I was exceedingly anxious to detect any little discrepancy which might arise between the facts he advanced and the conclusions to which he came. At last, looking toward the head of the bed, I observed upon the curtains several pieces of paper carefully pinned here and there, and apparently written upon. Though I suspected what might be the nature of their contents, I said with apparent surprise and abruptness, 'What are these papers?'

"O, sir," said the hardened man, 'they are texts of Scripture!'

"But what texts?" I quickly rejoined.

"Sir," he added, with a slow and faltering voice, 'they are promises!'

"Promises! but what promises have they here? You say you are cast away from God's favour, an utter alien from his friendship; that all your religion was a delusion, that you have no interest in one of the promises, and can look for nothing but to be an eternal monument of the Divine displeasure. Why, then, should you have these texts and promises of Scripture perpetually around you, when you have no sort of interest in the religion they represent, or in the Saviour they reveal? The two things do not agree together. Either your despondency is excessive and untrue, or these promises have no business here. Let me take them away."

"No, sir! no, sir!" said the sufferer; "do not take them away; I love to see them. I had an interest in them once, and they are still precious. The

memorial of them is sweet, though the enjoyment of them is wholly gone."

"Upon this," said Mr. McLean, "I altered my tone, and said with the tenderness I really felt, 'But my dear friend, are you not aware that the truths are the same as ever, and your mind clings as tenaciously as ever to those truths, and the author of those truths is the same yesterday, to day, and for ever? All the difference, therefore, arises from your diseased apprehension of things; and you are confounding the decay of consolation with the decay of piety. Recollect that while those truths are precious to you, the emotions with which you still cherish the remembrance of them are precious in God's sight; and whilst you have your memorials of the past, God has his memorials too! He says, 'Ye, I have graven you on the palms of my hands; thy walls are continually before me. The mountains shall depart, and the hills be removed; but my loving kindness shall never depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. It pleased God to bless this conversation, which has been too briefly and imperfectly sketched to the afflicted man. His mind recovered its trust and consolation, and he shortly afterwards died in peace."

## Great Students of the Bible.

By REV. W. S. PLUMER, D.D.

That we may see what can be done in becoming acquainted with the Bible, and that we may be awakened to a few facts. Eusebius tells us of one who had his eyes burnt out in the Diocletian persecution, and who repeated in a public assembly the very words of Scripture, with as much accuracy as if he had been reading them. Jerome says of Neoplaton, that by reading and meditation he had made his soul a library of Christ. Theodosius the younger, was so familiar with the word of God that he made it a subject of conversation with the old bishops, as if he had been one of them. Augustine says, that after his conversion, he ceased to read any other book, but the Scriptures were his pure delight. Tertullian spent a great part of his time in reading the Scriptures, and committed large portions of them to memory. In his youth, Beza learned all Paul's epistles in Greek so thoroughly, that when he was eighty years old, he could repeat them in that language. Cramer is said to have been able to repeat the whole of the New Testament from memory. Luther was one of the most indefatigable students of the Bible that the world has ever seen. Ridley said:—"The wall and trees of my orchard, could they speak, would bear witness that there I learned by heart almost all the epistles; of which study, although in time a greater part was lost, yet, the sweet savour thereof, I trust I shall carry with me to heaven." Sir John Hartop, a man of many cares, made the book of God so much his study, that it lay before him night and day. A French nobleman used to read three chapters of the Bible every day, on his benediction knees, with his head uncovered. Joshua Barnes is said to have read a small pocket Bible a hundred and twenty times over. Mr. Roger Cotton read the whole Bible through twelve times a year. The Rev. William Romaine stated nothing but the Bible for the last thirty or forty years of his life. John Boyse, one of the translators of our Bible, had read all the Scriptures before he was five years old; his mother read them through twelve times in a year. I have read of more than one, of whom it was said, that if the Bible had been lost, the whole might have been recovered from their memories. In short, was there ever an empyrion Christian who was not remarkable for his study of Scripture, as he had opportunity?

## MISSIONARY INTELLIGENCE.

The Rev. Dr. Bacon, one of the editors of the *New York Independent*, who has been travelling for some time, in a letter from Mosul, under date of May 21st, says:

"Seven days, to an hour, from the time of our embarkation at Diarbekir, we have been fastened to the river bank beneath the gate of Mosul. Rev. Mr. Marsh, missionary of the American Board at Mosul, was sent for, and we hastened our preparations for landing. Hundreds of persons were gathered upon the shore to see so strange a spectacle as the arrival of Franks with ladies and children. Yet we were treated, as we have not been treated in some other Mohammedan places, with perfect decorum. There was no throwing of stones, no hooting, no audible or visible insult. This is owing partly to the influence of the British consulate, and partly to the fact that Mr. Layard's works have been co-operated with the names of Mr. and Mrs. Bassett, to teach the people some lessons of respect for Franks. On Mr. Marsh's arrival, we were ready to land with all our luggage; and just after the sun had set, we were at the end of our long journey in the court of Mr. Marsh's house. And here we were greeted by Michael (the Mikha who name has been read so often in the *Missionary Herald*), who saluted us in English with 'Welcome, dear brethren.'

"The aspect of the missionary work here, so far as I have seen it, is encouraging. Saturday evening I attended a service at Michael's house. At six o'clock on the morning of the Lord's day, I attended a service at the little chapel which has been fitted up—not with pews or seats, but with mats and a rude pulpit for the use of the mission. Again I attended a Bible class in the court of Mr. Marsh's house, as the heat of day began to abate. At each of these services the number of persons attending was about thirty. Mr. Marsh preached in Arabic, and was heard with every indication of interest. The prayers were offered by natives. I was surprised and gratified with the singing of Arabic hymns to our own familiar tunes—a thing which has been found practically at Beirut. Here the hymns have been composed, or translated from the English, by Michael, with no great regard to the rules and niceties of Arabic poetry; and the natives catch the tunes without difficulty. At Beirut the hymns have been finished and polished by native scholars of the highest standing; and the singing of them, after a fair experiment, has been abandoned. One reason of the difference may be, that the natives in this quarter have a better ear for music than the Arabs of Mount Lebanon and Beirut—in other words, there is less Arabic in their blood and tongue."

## Singing the Praises of God.

Nothing is more common in our congregations than to see professing Christians, who can sing in the parlour or social circle to the admiration of every listener, sitting perfectly dumb whilst the sacred songs of God's house are sung. They act as if there was no obligation resting upon them to take part in this delightful exercise.

That eminently great and good Christian minister, President Edwards, said, that "as it is the command of God that all should sing, so all should make conscience of learning to sing; as it is a thing that cannot be decently performed at all without learning. Those, therefore, (where there is no natural inability) who neglect to learn to sing, live in sin, as they neglect what is necessary in order to their attending one of the ordinances of God's worship."

The command to sing the praises of God is as binding as the command to pray. We are not authorized anywhere in the word of God to delegate a committee to perform this service for us. We might just as well try to pray by proxy as to praise God in that way. *Presbyterian Herald.*

## Progress of Ignorance.

A Roman Catholic journal in Ireland

(*Waterford Chronicle*) draws a not over-flattering sketch of the march of education in that locality.

"We are in this city absolutely worse off for the means of education than we were fifty years ago. 'Tis an appalling fact that the middle classes have not one school in Waterford where their children can get an education. Is it any wonder that every thing about us is going to ruin? We venture to assert that there are not five young lads in our city able to draw a section of any one piece of mechanics; there are not five mechanics here who know the names or properties of the materials they are using. You will get hundreds to spout politics with you; they will talk of the glorious Hungarians or the pugnacious Caffres; they will tell you of California and Cuba. Take down a map of the world, and ask them to show you any one of those places on it, and you might as well send them to seek for Sir J. Franklin in a cockboat. This is a bitter truth, but it is true. Public institutions, where the mysteries of science are unfolded, we have none; schools where mechanics are taught as a branch of education, we have not one; the advantages of lectures, the uses of scientific instruments, the operations of the laboratory, these are to us only occasional exhibitions, not familiar practices; and, in consequence of the want of opportunities for teaching our children an education suitable to the requirements of the age, we can give them but mere rudimentary knowledge, and then send them off on the public streets to waste their youth in idleness, or in the acquirement of habits whose pernicious tendencies are blots on their after life."

The journal in which this appears is one of those who approve of the course taken by the British bishops towards suppressing those institutions which were established for the purpose of supplying the want complained of, namely, colleges for the education of the middle classes.

## SYNOD OF EXETER.

The *Tablet*, the Roman Catholic newspaper in London, in noticing the Synod of Exeter, says:

"There is no ground for alarm; the Establishment is not endangered by a public meeting within a former cathedral, one of the chapels of which forms the wine cellar of the Protestant Bishop. It is a meeting of friends, some in surplices and some in academic gowns; nothing more. Its moral influence will be little, and its legal validity none. The London divines might hold a synod, but their decrees would not bind the conscience of those who have nothing to lose. If there be plain speaking in the Exeter *latrocinium*, so much the better for the speakers; if they denounce the State, they have a right to do so; if they impugn the decision of the Privy Council in Mr. Gorham's case, the Privy Council reserved to them most distinctly the power to do it; if they protest against the erection of the See of Plymouth, and defy the jurisdiction of the Bishop, they are only carrying out their principles. They are Protestants, and the sons of Protestants, and why should they not succeed to their father's inheritance?"

"They are not likely to disturb the kingdom, nor to destroy the Protestant succession; they have no notion of coming into collision with the law; their object is safety, and their aspirations pacific; they will pass resolutions and publish them, and each will go home with a sense of having done a great work, but, at the same time, utterly unable to say what it was. In an age of pretension, humbug, and cant, the 'Diocesan Synod of Exeter' finds an appropriate place; and it is hardly possible for the most ingenious projector to have set forth a more perfect imposture than this. It is a hollowing locality in Devonshire, according to the saying of an ancient Sergeant who, on that circuit, gave it as his opinion that the further he travelled in the West, the more he was convinced the wise men came from the East."

## Insensibility to Daily Mercies.

Alas! what reason have we to complain of this! We receive mercies, are often loud and clamorous in asking for them, and yet make no corresponding return. But common mercies, which come without asking for, are almost necessarily forgotten; and yet not forgotten either, for they were never the subjects of perception; they come in such an ordinary way, they never awake our consciousness; we never feel their presence; we feed upon them, but recognize them not. We drink the liquid air, without seeing it, or feeling that it sustains us. We lie down to sleep, without feeling that it consolidates our frame. We appropriate the mercies crowded into every moment, without any corresponding memories of them, or even knowing that there are such things, or saying with the prophet, 'By these things men live, and in them is the life of the spirit.' The same idea seems to have formed part of the experience of good men in all ages, but has seldom been more beautifully brought out than by the once-celebrated Bishop Reynolds. "As the Dead Sea," says the Bishop, "drinks in the Jordan, and is never the sweeter, and the ocean all other rivers, and is never the fresher, so we are apt to receive daily mercies from God, and still remain insensible of them."

## BAPTISMAL REGENERATION.

We insert the proceedings of the Synod of Exeter (England) on the important article of baptism, from which it will be seen how thoroughly Romish in belief, on this point, is the Tractarian party in the Church of England:

"We hold, accordingly, that all infants, presented either in Church or privately, according to the Book of Common Prayer, and baptized with water in the name of the Father, and of the Son, and of the Holy Ghost, do, in and by baptism, receive remission of sins by spiritual regeneration; and are made members of Christ, being spiritually engrafted and incorporated into his mystical body, original sin being so far from an obstacle to the right reception of baptism, that, as St. Augustine says, 'Infants, because they are not as yet guilty of any actual sin, have the original sin that is in them remitted through the grace of Him who saith by the washing of regeneration.' And as our own Church declares that the baptized child, 'being born in original sin, and in the wrath of God, is by the laver of regeneration in baptism received into the number of the children of God, and heirs of everlasting life; for our Lord Jesus Christ doth not take his grace and mercy unto such infants, but most lovingly doth call them unto Him.' And, in accordance herewith, the 27th Article expressly says, 'that the baptism of young children is most agreeable with the institution of Christ.'"

"We hold that the imparting of the aforesaid graces of the baptism of young children is not hypothetical, depending either on the sincerity of those who present them, or upon any other condition, for else it would follow that in cases in which the said conditions do not take place, both the form of baptism itself, and the article, 'One baptism for the remission of sins,' must be understood not as true, but as false and unreal."

The thrill of solemn delight which pervaded the Synod on the adoption of this important declaration, stamped by the Bishop rising from his chair, and solemnly pronouncing, "God be praised!" and followed by a unanimous "Amen!" is a scene never to be forgotten.—*Edinburgh Witness.*

## The Wish and the Prayer.

BY ELWOOD, THE FRIEND OF MILTON.

O that mine eye might close,  
To what becomes me not to see;  
That darkness were my ever rest,  
To what concerns me not to hear;  
That truth my tongue might always tell,  
From ever speaking foolishly!  
That no thought might ever rest,  
Or be conceived within my breast;  
That by each word, each deed, each thought,  
Glory may to my God be brought;  
But what I wish, I pray, mine eye  
On Thee is fixed; to Thee I cry,  
O, purge out all my dross, my sin,  
Make me more white than snow within;  
We, Lord, and purify my heart,  
And make it clean in every part;  
And when 'tis clean, Lord, keep it so,  
For that is more than I can do.

## Characteristics of Protestantism and Popery.

These have been strongly manifested in the courses adopted by those respective foreign ministers of the two churches who are now performing their office for the benefit of the countrymen of each, now temporarily sojourning in the metropolis. The foreign Protestant services have all been free. No money has been demanded, or desired, as a condition of admission to participation. With the foreign Popish services the reverse has been the case. No one can enter without depositing a shilling. But not only this, the greatest impositions are practised in order to draw money. Thus, on Sunday last, a placard in the windows of the Hanover Square Rooms announced that the famous Father Lavignon would preach there in the afternoon in the presence of Cardinal Wiseman; and this placard was to be in French; but this placard was exhibited in English, solely for the purpose of catching the cash of such English idlers as might be tempted to pay a shilling for seeing the two individuals in question. They who so disbursed, however, were deservedly duped. The celebrated Jesuit did not preach, nor was the Cardinal present; neither was any offer made to return the money taken under these pretences. There was not even, as in the case of the heirs of old Carre and the honest gentleman who made his will and forgot to absolve him, any mention of a compromise; "sixpence" was not returned by way of compensation for having to ten to M. Deplacé, when people had been promised with hearing Father Lavignon and seeing a Cardinal! The service for which the shilling was thus exacted was very edifying. It began with a trio between three cracked French voices, helped out by an obstinate accordion; and ended with a sermon. M. Deplacé, like Peter Abbeard, is a Canon of Paris. His discourse was a piece of inflated arrogance in praise of the Romish Church. The sting of it, like that of a wasp, was in its tail, and consisted in the assertion that, as sovereigns were the last who joined the church and brought nothing with them, so were they beneath the church, of which they must be the servants, and not the masters.—*London Church and State Gazette.*

## Cincinnati Theological Seminary.

The second session of this Institution will commence during the first week in September. We will now state, for the information of young men desiring to pursue their studies here, that a third Professor will be secured, and will enter upon his labours at the beginning of the session. His name will be announced in due time, and when announced, we venture to predict it will give general satisfaction to the friends of the Seminary. We are happy to say the prospects of the Institution are very encouraging. Boarding will be secured to students as cheaply as in any of the Seminaries of the Church.—*Presbyterian of the*

## LET HIM ALONE.

Let him alone! Methinks it should startle thousands, if it could meet them in their dream of bliss and contentedness with this world's good. Ephraim is welded to idols; he has chosen the world for his portion, and likes it; he has set his heart upon the things of time and sense, and finds them sufficient to his happiness; his cup is full; his spirit is sated; he drinks it eagerly, and does not wish for more. Let him alone—do not rouse him from his dreams to tell him it is no reality—do not disturb his conscience, or mar his hopes; he has made his choice, let him have it, and abide it—I have done with him. O God, rather than pass such a sentence on us, pursue us for ever with thy chastening rod! If we have an idol that we love too much, better that it be dashed in pieces before our eyes—better that the scorpion-sting of sorrow chase from our bosoms every thought of bliss—better, far better, that we be the wretched and miserable of the earth, than that we be left to such a prosperity—a happy dream, from which no evil comes of it—when the laws of our Creator are broken, and disregarded, and no punishment ensues, when we prefer time to eternity, and earth to heaven, and sin to holiness, and remain happy withal, start not our bosoms at the thought? He may have said of us, as he said of Ephraim, "Let him alone."—*Caroline Fry.*

## Rev. H. Venn, Vicar of Yelling.

Mr. Simeon thus characterizes his venerable friend—"How great a blessing his conversation and example have been to me, will never be known till the judgment day. Scarcely ever did I visit him but he prayed with me, at noon-day, as well as at family worship. Scarcely ever did I dine with him, but his ardour was broken, and sometimes in an appropriate hymn, and sometimes in a thanksgiving prayer, has influenced the souls of all present, so as to give us a foretaste of heaven itself. And in all the twenty-four years that I knew him, I never remember him to have spoken unkindly of any one but once; and I was particularly struck with the humiliation which he expressed for it in his prayer next day."—*Preston's Memoirs of Simeon.*

## Wilberforce and Chalmers.

I have seldom observed a more amusing and pleasing contrast between two great men than between Wilberforce and Chalmers. Chalmers is stout and erect, with a broad countenance—Wilberforce minute, and singularly twisted; Chalmers, both in body and mind, moves with a deliberate step—