

# CHRISTIAN OBSERVER.

NEW SERIES. NO. 225.

FOR THE DIFFUSION OF TRUTH AND THE SUPPORT OF THE PRINCIPLES OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

SOUTHERN RELIGIOUS TELEGRAPH.

A. CONVERSE, EDITOR.—No. 10 SOUTH FIFTH STREET.

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## CHRISTIAN OBSERVER.

### CHURCHES FOR THE WEST.

Will the Eastern Churches aid their brethren in the erection of houses of worship in the West? This question, which some of our correspondents have placed before us, has been practically answered in the negative. Many, in this favored part of Zion, have contributed liberally for the education of pious young men for the ministry, and also to send and sustain them in their labors to plant the institutions of the gospel in destitute fields of the West. They have also aided in founding colleges and theological seminaries, to which they are perhaps still contributing, whose influences, they trust, will be extensively felt in converting the moral deserts of the West into the garden of the Lord.

But as yet they have done little or nothing to assist their western brethren in erecting church edifices. They have given a cheerful response to calls for men, and for aid in supporting them, and for western colleges and seminaries. Beyond this they have not felt able or prepared to go. They have thought that their western brethren can worship in their dwellings, or in some temporary structure erected for the purpose at a small expense, until they shall be able to erect for themselves neat and convenient churches. So their fathers did in the older States. And so, they think, their sons can do, who migrate to the far West.

But eastern men who are providentially placed near the outskirts of civilization, take a different view of this matter. They feel that while our people are sending thousands to aid in the erection of churches in Scotland, they can surely extend a helping hand to their own brethren and children, who, in circumstances of greater privation than the members of the Scotch Church, are laying the foundations of spiritual order, in regions where there are no churches. If their eastern brethren can send money to Scotland, a country abounding in churches, will they send none to the West for the same purpose, where they have no places for public worship in wide sections of country? They occupy a region destined to contain a population ten times as large as that of Scotland, and they think it has prior and stronger claims upon the sympathies and aid of their eastern brethren, than any foreign cause.

We subjoin an extract from a correspondent on this subject. Would that we had the gold and silver to send him. But similar applications are so numerous, that we think that nothing effectual can be done in such cases, unless an agency and organized effort shall be employed for the express purpose. Romanists can raise funds in Europe to build cathedrals and chapels in the Great Valley. Ought not some provision to be made to aid Presbyterians in erecting churches on the same ground? Our correspondent says—

I have before written to you upon the subject, and requested you to write whether any thing could be done towards aiding a few individuals, very much straitened in their worldly circumstances, in erecting a Presbyterian Church at St. Joseph's this summer. Ere this reaches you, you will receive another letter calling the attention of our eastern brethren to the fact, that here in the West, we are as needy, and far more so than Scotland, and that while they give liberally to the aid of our transatlantic brethren, they ought not to overlook our claims upon their Christian charities. I wish, (if you have time,) that you would re-peruse my letter concerning the wants and importance of St. Joseph's, and of the necessity of doing immediately what we intend to do, if our church is to have a being and a prominence there. If we can secure to constitutionally Presbyterians a good standing at St. Joseph's, we may exert an important influence for good through the whole of the Platte Purchase, which is without doubt the richest and finest tract of country in this State, and capable of a more dense population than any other portion of Missouri, of equal extent. And it is most rapidly filling up with emigrants. Eighteen months ago, and there was but one constitutional Presbyterian minister, and but two churches. Now we have three ministers, and two more wanted immediately, and five churches, with ground already known for more. But if, through the unwillingness of Christians of our communion, or negligence, the opening point at St. Joseph's has to be abandoned by us, others stand ready to step in and occupy the ground. And if so, the town, in a few years, growing to commercial importance, (as it assuredly will,) will give them no inconsiderable advantage. [We wish to secure the Platte Purchase for Christ, and by occupying this point at the very beginning, and being sustained in this occupancy, will, in my humble opinion, render this rich inheritance unavailable in other hands. Besides, the Romanists are about to make strenuous efforts to claim the town in behalf of the pope. May the Lord render their labors abortive. But means must be used to guard against the designs of this unchristian sect. The Campbellites, too, have commenced the dissemination of their errors, and in this western country there is setting in their favor a very strong tide of popular opinion. All these things together, it seems to me, ought to have great weight with those who have the bounties of God's enriching providence bestowed upon them, in making up their minds as to the propriety of giving funds for the purpose for which they are asked. I do hope and trust that the Lord will incline many hearts to send us aid in building a neat and commodious church at St. Joseph's, this summer.

IMPLICIT BELIEF OF CHILDREN.—Children dispute not; they believe as they are taught. The whole soul of children is pure simplicity.

For the Christian Observer.

### DOMESTIC MISSIONARY SOCIETY.

The fifth annual meeting of the Domestic Missionary Society of Richmond, Va., was held, agreeably to notice, in the Lecture Room of the United Presbyterian Church, on Wednesday evening, April 18th, 1844.

The meeting was called to order by the President, and was opened with prayer. Mr. W. P. Strother was appointed Secretary.

The annual report of the Executive Committee was read and accepted, together with the Treasurer's account.

On motion of the Rev. Mr. Stratton, Resolved, That the Domestic Missionary Society of Richmond become auxiliary to the American Home Missionary Society.

On motion of the Rev. Mr. Cumpton, Resolved, That this Society take steps to secure the services of some suitable minister of the gospel, as early as may be, who shall take charge of its affairs, under the direction of the Board.

On motion of Mr. James Gray, Resolved, That the annual report, together with the Treasurer's account and the proceedings of this meeting, be laid before Hanover Presbytery at its stated meeting, and furnished to the Editor of the Christian Observer for publication.

The meeting then proceeded to the election of officers, and the following persons were chosen:

Mr. FLEMING JAMES, President.  
Vice Presidents.—Messrs. James Gray; Thomas Sampson; Carter Braxton, Hanover; John Taliaferro, Petersburg; Robert A. Young, Accomac. Revs. Jacob D. Mitchell, Bedford; J. H. C. Leach, Cumberland; E. Ballantine, Prince Edward; E. H. Cumpton, Lynnhurst; James Stratton, Portsmouth.

Corresponding Secretary.—Mr. Saml. Reeve. Recording Secretary.—David M. Branch. Treasurer.—John N. Gordon.

Other Managers, Messrs. James Caskie, P. R. Grattan, Benja. Tate, Joshua J. Fry, John Jones, Robert B. Cringan, David J. Burr, and Charles Gennet.

And then the meeting adjourned with prayer.

FLEMING JAMES, President.  
W. P. STROTHER, Secretary.

### ANNUAL REPORT.

Presented April 18th, 1844.

THE CHURCHES aided the last year by the Domestic Missionary Society of Richmond are the following, to wit: *Rockets, Petersburg, Portsmouth, Accomac, Salem and Polegreen, and New Kent.* The ministers employed by the Society to supply these churches during the year, were the Rev. Messrs. *McNee, Leavenworth, Stratton, Cole, Storer, Smith, and Brisbane.* THE SUMS EXPENDED by the Society in supplying these churches during the last year, may be ascertained by reference to the Treasurer's report.

We regret that we have not a more favorable statement to present in regard to the fruits of the efficacy of the gospel within our missionary limits during the year just closed. All we are permitted to say is, that the churches have been sustained, and there seems to be a pleasant attention to ordinances at the two points where brother Henry Smith labors, Hanover and New Kent. The Portsmouth Church is considered to be in a healthy condition, and has received an accession of seven members during the year; and the church at *Rockets* has been visited by a pleasant life refreshing, which issued in the addition of six or seven to its membership.

Brethren, shall this be the extent, and this the tenor of our future operations? Let us ponder the glory of the great cause, and the obligations of our present position.

The man who contemplates the origin, motive, aim, and issue of the cause of missions, sees, as with intuitive certainty, that no enterprise upon earth, and probably none in the universe, pretends to equal authority, benevolence, importance, or success. These general views must ever clothe the missionary cause at large with the most exalted interest.

There are two reasons, however, of a more special character, which urge the Domestic Missionary Society of Richmond to press her operations at this time with renewed vigor.

The state of the kingdom of Christ, and the state of our branch of that kingdom, demand it.

I. Let us consider the STATE OF THE KINGDOM OF CHRIST.

1. Look at the signs of the times. Cast your eye to the North or to the South—to the East or to the West—ponder the movements of spiritual powers at home or abroad—in Christian or in heathen lands—and at every point evidence gathers upon you that the great contending hosts of Satan and God are rapidly marshalling for the conflict. Wherever, in all the earth, you find an active subdivision of the army of Jesus Christ, hard by you will generally find the *Man of Sin* mustering his troops, and setting them in battle array. The fact is, the spirit and movements of the parties, the word and hand of God, in short, the signs of the times, betoken that a general engagement is commencing upon the face of all the earth between the kingdom of Christ, on the one hand, and the most formidable division of the great foe, on the other.

Is this indeed so? Then surely the kingdom of Christ expects every man to do his duty, and especially every missionary body of our day, to proceed at once to possess every foot of territory, to strengthen every outpost, and to set up a new bulwark on every point of great battle field. In a word, the great and glorious cause of Jesus Christ is in peril, and we have reason to fear that no thing, under God, will save us from the most disastrous ecclesiastical results, but such an efficient sense of our necessities as will begot a high and buoyant missionary energy. Every eye must see, at a glance, that if we could gain a valuable accession to our ministry, enlarge the number of our churches, and revive the spirit and zeal of our people—this would correct at once the evils under which we labor. This would enable us to go forward, side by side, in the great field, with our Old School, Episcopalian, Baptist, and Methodist brethren, and cheerfully and successfully toil with them to save men, and honor Jesus.

But it will be asked,—How is the catalogue of our ministers to be enlarged?

We answer,—A recent movement at the North, in divine providence, has thrown open a door to ministerial supply—or rather, encouraged an application, which may furnish us all the aid we require. It is known to you, that the violent Abolitionists have recently commenced to organize in the Northern and Western section of our general Church. This has not only separated us from those most disposed to disturb, and therefore calculated to alienate us, but it has simultaneously engendered a warmer sympathy with us on the part of those of our Northern brethren, with whom we still remain ecclesiastically connected. It is due here to say, that a number of the leading brethren of our body, of various parts of the country, have taken pains to express their knowledge of our circumstances, sympathies in our trials, and readiness to aid us. No doubt, therefore, that any of their great Missionary Societies would cheerfully render us all the efficient aid they are now affording so many other extensive departments of the great field. No doubt they would take pleasure in directing the men of God to our Missionary limits, if we take equal pains to comply with their recommendation, and keep them well informed of our Missionary statistics. Indeed, they have expressly offered to do this. Here, then, is an opening for the supply of our ministerial destitution.

It will be asked again—Where shall we find a field for their labor?

A field! Why, the world is a Missionary Field! And any part of the world, no better supplied than ours, affords an ample opportunity for Christian operations. But we descend to particulars: First, there are four vacant churches. Let us see each of them supplied with an able minister of Jesus Christ. When we have done this—let us call to mind the facts stated in the recent Report of the Virginia Bible Society. Who that heard that Report can doubt for a moment that a most extensive and interesting missionary field within the boundaries of Virginia, is open to an intrepid missionary spirit, wherever that spirit can be found? Place after place, region upon region, were brought to light in that Report—where not only no churches were established, and no missionary preached—but where the people in whole neighborhoods, had no Sabbath, no Bible, no means of grace. And who can doubt, if our bounds were judiciously explored, that there would be found extensive fields of every intervening grade of society—from absolute destitution, to competent Christian supply!

Say now, brethren! what is wanted to enable the Domestic Missionary Society of Richmond to do a great and noble work for Jesus Christ, for our sister denominations, and for ourselves, within the limits of the State of Virginia? Only one thing, brethren! The heart to do it! That is all. Here are men. Here is money. Here is the field. God give this Society to night a soul to cry out—*We will arise and possess the land.*

For the Christian Observer.

### NARRATIVE OF THE STATE OF RELIGION WITHIN THE BOUNDS OF HANOVER PRESBYTERY.

Our blessed Lord has declared, that "the kingdom of heaven suffereth violence, and the violent take it by force." The inspired Apostle also has said—"this one thing I do, forgetting the things which are behind, I press forward." The Church is thus taught, that if she would accomplish the great object of her election, and her children secure heaven for themselves—at the same time build up the cause of Christ, and conquer the world for Him—the heart must be filled with desire after holiness, and be engrossed with a determined purpose to glorify God, by earnest prayer—by self-denial and by vigorous effort.

Neither blessings for ourselves or salvation for others, can be secured, unless the soul be stirred up to constant violence in conflict with our spiritual enemies, and in efforts to grow in grace and serve the Lord our Saviour. The Church prospers or the reverse, as she possesses and acts upon this principle or neglects it.

Sometimes, alas! she forgets the greatness of the work to which the Christian is called, and the result is always disastrous—the current of evil influences becomes too strong, and the Church loses her power with God and man.

Then again, having become indolent and lukewarm, a strong indisposition to make self-denying, continuous and vigorous efforts, possesses the mind, and it sinks into despondency and unbelief—and if partially aroused, fails to press forward until the desired and blessed result be secured.

The present narrative of the state of religion within our bounds, shows too plainly that the Church has not acted vigorously upon this great principle, and that she has been criminal before God. The reasons of our not being more blessed during the past six months are evident, and our future duty also is apparent. The churches generally report small additions only to their communion, and, with one exception, mourn that they have experienced no refreshing revival from the presence of their God. Remembering the days of the right hand of the Most High, when the heavenly voices of many converts made charming music, and filled our souls with joy, we grieve to learn that acceptable prayer has been restrained, and Christians, unlike the worthy Jacob, have not had power with God their God. There seems to have been less than usual of the humble and persevering spirit of supplication, accompanied with self-denial and effort, which should at all times manifestly characterize the Christian. The pulse of holy love and divine zeal has not beaten with healthful strength, therefore is it, that the ways of Zion have mourned, and few have come up to her solemn feasts. Many of our beloved people have been called to their rest, dying in the faith of Jesus, and leaving the testimony of a holy life and peaceful death. Their loss gives us pain; but the remembrance of their pious spirit, pleasure. In all our churches there has been the usual attention to the means of grace, and ordinances of God's house. A constant interest has been felt in the instruction of the young in the holy principles of the sacred word. In some of the churches, also, God has greatly increased the spirit of liberality, and given what we trust will be an effective desire to supply

the waste places of Zion with the preaching word of life. In one church a visit of mercy from the spirit of our good God, bringing salvation to several souls, greatly rejoiced and strengthened the hearts of his saints. Though the want of special divine influence is generally felt and bewailed, and there is consequently much to make sad the pious heart, yet the Church seems resolved to return unto the Lord their God, and trust in His promise—"I will return unto you." Penitence, hope, and resolution, seem to be springing up, and cause fresh encouragement.

In conclusion, we know what is our duty: First, to consider our ways and mourn over all our sins. 2d. To turn from every thing which is offensive to God, and aim at entire obedience. 3d. Hope for better days, and pray more and with the right spirit. 4th. To make vigorous efforts in every way for our own souls and for God's glory, and finally take the kingdom of heaven by violence, and "press forward," as did the Apostle, to the mark of the prize of the high calling of God, which is in Christ Jesus our Lord.

JAMES STRATTON,  
II. SMITH.

For the Christian Observer.

### THE TRACT SOCIETY IN THE WORK OF MISSIONS.

During the late sessions of the Baptist Triennial Convention in this city, the cause of the American Tract Society was presented before that body by one of the Secretaries. On Thursday, at 4 o'clock, P. M., as previously arranged, the Convention listened to the Rev. O. Eastman, in behalf of the Society.

Mr. Eastman expressed the satisfaction he had experienced in listening to the deliberations of the very large and respectable body there convened; and he appeared before them with the more pleasure, as the object he wished to bring to their notice, was identical with that, which, on the present occasion, had brought them together. The Convention send missionaries abroad to the ends of the earth; the American Tract Society furnish them with that kind of assistance, which makes them doubly useful. The object is one. We co-operate in the great work of the world's conversion, by the dissemination of divine truth.

Mr. E. said he represented a Society sanctioned and patronized by Christians of every evangelical denomination. And here it might not be amiss to allude to the great principles which were fixed on as the basis of the Society's union. They are these, (he read from a Society's document,) "Man's native sinfulness; the purity and obligation of the law of God; the true and proper divinity of our Lord Jesus Christ; the necessity and reality of his atonement and sacrifice; the efficacy of the Holy Spirit in the work of renovation; the free and full offers of the gospel, and the duty of men to accept it; the necessity of personal holiness; and an everlasting state of rewards and punishments beyond the grave."

Under this broad banner the Society has, from its commencement, moved on in perfect harmony. Not a tract is published, which does not bear the seal of approbation from every member of the Publishing Committee. And no measure passes without unanimity of sentiment.

They co-operate with all evangelical Christians, not in foreign lands only, but in our own country. The colporteur system, which, at present, very much engages the attention of the Society, is extending its influence over the length and breadth of our land, and secures the approbation of the friends of religion every where. Our colporteurs are carrying out a system of family visitation and book and tract distribution in portions of almost every State in the Union. In Florida and New Orleans, among the boatmen on the Mississippi, in Missouri, Illinois, and Arkansas, among the vast multitude of our foreign immigrant population, to say nothing of the Atlantic States, or the Germans of Pennsylvania, among whom we have several faithful, self-denying men at work, or the "Pines" in New Jersey, or the destitutions in Maine, Rhode Island, or New York, which have not been overlooked. Colporteurs, English, German, French, and converted Roman Catholics, are faithfully and perseveringly carrying out the plans of the Society.

The American Tract Society are printing and distributing their publications abroad in not less than 100 different languages. This they do by means of their annual appropriations to different Boards of Foreign Missions. To the several missions conducted by this Convention, the Society have made grants the past year to the amount of \$4000—and in all, during the last 10 years, of \$58,750. And Mr. E. rejoiced that this sum had been committed to so worthy hands, and only wished that sum might be doubled the coming year.

At the close of Mr. E.'s interesting and very appropriate address, which seemed to have produced the conviction in every mind, that the Society be represented was occupying high and holy ground, far above the narrow technicalities and foggy atmosphere of sectarianism and bigotry, and nobly meriting the approbation and patronage of every friend of the Redeemer's kingdom. The following resolutions, offered by Rev. W. Crane, Va., and seconded by Dr. McClay, of N. Y., were unanimously adopted.

Resolved, That the thanks of this Convention be tendered to the American Tract Society for the generous assistance it has rendered our missionaries heretofore, in the publication of religious books and tracts, and especially for the donation of \$3,000, made during the last year.

Resolved, That the catholic principles upon which the Society is based, and its active and uniformly consistent efforts to propagate the gospel throughout the world, entitle it to the enlarged charities and fervent prayers of our churches generally, and that it be recommended to our brethren to co-operate with its friends in extending its usefulness, so far as shall be consonant with their relations to other important objects.

Dr. McClay supported these resolutions by remarks expressive of his high estimate of the institution in question—said

he had been acquainted with its operations from the beginning—was among the number who organized that Society, and had followed its progress at home and abroad, with undiminished interest and confidence, and could most cordially vote the thanks of the Convention, for the very efficient and timely aid rendered by that Society to our missions.

Rev. O. G. Sommers, of N. Y., said he should be doing injustice to his own feelings, not to express his sentiments on this occasion. Himself a member of the Publishing Committee of that Society, he well knew of and approved the principles on which it is constituted. For 19 years it had been his honor and happiness to meet weekly with that Committee, to prepare books and tracts for the millions who read the publications of that Society, and these he could sincerely say had been the happiest hours of his life. He could assure the Convention he had, during this whole period, discovered the utmost readiness in every member of that Committee, to bring every thing into conformity to the word of God, and he had seen, with entire satisfaction, the care exercised to remove every thing which might in the least offend his brethren in their distinctive organization as Baptists.

In relation to the character of the Society's publications, he could bear unequivocal testimony. They might challenge any man to put his finger on a line which is contrary to the word of God. Whether in reference to style, or argument, or doctrine, the series of that Society is incomparable.

Next to his privilege of indulging a hope of a happy immortality, he esteems the privilege of being a member of the Publishing Committee of that Society. Every meeting was a green spot in his life, on which he had been permitted from time to time to regale his soul, during the last 19 years of his pilgrimage.

### THE END OF THE WORLD.

The National Intelligencer gives a summary view of a late discourse before the National Institute, by Rev. Dr. Nott, President of Union College, on the Eve or the World, a subject rendered peculiarly interesting by the great excitement created by the visionary speculations and abortive prophecies of Miller on the immediate destruction of the world by fire. Dr. Nott treated the subject with distinguished ability, learning, and eloquence.

He spoke of the temporal nature of all earthly things, traced organization from its origin to things unorganized, and contended that all proved that God, their creator, was a self-existent and eternal Being. The Bible declared that God created the heaven and the earth. After all other formations were ended, he created man, the most finished specimen of created beings. He glanced at the accounts of the origin of the world by the Chinese, and showed that those accounts had been found to be fictitious, and that their antiquities do not reach beyond the age of Abraham, while the chronology of the Bible stands uncontradicted. Dr. Nott then spoke of the agreement between the Bible and geology. He then spoke of the duration of the earth—alluded to Miller's predictions—quoted passages from the Bible in opposition to Miller's interpretation—contended that the idea that Satan was to reign on earth for six thousand years, while Christ was to reign but one thousand, was unreasonable—and that if a day meant a year, his reign would be three hundred and sixty-five thousand years; but his reign would be eternal, and he supported it by passages from Scripture. He said that the Scriptures declared that the heavens and earth were to wax old, &c., but that, though great changes had taken place, nothing yet indicated that it had grown old.

"These changes have taken place at long intervals, but man was promised that as long as the sun and moon endured, he should dwell here. That the book of nature spoke of an extended duration, and was manifested by the coal formations, and which have been going on for ages to provide for the future wants of man, and that man is, therefore, de-tined to occupy his present dwelling place for a great length of time. He agreed that it would at last, however, be brought to an end; the Bible declares that the world will have an end, and nature confirms the truth of this declaration in language not less impressive and awful. How long, he asked, would those internal fires, volcanoes, &c., which have been so alarming and dreadful, but which were in fact safety valves, be kept open? Should they be closed up, and the crust of the earth rent open, destruction would follow. La Place and others, he said, had described the destruction of a planet, which lasted for six months. What has been, may be again, and our sun, moon, and stars, will be destroyed, but the Bible assures us that our planet will be rebuilt in new splendor and beauty. Dr. Nott then briefly considered a single discrepancy between the Bible and geology, but he thought the difference not real. It related to the time as mentioned by Moses, for the formation of the world, which he examined at some length. He referred to coal formations, and said some geologists had said that it would require sixteen thousand years to form a bed of coal of eighty feet in thickness, and yet it had been ascertained, he observed, that a very brief period is employed in providing those vast mineral masses. Geology has proved that rapid changes frequently take place in the laboratory of nature, and that effects have been wrought in days and hours formerly, that now require ages to produce them. He then entered into an examination of the Mosaic account of the creation, and explained the various interpretations which had been given to the six days, which Dr. N. contended were periods of indefinite length. He urged the necessity of connecting faith with science; that it was idle to place the world on the back of a tortoise; that a striking agreement existed between geology and religion, and that geology and revelation moved hand in hand to a certain extent; that when nature was fully understood, geology would speak truth; that an undevout geologist, like an undevout astronomer, was mad; and that a strong affinity existed between religion and geology. Dr. Nott's conclusion was classical, beautiful and impressive, and afforded great

improvement, as well as high gratification, to all who heard it.

### PICTURE OF ENGLISH EPISCOPACY.

The following article is from a review of the late "Charge" of Bishop Brownell of Connecticut, to the "Clergy" of his Diocese:

Out of a little more than 11,000 benefices or endowed churches in England, the people themselves have a right to elect the occupant or pastor in 64 only. In 4000, the rectors or pastors are presented by the bishops, in 1000 by the collegiate chapters or other public bodies. The bishops, of course, wield this immense patronage, in a way to exalt their favorites and repay the services of those who are most efficient promoters of their priestly eminence. The State also holds a right to nominate to 1000 benefices, and these are scrambled for in the same way as all other state preferments, and they who can pull the wires of political intrigue most effectually, will be most successful. Then again the right of presentation to 5000 benefices, nearly half the whole number, is held by individuals, who may be Catholics, Jews, Socinians, infidels, or whoever chooses to purchase the right of presentation; for every such right is an article of property in the market, so that if any one wishes to provide for a younger son, or a spendthrift son, or son-in-law, he has only to buy the right of presentation to some church and present him for the place, when it is vacant. He then goes into it as a "living," employing in most cases, a curate at a very cheap rate, to discharge the duties of the office, while he, *living*, i. e. collects his tithes, rents, glebe, visits, hunts, and dissipates his pleasure. Let any man, who understands human nature, look at the English church through the medium of these simple facts, and he will have a picture of its moral state as complete as can be desired. He will see the clergy in constant litigation with the people about the tithes—holding a relation to them as much more odious than that of a bailiff or an exciseman, as his extortions are more personal. He will see them fleecing their people to support their bounds and the expenses of their tables. He will follow them to the watering places, and see them foremost in dissipation there—to the races, to balls, and theatres, and wakes, and taverns. Seldom is there a ball in which the names of the clergy are not found among the chief managers. Cards, we are told, are a customary part of the entertainments at bishops' houses. The *working clergy* are known as a distinct class under that appellation.

Eaton's Thesaurus, a roll book of the church preferments, is familiarly known as the *Parson's Bible*. Rowland Hill declares it to be a fact personally known to himself, that many of those who are preparing at the universities for holy orders, do not keep a Bible. The more reckless clergy will boast, among themselves, of the expedition with which they are able to dispatch the service. One, says Hill, who declared that "he could beat them all hollow at reading prayers, though he gave them down to Pontius Pilate, in the creed," was familiarly known at one of the universities, by the nick name of Pontius Pilate.

There are twenty-seven houses under the very shadow of Westminster Abbey, owned and leased by the Dean and Chapter, which have been occupied as brothels during the memory of the oldest inhabitants! At the same time, there is a condition inserted in every lease, that the said tenement shall not be used for any dissenting chapel or meeting house!!

### ARCH-DEACON PALEY'S CHARGE.

About sixty years ago, Archdeacon Paley, the most sensible of men, and least given to exaggeration, gave a charge to the younger clergy under him, which affords the most striking picture of the English priesthood, and one that no one can dispute. The picture has not essentially changed since that day.

He tells them that they, being mostly curates, and having nothing to do in collecting the tithes, are in a better condition to do good than their clerical superiors or employers, whose litigations to collect their money, "form, oftentimes, and are almost insuperable obstructions to the best endeavors that can be used, to conciliate the good will of a neighborhood." He urges them first to be *frugal*, at least so far as they may be able to pay their honest debts. Secondly, to avoid habits of intemperance. Imagine an order of clergy, whom it is necessary, or even proper to caution against drunkenness!!

"Another vice," he goes on to say, "which there is the same, together with many additional reasons for guarding you against, is *dissoluteness*. \* \* \* Bear away one observation, that whenever you suffer yourselves to be engaged in any unchaste connexion, you not only corrupt an individual by your solicitations, but debase a whole neighborhood by the profligacy of your example!"

"The habit I will next recommend is *retirement*. But what, you say, shall I do alone? Books are out of my reach, and beyond my purchase. \* \* \* A few books will suffice—for instance a Commentary upon the New Testament, read so as to be remembered, will employ a great deal of leisure very profitably. [!] There is likewise another resource which you have forgot—I mean the composition of sermons. I am far from refusing you the benefit of other men's sermons, [i. e. to preach other men's sermons.] You find yourselves unable to furnish a sermon every week—try to compose one every month. \* \* \* Above all things, keep out of public houses; neither be seen at drunken feasts, boisterous sports, late hours, or barbarous diversions!"

Let any man but read this charge of Paley, and bring out carefully into mental view, all that is implied in it, and then he may judge whether our picture of the English Church and clergy is too severe.

To bring the matter home at a stroke, we affirm without scruple, that, with all their heresies and frigid logicisms, the state of the German Church is yet greatly to be preferred to that of the Anglican Episcopal Church. And if we were this day to import a religion, we should not hesitate a moment to make out an order on Germany, in preference to the English episcopate. This, we suppose, is not the general opinion of our friends, but we have our reasons. As far as we can



## POETRY.

For the Christian Observer.

## FUNERAL HYMN.

Originally written on the death of a friend.

How strikes the deep-ton'd bell!  
With slow and solemn toll;  
Sounding the lost and mournful knell  
Of the departed soul.

Come with a silent tread!  
Where soon shall lowly sleep;  
The noble, and the youthful dead—  
Bend o'er the grave and weep!

But late in joyous pride,  
He passed in bounding life;  
Mocking each adverse rushing tide;  
Triumphant in the strife.

We gaze on him and smile,  
Nor dream'd that he could die—  
Be hush'd these lips! rich music wild,  
Or dimm'd that eagle eye.

But oh! thy hopes—how soon?  
Their fondness beauties fade;  
Death struck—and in life's brightest noon,  
Our pride is lowly laid!

So flung the dawning sun,  
With pure and brilliant blaze;  
Sons lost in gathering vapor dun,  
Or thick and darksome haze.

Yet why should frail man sigh,  
O'er its faint dying light?  
Time piles the rolling mists on high,  
And then it flashes bright.

Thus—thus! the soul sublime,  
Though lost from mortal view,  
Beyond the mighty clouds of Time,  
Shines glorious anew.

Should then affliction's tears,  
Despairingly be shed!  
That which it fondly loved for years,  
But sleeps—and is not dead!

E. C. D.

## MISCELLANEOUS.

For the Christian Observer.

## HANOVER PRESBYTERY.

POLE GREEN CHURCH, HANOVER COUNTY, VA.

Thursday, 18th April, 1844.

Hanover Presbytery met agreeably to adjournment, in Pole Green Church, at 12 o'clock, and was opened with a Sermon, by the Rev. James Stratton, the last Moderator present, from Heb. iv. 1st and 16th—"Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need."

After sermon, Presbytery was called to order, and constituted with prayer.

Rev. Henry Smith was appointed Clerk, pro tem.

Members of Presbytery present—Henry Smith, Elisha Ballantine, James Stratton, Edward H. Cumpston, and Joseph C. Stiles, Ministers; and Samuel Reeve, Carter Braxton, George Hutchison, Henry N. Watkins, and John Rice, Elders.

Absent—J. H. C. Leach, D. D., Jacob D. Mitchell, Vinal Smith, A. J. Leavenworth, James McDermott, Daniel B. Woods, and Stephen Taylor.

The Minutes of the last meeting were read.

Rev. Edward H. Cumpston was chosen Moderator, and Rev. Elisha Ballantine and John Rice, temporary Clerks.

Rev. Robert Brisbane, of Ulster Presbytery, being present, was invited to sit as a corresponding member.

The Committee appointed to install the Rev. Joseph C. Stiles, Pastor of the United Presbyterian Church, on Shoccoe Hill, reported that they had performed that duty.

The Committee appointed to cite "Salem and Pole Green Church," to show cause why the resignation by Rev. H. Smith of his Pastoral charge over that church, should not be accepted, reported that they had performed that duty, and that the Church made no opposition to the measure; whereupon,

Resolved, That the Pastoral relation between Rev. Henry Smith and the Salem and Pole Green Church, be dissolved, and the church be declared vacant.

Resolved, That the Moderator publish these proceedings from the Pulpit, at some convenient opportunity during the Sessions of Presbytery.

Brethren Stiles, Ballantine, and Cumpston, ministers, and Reeve and Braxton, elders, were appointed a committee to select and propose to Presbytery some Hymn Book, to be recommended to the churches.

One of the C-committee appointed to report a formula to be used in the admission of church members, reported the progress made in the business, and requested that the Committee be discharged. The request was granted.

A letter was read from Henry A. Dwight, one of the candidates for the Ministry, under the care of Presbytery, declaring his intention (for reasons stated in the letter) to apply for licensure to the Hampshire Association, Massachusetts, and requesting a letter of recommendation to that body. It was ordered that his request be granted, and that the Clerk prepare and forward the proper papers.

The Chairman of the Standing Committee on Education for the Ministry, reported, which was accepted.

Sessional records were called for, and referred to Committees.

Adjourned to meet to-morrow morning at 9 o'clock.

Concluded with prayer.

Friday morning, 19th April.

Presbytery met agreeably to adjournment, and was constituted with prayer.

Minutes of yesterday's proceedings were read.

The free conversation on the state of religion was made the order of the day, for 3 o'clock this afternoon.

The churches were called upon to pay their dues to the Commissioners' Fund. Ten dollars were paid by the "United Presbyterian Church on Shoccoe Hill," three dollars by "Salem and Pole Green;" three dollars by "Douglass;" ten dollars by "Appomattox;" one dollar by "New Kent;" two dollars by "Second Church, Lynchburg."

It was ordered that the whole amount, viz: \$29, be forwarded to the Treasurer of the Presbytery.

The Domestic Missionary Society of Richmond presented its report.

Resolved, That Presbytery cordially approve the operations and plans of the Domestic Missionary Society of Richmond, as presented in its report, and recommend to the Society that the report be published.

Sessional reports were received from the churches of "Shoccoe Hill," "New Kent," "Douglass," "Appomattox," and "Portsmouth." Churches delinquent—"Salem and

Pole Green," "Third Church, Richmond," "Accomac," "High Street Church, Petersburg," "Peaks," "Cumberland," "Byrd," "Union Hill."

## RELIGIOUS INSTRUCTION OF COLORED PEOPLE.

The following paper was presented and adopted.

Whereas, the Legislature of this State did, several years since, pass a law, permitting the religious instruction of the colored people by laymen, who might be appointed for that purpose by any of the religious denominations in a regular way. And whereas, this Presbytery has never taken action upon this subject, therefore,

Resolved, That a Committee be appointed to prepare a form, according to which, Church Sessions shall set apart individuals in accordance with the provisions of the law, to give the instruction contemplated; and that said Committee report as soon as practicable.

Rev. J. C. Stiles, H. N. Watkins, and C. Braxton, were appointed the Committee to prepare the form just mentioned.

The following paper was presented and adopted:

Sensible of the importance of renewed Christian effort within our bounds, and desirous to encourage the Domestic Missionary Society of Richmond in its efforts, and to co-operate with them as far as we can, therefore,

Resolved, That this Presbytery send out two of its ministerial members, who shall spend four or six weeks in such a missionary tour among our churches and mission grounds, as, in their judgment, will contribute to the contemplated operations of the Domestic Missionary Society. Rev. J. D. Mitchell and Rev. E. H. Cumpston were appointed that Committee.

Presbytery proceeded to the order of the day, viz. the free conversation on the state of religion. Rev. J. Stratton and Rev. H. Smith were appointed a Committee to take notes and prepare a narrative. At the close of this conversation Presbytery adjourned to meet to-morrow morning at 9 o'clock.

Concluded with prayer.

Saturday morning, April 20th, 1844.

Presbytery met.

In the absence of the Moderator, Alexander Mebane was called to the chair.

Constituted with prayer.

Rev. A. Mebane assigned satisfactory reasons for his absence from the former sessions of Presbytery.

The Committee appointed to prepare a narrative of the state of religion reported, and their report was approved, and the stated Clerk directed to have it published in the Christian Observer.

Resolved, That the next stated meeting of Presbytery be held in the Presbyterian Church at Liberty, Bedford county, on Thursday, the 10th day of October next, at 12 o'clock, noon.

Resolved, That the Rev. H. Cumpston preach an educational sermon at the next stated meeting of Presbytery, and that the Rev. J. H. C. Leach, D. D., be his alternate.

The Committee appointed to select and recommend some hymn book for the use of the churches, asked and obtained leave to report to the next stated meeting of Presbytery.

The ministers were called upon to state how they had performed their duties, and the elders how the churches had complied with their engagements to their ministers, whereupon

The following paper was presented and adopted:

Whereas the reports made to Presbytery in regard to the payment of the salaries of ministers, show a great failure on the part of many of our churches in this respect, therefore

Resolved, That the Committee appointed to visit the churches, be requested to enquire into this subject, and use all prudent measures to correct the evil.

The report of the Treasurer was read, adopted, and is as follows, viz.

The Treasurer of Presbytery has received since the last meeting \$200—from the United Presbyterian Church on Shoccoe Hill.

The delinquent churches are 3d Church, Richmond, \$9—High Street Church, Petersburg, \$9—Portsmouth \$8—McKemie \$6—Cumberland \$1—Peak's \$10—Byrd \$8—Union Hill \$1.

Signed GEORGE HUTCHISON, Treas.

Resolved, That the Treasurer be requested to use proper efforts for the collection of amounts due by the churches to the Commissioners' fund.

Rev. A. J. Leavenworth, by letter, assigned reasons of absence from the present sessions of Presbytery, which were sustained.

The minutes were read.

Presbytery adjourned to meet in the Presbyterian Church at Liberty, on Thursday, the 10th day of October next, at 12 o'clock, noon.

Concluded with singing, prayer and the apostolic benediction.

(Signed) EDWARD H. CUMPTON, Mod.

E. BALLANTINE, Clerk.

JOHN RICE, Clerk.

## NAPOLÉON'S LIFE, DOUBTFUL!

The following is an extract from Archbishop Whately's ironical argument against a belief in the history and existence of any such person as Napoléon Bonaparte, in imitation of Hume's sophistical argument against the miracles of Christ:

"But the same testimony which would have great weight in establishing any thing intrinsically probable, will lose part of this weight in proportion as the matter attested is improbable; and if it attested the story of any thing that is at variance with uniform experience, will be rejected at once by all sound reasoners. Let us then consider what sort of a story it is, that is proposed to our acceptance. It is, grossly contradictory to the reports of the different authorities, I have already remarked; but consider, that it is attested by any one of them; it carries an air of fiction and romance on the very face; all the events are great, and splendid, and marvellous—great armies, great victories, great frosts, great reverses, 'hairbreadth-escapes,' empires subverted in a few days; every thing happening in defiance of political calculations, and in opposition to the experience of past times; every thing upon that grand scale, so common in Epic poetry, so rare in real life; and thus calculated to strike the imagination of the vulgar—and to remind the sober-thinking few of the Arabian Nights."

What sufficient reason is there for a series of events occurring in the eighteenth and nineteenth centuries, which never took place before? Was Europe at that period peculiarly weak, and in a state of barbarism, so that one man could achieve such conquests, and acquire such a vast empire? On the contrary, she was flourishing in the height of strength and civilization.

This is merely a brief specimen of the inimitable argument, in which the spirit and reasoning of Hume are imitated with great fidelity.—In the margin, numerous passages are quoted from Hume, to illustrate the similarity and beauty of the argument.

## PUERILE POMP OF AN ORIENTAL COURT.

Luitprand, Bishop of Cremona, who, about the year A. D. 945, was sent ambas-

sador to the court of Constantine IX., gave the following account of his reception. He was brought to the audience on the shoulders of two eunuchs. Before the huge imperial throne, which was supported by two gilded lions, there stood a tree of copper crowded with birds of the same metal. At the ambassador's approach, suddenly the lions roared and the birds sang forth, each in the note appropriated to his species. The ambassador bowed, as the master of the ceremonies directed, fell prostrate to the ground, and when he raised his head, saw, to his astonishment, the Emperor in new and more gorgeous robes, and his throne, which had before stood on his own level, elevated by machinery to the ceiling of the hall. From this height "discourse," as it is sarcastically remarked, "would have been ridiculous, so the great chamberlain spoke for the Emperor."—Nash, Com.

## NAMING AND EDUCATING HEATHEN CHILDREN.

Donations for the support of heathen children, under the direction of the missions of A. B. C. F. M., and bearing Christian names given them by the donors, have been received for more than twenty years. The proposal was at first made with reference to the missions at Bombay, Ceylon, and among the North American Indians. At Bombay the plan was immediately found to be impracticable.

At these missions it was designed as an experiment, having advantages, which it was hoped, would outweigh any evils that might flow from it. The principal advantage of the plan, and one which was not small when it was at first proposed, was that, in the early stage of missionary operations, it was adapted to awaken special interest in the minds of the young, of those who possessed little information on the subject, and who were not accustomed to take enlarged views, or to be influenced by well established religious principle with regard to it. The necessity of any such specific objects to create an interest and incite to liberality, would, of course, diminish, as the nature and obligatoriness of the work became better understood by the Christian community.

Some difficulties attending this mode of operating were early felt, both by the Committee and the missionaries; as may be seen from the remarks relative to it in the volumes of the Herald for 1820, p. 207; and 1823, p. 225. These difficulties have been pretty steadily increasing, and are likely to increase in future.

On the following points, the patrons of the Board should be fully informed:—

1. That Christian names and donations for the support and education of individual pupils, can be applied only to such pupils as are in the boarding-schools.—No others receive such an education as donors of this class intend to give.

2. That naming and educating children in this manner, is confined to Ceylon and the Indians. Many donations, with names, have been received by the treasurer for other missions, and been forwarded; but no information has been received from the missionaries that names can be given. Many heathen tribes are unwilling to have the names of their children changed. Owing to this circumstance, and the discontinuance of most of the boarding-schools among the Indian tribes, very few names can be given at these missions.

3. Donors must not think it strange, or become impatient, if they should not soon hear that a child has been named, or their donation applied according to their desire. From eighteen months to three and even four years may first elapse. In the year 1825, the missionaries in Ceylon had 200 unappropriated names; and as they could not admit more than about fifty pupils annually to their boarding-schools, besides the time requisite for the intelligence to go there and return. In March last, at the time when the reductions in the Ceylon mission began, there were fifty unappropriated names for pupils there; and as few or no pupils have been received to the boarding-schools since, the number has probably now increased to 150—a larger number than the next two years.

4. Donors must not complain, if they hear little or nothing from their beneficiaries, or from the missionaries concerning them. To give an account of one pupil is comparatively a light task; but to impose on the two or three missionary teachers in Ceylon, the labor of writing an annual statement respecting their 300 beneficiaries, is making a too heavy draft on their time and strength. General statements will from time to time be published in the Missionary Herald, giving an account of the number and progress of the schools, with catalogues of the beneficiaries, &c.

5. It should be understood, that, when donations with names of pupils are sent for missions where such names and donations cannot properly be applied; or when donations of this class are so numerous as, if literally applied, to carry forward one department of missionary labor in a manner disproportionate to others, these donations will be used for promoting education generally. This was expressly stated in a long article on this subject, inserted in the Missionary Herald for 1825, pp. 225—28.

6. At a meeting of the delegates from the Ceylon, Madras, and Madras missions, in February, 1838, the question, whether it is expedient, in a new mission, to give Christian names to native youth in charity boarding-schools, was discussed, and decided in the negative. This gives the result of the experience of these missionaries on this subject.

7. The objections named above, in the paragraphs numbered four and five, may be urged with similar force against donations appropriated to the support of a particular school to which the donor gives a name, and from which he expects frequently to receive information.

But some may inquire if there is no branch of missionary labor to which the contributions of donors may be, without inconvenience, specifically appropriated, when they desire it.—In reply it may be stated that funds may be appropriated by donors, 1st, to schools generally, at any one of the missions; 2d, to the seminaries for educating native teachers and preachers, in Ceylon, at Ahmednuggur in the Marhatta country, in Singapore, at Beyroot, at the Sandwich Islands, or at Cape Palmas; 3d, to the support of any one of the printing establishments of the Board; of which there are now thirteen; 4th, to any one of the missions and stations under the care of the Board.

Still it is respectfully suggested to ministers, and superintendents of Sabbath Schools, to parents, and to other individuals and associations, whether it will not be better, in its ultimate influence, to acquire and communicate, as far as practicable, a familiar acquaintance with all the missions, and with all the departments of labor, and to cherish so lively an interest in all, as to cast their contributions into a common fund, to be applied to one mission or another, to one branch of missionary labor or another, as the necessities of each shall require.

## SEARCH THE SCRIPTURES.

For the Christian Observer.

BY R. KELLAR SHARRETT.

When the heart is sad and lonely,  
And the mind's depressed with cares,  
When our better feelings only  
Seem allied to worldly vanities;  
Where find we consolation,  
Where for comfort shall we look,  
But in earnest contemplation  
Search the Scriptures!—Holy Book!

When upon the sick couch lying,  
Rack'd with pain, and chill'd with fear,  
When our thoughts are on our dying—  
Brief at best our sojourn here—  
What in this dark hour of sorrow,  
Cheers the night that glooms the mind?  
God's great mercy brightens the morrow,  
Search the Scriptures—ye shall find.

Washington City, April 1844.

## A HIGH-CHURCH CONVERT.

In an article of this paper we have noticed a little tract purporting to come from a minister of the Episcopal denomination, who professed to have been made a convert to high church principles by reading the Rev. Mr. Barnes' late pamphlet. The Banner says—

"Whoever the author may be, we congratulate him on his happy escape from the uneasy entanglements of a 'false position,' and hope he is but the first fruit of an abundant harvest, which true churchmen, true principles, are to gather from Mr. Barnes' labors. The pamphlet will produce a 'sensation' in certain quarters, and we predict for it quite a run. The following extracts from the sheets loaned us will give our readers some idea of what may be expected."

"There is nothing so difficult as to rescind a false position, to whose dangers they have wisely shut their eyes. Mine was such, and from this you have delivered me. [The writer is here addressing Rev. Mr. Barnes.] In fact, no instrument could have been more wisely chosen, and I doubt not, the efficiency of your agency will be attested by many other persons. I had often before heard of those to whom I had learned to disregard as high churchmen. To their assertions I gave no heed. I esteemed them the conclusions of empty prejudice. I had always regarded their authors as dry formalists, who, from not being spiritually minded, were unable to judge of things which are spiritually discerned. \* \* How startling then were the revelations of your pamphlet, coming from one whom I regarded as a spiritual Solon, the enemy of all that is formal and carnal in religion! In such matters I was prepared to welcome you as a second Daniel come to judgment! With joy and glad anticipation I read your pamphlet, and was I not to be startled? Now, at length, said I, 'the evangelical party,' the title which I thought belonged to us, so long kept down, will rise to its true position! Now the world will know our real merits. The justice of our claims, our wide-reaching charity, our cheerful brotherhood, will now receive their just praise. Need I tell you with what astonishment I read your book, or how 'the wonder grew' with every page? \* \* I at first hoped you had been altogether misled. But, when calmer reflection came, and the excitement produced by your honest and glowing denunciations of the high church position, that, in the main, your representations of 'the church,' and of our 'position' therein, were correct. Now the sorrowful question came, what was to be done? I felt that there was no rest for me in such an uneasy posture. I therefore determined to hold an inquiry meeting, and you call it to make diligent search—to examine and to make all things—unless the doctrines and teachings of the church, as you have first disclosed them to me, were sustained, to quit my 'false position' at once! In a word, I resolved, that, unless I could become a churchman, I would quit the church, and attend to my own soul. If you were satisfied with my conversion and change of heart, to your communion!"

I am not much acquainted with your private history, but I feel safe in saying, you have never, in any previous attempt, made a greater practical error, hardly excepting your controversy with the author of 'Episcopacy tested by Scripture.' I have said so much in saying you have never encountered a more signal defeat than the one which will distinguish your present effort, not even making the same exception! Your attempt was magnificent, but that which hardly atone for the insignificance of the result. You have ventured much, but your gain will be small, your loss great.

Your statement of 'the characteristics of the two parties,' as you are pleased to call them, in the Episcopal Church, is, so far as I am able to judge, pretty fairly given. It needs, however, some few corrections. You have done 'the high church' justice in stating the plainness and simplicity with which they now propound their 'views.'

For the Evangelical party there is some consolation in knowing, that if the Scriptural principles of a brother sit so loosely upon him, that he will discard them, and bind himself more closely, by drinking in the absurdities of the true succession and baptismal regeneration, to the death-like carcass of formalism, to escape from the difficulties of their position. They do in fact lose nothing worth retaining, although their numerical strength is diminished.

## PREACHING TO THE SLAVES.

Rev. Mr. Fuller of Savannah, Ga., a minister of the Baptist denomination, gives cheering evidence of a growing interest at the South to impart religious instruction to the Slaves, in a letter to the Christian Watchman.

There is, (he says,) a great lack of ministers in many parts of the Southern States, and a desire is extensively manifested for an increase of the number.—Much attention is paid in various places, to the religious wants of the slaves: their owners evincing a wish to have them instructed in the gospel. Planters often give one and two hundred dollars to a minister to labor and preach among their negroes; and there is one preacher in Beaufort district, who receives eight hundred dollars per annum, for devoting his whole time to that sort of labor. I have been requested to send on men for the same purpose.

In Savannah there are three large Baptist churches, and in 1837, '38 and '39, good Presbyterial ministers in 1837, '38 and '39, who held inquiry meetings of this sort. It is always best for good men, who cannot bear to be in a minority, to hold an inquiry meeting!

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Brief at best our sojourn here—  
What in this dark hour of sorrow,  
Cheers the night that glooms the mind?  
God's great mercy brightens the morrow,  
Search the Scriptures—ye shall find.

When old age hath shadow'd o'er us,  
When the eve of death draws nigh,  
When the grave yawns wide before us,  
Waiting for our latest sigh;  
What gives strength at last to rally,  
Rousing death, and hell, combined,  
What illumines the shadow'd valley?  
Search the Scriptures, ye shall find.

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## EXECUTION OF ROSAN KEEN.

Bridgeport, April 30th, 1844.

To the Editor of the Christian Observer.  
Dear Sir,—I send you a brief narrative in relation to the imprisonment, sentence, and execution of Rosan Keen. She was committed to our county jail on the 3d of August last, on suspicion of having poisoned Enos Seely, in whose family she lived as a servant.