

CHRISTIAN OBSERVER.

NEW SERIES. NO. 190.

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.—134 CHESTNUT STREET.

PHILADELPHIA, FRIDAY, JULY 21, 1843.

VOL. XXII. NO. 29.

CHRISTIAN OBSERVER.

THE OXFORD TRACTARIAN SCHOOL.

(Continued from our last.)

[APOSTOLICAL SUCCESSION.]

Episcopacy, [though it can never be proved by Scripture,] is susceptible of evidence almost demonstrative, compared with that offered for half a dozen others involved in the integral reception of the doctrine of Apostolical succession. Accordingly, there are thousands of Episcopalians, who, while they affirm a preponderance of evidence on behalf of Episcopacy, contemptuously repudiate this incomprehensible dogma; of these, Archbishop Whately is an illustrious example.

The theory is, that each Bishop, from the Apostolic times, has received in his consecration a mysterious "gift," and also transmits to every Priest in his ordination a mysterious "gift," indicated in the respective offices by the awful words, "Receive the Holy Ghost;" that on this right of Priests to assume their functions, and the preternatural grace of the sacraments administered by them, depends; that Bishops, once consecrated, instantly become a sort of Leyden jar of spiritual electricity, and are invested with the remarkable property of transmitting the "gift" to others; that this has been the case from the primitive age till now; that this high gift has been incorruptibly transmitted through the hands of impure, profligate, heretical ecclesiastics, as ignorant and flagitious as any of their lay contemporaries; that, in fact, these gifts are perfectly irrespective of the moral character and qualifications, both of Bishop and Priest, and reside in equal integrity in a Bonner or a Cranmer—a Parson Adams or a Parson Trulliber.

Numberless are the questions which reason and charity forthrightly put to the advocates of this doctrine, to none of which will they doign an answer, except the one already given, that believing is seeing, and implicit faith the highest demonstration. What is imparted? What transmitted? Is it something or nothing? Is consecration or ordination accompanied, (as in primitive times,) by miraculous powers, by any invigoration of intellect, by increase of knowledge, by greater purity of heart? It is not pretended, and, if it were, facts contradict it, as all history testifies. The ecclesiastic who is ignorant or impure before ordination, is just as much so afterwards. Do the parties themselves profess to be conscious of receiving the gift? No. Is the conveyance made evident to us by any proof which certifies any fact whatsoever—by sense, expectation, or consciousness? It is not affirmed. In a word, it appears to be a nonentity inscribed with a very formidable name—a very substantial shadow—and dispute respecting it appears about as hopeful as that concerning the "indelible character" imparted in the unrepeatable sacraments of the Romish Church, of which Campbell archly says, "As to the *ubi* of the character, there was no less variety of sentiments, some placing it in the essence of the soul, others in the understanding—some in the will, and others, more plausibly, in the imagination—others even in the hands and tongue—but, by the general voice, the body was excluded, so that the whole of what they agreed in amounts to this, that, in the unrepeatable sacraments, as they call them, something, they know not what, is imputed, they know not how, on something in the soul of the recipient, they know not where, which never can be deleted."

Again, who can certify that this gift has been incorruptibly transmitted through the impurities, heresies, and ignorance of the dark ages? Is there nothing that can invalidate Orders? "Yes," say some of these men, "error in fundamentals." Others affirm it will not, but still, with that superstitious reverence for forms which ever attends neglect of the substance, declare that they may be invalidated, "if the formalities of consecration have not been duly observed." Either answer will serve the purpose. If error in essentials is sufficient to invalidate Orders, we ask, had the Romish Church so erred when you separated from her? If she had, her own Orders were invalid, and she could not transmit yours. If she had not, as you all affirm that nothing but heresy in fundamentals can justify separation, you are schismatics, and your own Orders are invalid.

[BASIS OF THE VALIDITY OF ORDERS.]

What are the conditions on which the validity of Orders depends, or whether any thing can annul them except some informality in ordination itself, our Anglican friends are very reluctant to state. That they do not insist on all those conditions of the Romish Church which made Chillingworth say, that "of a hundred seeming Priests, was doubtful whether there was one true one," is certain; and it is equally certain that they are discreet in adopting such a course. The Fathers, indeed, often insist upon purity of life and integrity of doctrine as necessary to authenticate the claims of a successor of the Apostles, but it would not be convenient, with the ecclesiastical history of the middle ages spread out before us, to insist strongly on any such requisites, it being certain that in those ages there has been no lack of simoniacal, atheistical, and profligate Prelates, though, if simony, atheism, and profligacy, will not annul "holy orders," truly we know not what will. The majority, therefore, seem to have determined that there is hardly any amount of doctrinal pravity or practical licentiousness which could repel the indwelling spirit of holiness, though, incomprehensible dogma! an error in the form of consecration may! Do it so. The chances are still infinite that there have been flaws somewhere, and other in the long chain of the succession, and though these may be few, yet as no one knows where the fatal breach may be, it is insufficient to spread universal panic through the whole church. What Bishop can be sure that he and his predecessors in the same line have always been duly consecrated? or what presbyter, that he was ordained by a Bishop who had a right to ordain him? Who will undertake to trace up his spiritual pedigree unbroken to the very age of the Apostles, or give us a complete catalogue of his spiritual ancestry?

We can imagine the perplexity of a presbyter thus cast in doubt as to whether or not he has ever had the invaluable "gift" of Apostolical succession conferred upon him. As that "gift" is neither tangible nor visible, the subject neither of experience nor consciousness, as it cannot be known by any "effects" produced by it, (for that mysterious efficacy which attends the administration of rites at its possessor's hands, is like the gift which qualifies him to administer them, also invisible and intangible,) he may imagine, unhappy man! that he has been "regenerating" infants by baptism, when he has been simply sprinkling them with water. "What is the matter?" the spectator of his distractions might ask. "What have you lost?" "Lost!" would be the reply, "I fear I have lost my apostolical succession, or rather my misery is that I do not know, and cannot tell whether I ever had it to lose!" It is of no use here to suggest the usual questions, "When did you see it last? When were you last conscious of possessing it?" What a peculiar property is that, of which, though so invaluable, nay, on which the whole efficacy of the Christian ministry depends, a man has no positive evidence to show whether he ever had it or not! which, if ever conferred, was conferred without his knowledge, and which, if

it could be taken away, would still leave him ignorant, not only when, where, and how the theft was committed, but whether it had ever been committed or not! The sympathizing friend might probably remind him, that, as he was not sure he ever had it, so, perhaps, he still had it without knowing it! "Perhaps!" he would reply, "but it is certainly I want!" "Well," it might be said, "Mr. Gladstone assures you, that, on the most moderate computation, your chances are as 8,000 to 1 that you have it!" "Fish!" the distracted man would exclaim, "what does Mr. Gladstone know about the matter?" And, truly, to that query we know not well what answer the friend could make.

[ANOTHER DIFFICULTY.]

But the difficulties of this puzzling doctrine do not end here. It is asked how a man who is no true Christian can be a true Christian minister? How he, who is not even a disciple of Christ, can be a genuine successor of the Apostles? Whether it be not impious to suppose that God has pledged himself to impart, by *inevitable necessity*, the gift of the "Holy Ghost" to an unholiness, merely on the performance of external rites, and to qualify him for the performance of the functions of a purely moral institute, though still morally unfit? We can understand, it may be said, how, by the overruling providence of God, a bad man preaching truth may do some good, if the hearer, (a rare case,) has both sense and honesty to separate truth from him who propounds it. But if he be ignorant of the truth, and preach "pernicious error," (as thousands so ordained have done,) we cannot conceive how his preaching can have the effect of truth, simply because he is "commissioned." Yet this, no less an authority than Mr. Melville asserts, in language as plain as the doctrine itself is mystical.

In like manner, if it be supposed that the sacraments are only external signs of affecting and momentous truths, and that the benefit derived from them still depends on the moral and spiritual dispositions of the recipient, we can understand that they may be beneficial even when he who administers them may be a bad man. In both the above cases, however, as the effect is a *moral* one, that effect will be proportionally diminished by the conviction of the worthlessness of the officiating Priest. This necessarily results from the laws of our moral nature. It is impossible to get the generality of men to reverence that which their teachers practically despise—to obey precepts rather than imitate example. As all history shows, it is impossible long to maintain religion when the Priest is himself irreligious. But that, by a divinely ordained necessity, some preternatural efficacy, itself certified by no evidence either of sense or consciousness, is conveyed through the minister merely, because he has been episcopally ordained, (however wicked or worthless he may be,) and which is withheld when that ordination is wanting, (however worthy and holy he may be,) who can really believe? Nothing but the most express revelation, or the most undeniable effects, could attest it. And both the one and the other the advocates of the dogma are avowedly unable to indicate.

At these, and all other arguments, the supporter of the doctrine only shakes his head in awful warning, proclaims his horror of "rationalistic" presumption, and asserts, that, by implicit faith alone, can it be received. In this we believe him. But is it, can it be true that Christians will be content to receive these strange conclusions? Are they willing to sacrifice even charity itself to an absurdity? Powerful as are the arguments on all hands against this paradox, none is so powerful with us as this. The advocates of the Oxford system, when they are destitute of arguments, (which may be represented as their ordinary condition,) are fond of appealing to our moral feelings; if we do not *know*, they tell us we may feel the truth of a certain conclusion. Without being, we trust, in the same miserable destitution of argument, we would fearlessly adopt their course on the present occasion. We feel that if there were nothing else to say, there is no proposition in Mathematics more certain, than that a dogma which consigns the Lutheran, the Scottish, and indeed the whole reformed non-Episcopal clergy to contempt, *however holy*, and which necessarily authenticates the claims of every Episcopal Priest, *however unholiness*, must be utterly alien from the spirit of the institute of the New Testament.

[SACRAMENTS THE MEDIA OF "SUPERNATURAL GRACE."]

2. Equally extravagant are the notions entertained by this school on the subject of the sacraments. With them, they are not simply expressive rites, symbolical of religious doctrines, and capable of awakening religious emotions through the medium of the senses and the imagination—they are themselves the *media* of a "supernatural grace," exclusively communicated, however, through the Episcopally ordained minister. This supernatural influence is supposed to be conveyed in every case in which secret infidelity or open vice offers no obstruction on the part of the subject of the rite. It is supposed to be actually conveyed, therefore, in every case of infant baptism, (the subject being there incapable of offering any obstruction,) and to involve that stupendous and mysterious change, called in Scripture "regeneration," and which surely ought to imply, if we consider either the meaning of the term, or the nature of the institute, a moral revolution equivalent to an absolute subjection to the law of Christianity. In the eucharist, it is supposed that infidelity or unworthiness in the recipient may obstruct the "preternatural grace," which nevertheless is, as it were, flowing through the Priest, and permeating the elements. Such a state of mind may operate as a sort of non-conductor to the ethereal and subtle influence. Meantime, it is most strange that this "preternatural grace," which is represented as so scrupulous, and acin, and by him, even though he should be, morally, ten thousand times worse than those to whom the rite is administered?

The doctrine of "baptismal regeneration," is indeed held by many men who are far from approving of the Oxford movement. With the peculiar, yet, we must be permitted to think, consistent audacity of the new school, its advocates have carried it out to its utmost extravagance.

It probably will not be doing injustice to the generality of the disciples of this school, (though they do not conceal that there are some differences,) if we further state, that their sentiments on the subject of the sacraments are pretty generally represented by those of Dr. Pusey and Mr. Newman. The former contends that not only is the dread, mysterious change, called "regeneration," effected in every case of baptism rightly administered, but that there is no certain hope of the pardon of sin wilfully committed after it, and that he who has once so sinned, must live in perpetual and trembling doubt of his final safety. If so, one would think, that, as Scripture assuredly has no express command on the subject, these men would be disposed to postpone the rite of baptism to a late period, instead of administering it to those, who, as yet, have no sins to repent of, and leaving them to sin, (as they assuredly must,) with the knowledge that the only plenary atonement was imprudently wasted before they were permitted to have a

voice in the matter. One cannot wonder, that, if this doctrine be true, thousands in the much admired church of the age of Chrysostom and Ambrose, should have thriftily put off the performance of this wonder-working rite to the very last extremity. Only think of the system. A child is baptized when a few days old; he commits a mortal sin when he is, (say) sixteen years of age; he lives to ninety, and, with the New Testament and its numberless promises in his hand, he is to spend nearly eighty years in perplexity and anguish, and die in doubt at last, though truly penitent, devout, and consistent, because somebody applied the baptismal water before he had any voice in the proceeding! But farther, as all have committed sin after baptism, all are in the same predicament, and can entertain but a trembling hope of heaven! Can Christian men and women believe this hideous system to belong to the gospel?

The difficulties of this subject have constrained Dr. Pusey to make the convenient Romish distinction between *venial* and *mortal* sins, although, in the case of those who have committed "mortal" sin after baptism, he has not been able to hit upon a method half so sure and satisfactory as the "penances" and "indulgences" of Rome. In fact, Dr. Pusey does not see his way clear to any remedy. The doubt and the anguish are part of "the bitterness of the ancient medicine."

[PRACTICAL CONSEQUENCES OF THEIR DOCTRINE.]

Again, with their peculiar views of the exclusive prerogatives of the episcopally ordained Priest, they deny the validity of all baptism but their own, and, in defiance of the law of their own church, and of decency, charity, and common sense, often refuse to enter an infant who has not passed under their own patent process of regeneration. The consequence is, that they throw doubt, (and many of them do not scruple to avow it,) on the final state of the myriads of unbaptized infants. Whether they are, as some of the Fathers believed, neither happy nor miserable—consigned to a state of joyless apathy, or condemned to eternal suffering—we are all, it seems, in the dark. We may hope the best, but that is all the comfort that can be given us. To a Christian, contemplating this world of sorrow, it has ever been one of the most delightful sources of consolation, that the decree which involved even infancy in the sentence of death, has converted a great part of the primeval curse into a blessing, and has peopled heaven with myriads of immortals, who, after one brief pang of unremembered sorrow, have laid down forever the burdens of humanity. It has been the dear belief of the Christian mother, that the provisions of the great spiritual economy are extended to the infant, whom she brought forth in sorrow, and whom she committed to the dust with a sorrow still deeper, that he will assuredly welcome her at the gates of Paradise, arrayed in celestial beauty, and radiant with a cherub's smile. But all these gloriously sustaining hopes must be overcast in order to keep the mystical power of "regeneration" exclusively in the hands of the Episcopal clergy. All charity, all decency, all humanity, as well as common sense, are to be outraged, rather than the power of conferring some inconceivable "nonentity" should be abandoned.

As to the eucharist, if the doctrine of the Oxford School, especially according to the latest "development," be anything less mysterious, or more intelligible than the Romish doctrine of Transubstantiation, we confess we cannot perceive it. That there is some great ineffable change wrought by the formulas of consecration, we are expressly told, but what, is not explained.

On the alleged mysterious efficacy attending the administration of the sacraments at the hand of the privileged priesthood, (what their personal character is, it appears, little matters,) similar observations may be made as upon the mysterious "gift" handed down in ordination from hand to hand. What is it? Is it any thing which can be distinguished from a nonentity, seeing that it is not cognizable by sense, consciousness, or experience? Take baptismal regeneration, for example. What is imparted? What effected? If any change be produced, it surely ought to be stupendous, in order to justify the application of such a term; and it surely ought to be *moral*, for moral excellence is the design of the whole institute. Yet we look in vain for any such effects, or rather for any effects at all. Millions of the infants thus annually regenerated, present, in all respects, just the very same qualities, physical and moral, with those who have not been subjected to the process. Visibly do they grow up, neither wiser, nor holier, nor better than the less fortunate infant who has been subjected to the unavailing baptism of the Presbyterian minister, or to no baptism at all. Here an amazing spiritual revolution, to describe which metaphor and hyperbole are exhausted, is supposed to be effected, which yet leaves absolutely no traces behind it, whether physical or moral. Nothing less than Omnipotence is introduced to effect that of which, when effected, we have not the slightest evidence that it has been effected!

Such mysteries as these, if received at all, must be received just in the same manner, and for similar reasons, with the doctrine of Transubstantiation; and we cannot wonder that those who have no scruple in receiving the one, should adopt views indefinitely near the other. In both cases we are called upon to believe that a stupendous change has, in millions of instances, been effected, without any evidence that there has been any, or rather with all the evidence that our nature is susceptible of, that there has been none. In Transubstantiation, we are commanded to believe that a great physical change has been wrought, of which our senses give us no information; and in baptismal regeneration, that a great spiritual change has been wrought, of which both consciousness and experience give us just as little.

But, as was said of Apostolical succession, so we may say of the "sacramental doctrine" connected with it, that no mere arguments can be more conclusive against it, than the feeling that it shocks the whole spirit of the Christian institute.

[UNITY OF THE CHURCH.]

3. But perhaps this consciousness is more strongly felt in relation to the views held by this School respecting the church, than in relation to any other subject. According to these men, the Church of Christ is *visible* and *one*, and, as the church can exist only where "the gospel is truly preached, and its ordinances are duly administered," while those are exclusively administered by an episcopally ordained clergy, they deny the name and privileges of the church to every community in which such a ministry is not found, and as freely concede them wherever it is. Apparently, scarcely any pravity of doctrine, any flagitiousness of practice, is sufficient to annul this title where these channels of preternatural grace are found—no purity of doctrine—no blamelessness of conduct, can justify its application to a community in which they are not found. But as this church is also one, it might be supposed an insuperable objection, that the Romish, Greek, and English churches, which are acknowledged to be "branches" of the true church, but which all exist in a state of professed separation from one another, nay, which have

reciprocally anathematized one another, must be proved to be one. One would imagine that unity in any community, must imply unity of government and jurisdiction, intercommunion of its members, or, at the very least, perfectly friendly relations between its several "branches." And so Mr. Gladstone seems at first to admit; but he afterwards discovers, when it is convenient to discover it, that union in the church by no means requires, as one of its essential conditions, "the consciousness" of actual or possible communion of the persons united."

For the Christian Observer.

THE MINISTRY ENTITLED TO SUPPORT.

"Even so hath the Lord ordained, that they which preach the gospel should live of the gospel."—1 Cor. ix, 14.

No apology is necessary for presenting this important truth for your consideration. The apostle has said, that God has ordained that every one who preaches the gospel, should be sustained by those to whom he ministers.—And, if God has ordained it, then it is a duty which he has enjoined on those who hear the gospel.—The minister must inculcate this among the other truths which he exhibits, or subject himself to the charge of neglecting rightly to divide the word of truth.

If the church should so neglect the claims of common honesty, as to suffer the cry of the poor who have plowed their soil, and reaped their fields, to enter the ears of the Lord of Hosts, it would be the duty of the minister to lift up his voice like a trumpet against such unfeeling neglect. For God has said, "Wo unto him that useth his neighbor's service without wages, and giveth him not for his work," Jer. xvii. 13.—Should they withhold ordinary food from the ox, and cause him to suffer with hunger, in this case all must concede that it would be the duty of those who preach the gospel to rebuke such iniquity; for God has said, "Thou shalt not muzzle the ox that treadeth out the corn," 1 Cor. ix. 9. These cases illustrate the great principle, that where service is rendered, he who renders that service has a righteous claim on him to whom it is rendered. This is the grand principle of natural obligation which binds every being, from the reptile beneath your feet, even to the highest seraph before the throne, and the prince of devils in the world beneath, to the throne of God. In accordance with this principle, God claims the everlasting affection and service of all beings throughout the universe. On this principle, and in consideration of the service rendered, and the blessings proffered to all who obey him, he has declared that he will *never* forgive the man who rejects Jesus Christ; but that eternal wrath mingled with mercy shall pursue him.

The context contains a well-arranged argument for the support of the gospel ministry. The apostle inquires of the Corinthians—What soldier goes forth to fight the battles of his country, at any time, at his own charges? What man planteth a vineyard, and eateth not the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, "thou shalt not muzzle the mouth of the ox that treadeth out the corn." Doth God care for oxen? or saith he it altogether for our sakes? For our sakes, no doubt, this is written, that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of this hope.—The principle here taught is the very sentiment of the Son of God, when he sent his apostles to preach the gospel, charging them to take neither purse, nor shoes, nor two coats, because the laborer is worthy of his hire.

[THE SUPPORT OF THE MINISTRY ENJOINED IN BOTH TESTAMENTS.]

We intend to prove that it is the ordinance of God, that the gospel ministry should be sustained by those for whose benefit it was intended—and then exhibit the reasons why the minister of the gospel should be amply supported.

1. We are to prove that it is the ordinance of God, that the gospel ministry should be sustained by those for whose benefit it was intended.

In the early ages of the world every man was a priest over his own house. Hence Abel and Cain, Noah and Abraham, and all the patriarchs, offered their own sacrifices unto God. But, when the church assumed its organic form, after the building of the tabernacle, priests were appointed. In the division of the land of Canaan to the chosen tribes, you find the house of Levi excluded from the possession of the soil.—"And the Lord spake unto Aaron, Thou shalt have no inheritance in their land; neither shall thou have any part among them: I am thy part, and thine inheritance, among the children of Israel. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation. Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die. But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity. It shall be a statute forever throughout your generations, that among the children of Israel they have no inheritance. But the tithes of the children of Israel, which they offer as an heave-offering unto the Lord, I have given to the Levites to inherit: therefore I have said unto them, among the children of Israel they shall have no inheritance."—Numbers, xviii. 20th, 25th.

Such was the provision made for the sustenance of those who ministered at the altar of God. As to their dwellings, they were required to give them cities to dwell in.—Numbers xxxv. 1, 8.—By the suburbs, the unoccupied lands, or pastures around the cities, are intended as pastures for their cattle. From Joshua 21st, you learn that this partition of cities was actually made.—See vs. 41, 42.

Under the Jewish dispensation, therefore, ample provision was made to sustain those who ministered at the altar. It was not left optional with the sons of Israel to do this, or to neglect it. The cities were set apart as the residence of

the sons of Levi, by explicit divine appointment. A portion of all the sacrifices which they offered belonged to the priests, and also the title of all the productions of the soil. The sustenance of the priests, therefore, was directly incorporated with their religious services, and the worldly prosperity of the people.

When the Saviour sent forth the apostles to preach the gospel, he gave them special charge on this point. "Provide neither gold, nor silver, nor brass, in your purses; nor scrip for your journey; neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat." Matt. x. 9, 10.

Luke says, "the laborer is worthy of his hire." To the Corinthians the apostle said, "Know ye not that those who minister about holy things live of the things of the Temple, and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they who preach the gospel should live of the gospel."—By thus referring to the temple and the altar, he shows that God had established the fundamental principles on this subject in the laws of the Jewish nation. And as both the altar and the temple had passed away, and the gospel was now preached to the Gentile nations, he adds, "Even so hath God ordained that they who preach the gospel should live of the gospel;" just as those who ministered at the altar lived upon the offerings brought to the temple.—The idea of those who regard the law respecting ministerial support as belonging purely to the Jewish nation, has no foundation in fact, nor is it countenanced in the oracles of God.

The fact that the language of the text was addressed to *Gentiles* after the temple service had ceased, is irresistible evidence that this is the law of the Christian church. And if such was the ordinance of God when the disciples went forth among heathens and idolaters, having no stated charge, but preaching to the scattered disciples wherever they might find them, how much more reasonable that they should be sustained who minister to a Christian people, sitting under their own vine and fig-tree, amidst the bounties of God. We who minister at the altar, do not regard ourselves as thrown upon the charity of our people. The connection between minister and people manifestly bases the subject of ministerial support on principles of justice, and makes it a *religious duty* on the part of those to whom we minister, to provide for our temporal wants. And it is difficult to perceive how the neglect of this duty can be reconciled with correct views of Christian character.—It is at least as difficult as it is to reconcile neglect to obey any other positive precept of God with Christian principle.

[REASONS FOR THE SUPPORT OF THE MINISTRY.]

We now proceed to exhibit—

II. The reasons why the ministry of the gospel should be amply supported:

1. The first reason is, that the sentiments of society render it manifestly improper that they should mingle in worldly cares. A worldly ministry has never been regarded with favor by pious men in any age of the church. They cannot prosecute worldly business as other men do, without becoming secular in their feelings and character. They cannot divide their attention between the duties of their office and other employments, and not expose both to neglect.—Who could feel that he was authorized to call the minister, whose subsistence depended upon his own efforts, from the harvest-field, to visit the sick, or bury the dead? Such is the constitution of society in the age in which we live, that the ministry loses its character and influence, just in proportion to the measure of worldly care in which it is involved. He who devotes much of his time to worldly business, will soon be regarded as sordid and covetous. The finger of scorn will soon be levelled with deadly aim at his reputation, his piety, his consistency. Skepticism will watch with eagle eye his every movement. His business transactions will be made, whether justly or unjustly, to aid in the destruction of his usefulness and character. The more direct and extensive his connexion with the ordinary affairs of life, the more sure and deadly will be the aim of the envenomed shafts of detraction and of calumny. Hence, when the minister is not amply sustained, a rigid economy, such as no other member of the community is willing to practice, must be resorted to; and, perhaps, even want, which some would sooner endure than utter a complaint, must be borne in silence. It is a fact that cannot be disguised; it stands out like the sun in the heavens; that there is no class of men in this land, of equal talents and attainments, and who bestow an equal degree of labor, in any occupation, which is so poorly rewarded as that composed of ministers of the gospel. At this very hour, it is an undoubted truth, that one half of that numerous class, if deprived by any dispensation of health, and of their present means of support, for a solitary year, would be reduced to absolute poverty and distress. Many perform their service, from week to week, in the utmost perplexity, in regard to their means of subsistence, and with prospects still darker before them. Among them are men who would have shone brightly in the other pursuits of life—would have flourished in business, or wielded a mighty influence in the senate-chamber. These, from the mere conviction that a woe rests on them if they preach not the gospel, are thus doomed to perpetual poverty; and often so closely confined to their own field of labor, by the fact that they have not means to go beyond it, that their influence is bounded almost by the circle which bounds their vision.

A second reason why the ministry should be amply sustained, is, that it is impossible for any man to minister acceptably and profitably to an intelligent community, whose attention is occupied with other concerns. So rapid is the march of mind in the age in which we live, that no man can be even respectable in any profession, who does not devote his entire energy to his particu-

lar calling. It is true that truth is changeless as its author; yet it is equally true that the adversary sows the seeds of error in a great variety of forms, unknown before, with a liberal, unparrying hand. These must be investigated and met. Besides, no man can maintain an influence in an enlightened community, whose attainments are not respectable among his brethren. No minister can long retain the confidence and affection of his charge, nor long induce them to attend his ministrations, who suffers himself to fall below his brethren around him. He is compelled to sustain himself respectfully among his brethren, or be driven from his field.

The ministrations of the sanctuary have also a direct influence on the intelligence of the community. No minister should ever forget that every sermon contributes its influence in developing and educating the public mind; and he is called upon by every consideration connected with the well being of society, to infuse stirring thought and cogent reasoning with all his ministrations, in order to reach and enlighten the understanding, to move the heart, and to educate the intellect. How can you account for the fact, that a community blessed with an able ministry is always more intelligent and prosperous than that which neglects the Sabbath and the sanctuary, unless you trace the difference to the ministry? It is always true that the more intelligent the ministry is, the more intelligent the community around. Able and discerning men have said and published the sentiment to the world, that New England is more deeply indebted to her ministry, for her present degree of intelligence, than to all other causes. From such a ministry, your children and youth derive habits of intelligent and manly thought and conduct. It throws around yourselves and your children a variety of influences, which are elevating and salutary. Those influences can be maintained only by continued and patient thought and labor. In order to do this, the ministry must be sustained.

3. A third reason why the ministry should be amply maintained, is, that much expenditure is necessary to furnish the minister the means of mental cultivation. A minister who has not means and time for investigation, will soon cease to edify and benefit his hearers. Few men have been endowed by the Creator with such vigor of mind, as to be able to continue to originate instructive thought without the aid of books. You may as well expect the eagle to soar to the clouds without wings, or your corn to grow upon the field without rain or dew. Let your minister, then, have the means of improvement, with a mind free from embarrassment in regard to his worldly affairs, if you would have an efficient ministry.

4. A fourth reason why the ministry should be amply supported, is, that the utmost promptness is expected from them in all pecuniary transactions. A failure to fulfil an engagement, and to meet a liability, is more injurious to a minister than to any other member of society. Ministerial influence is of so delicate a texture, that he who is compelled, even by necessity, to violate his engagements, will suffer most deeply; and every such instance will weaken his power to do good. He who has lost his reputation for honesty or punctuality, need no longer expect to do good, however faithfully he may preach. The world will generally impute a fault of this description in a minister, however innocent he may be in respect to the causes of it, to religion itself. Hence, whatever a people covenant to pay their minister, should be promptly executed; because, in many cases, this is the only ground of his reliance. With reference to all his transactions, they are based upon the expectation that the people will do as they promise. This he expects most righteously. Having done this, provided it is what they promise, and are able to do, if he does not then observe punctuality in his dealings, he will righteously suffer the consequences alone, whatever they may be. In order to perceive the propriety of this course, reverse the case for a moment. Suppose, when the Sabbath comes, that the minister fails to be in his place, or that he comes at a late hour, or that he, from neglect, is unable to instruct you, would you not deem him inattentive to remain as your pastor? And it remains yet to be proved, that a minister is under a stronger obligation to be punctual in ministering to the spiritual wants of his charge, than they are in regard to his temporal wants. The church ought solemnly to institute the inquiry, whether the minister is as punctually paid as those who cultivate their fields, or serve them in the shop. For, if the reasons already assigned are true, every field of enterprise and profit is closed against them. And unless their support is more liberal than usually falls to the lot of the ministry, whatever part of their support is withheld will produce proportionate distress.

5. A fifth reason for the punctual support of the ministry, is, that where that support is withheld, it is scarcely possible for the minister to persuade himself that his services are acceptable and profitable to his hearers. It has become so common for congregations, in the present age, in order to avoid the suspicion of restlessness and love of change, to cause the removal of ministers by suffering their means of support to fail, that all who understand this subject naturally attribute such failure to a want of activity, or devotedness, or of interesting and profitable ministrations in the minister himself. How can he who sees that the same self-denial on the part of his people, which they *compel* him to practice, would enable them amply to sustain him, persuade himself that they value his ministry as they ought? Besides, injury to himself is the inevitable consequence. How can he lay plans of extended and permanent usefulness, whose mind is perplexed with pecuniary difficulties, and compelled to look around him for means of escape from a pressure which he knows not how to endure?—Will such a state of things bind him to his charge by the strong cords of interest and affection, the existence of which is essential to the success of

POETRY.

TRUE PIETY.

A pious man, a devotee,
His evening prayers had said;
His brain lay upon his knee,
And in it he had read,
"Christ had no place wherein to lay his head!"

"O, Jesus! I had I lived," he cried,
"But in that barbarous age,
I would have wandered at thy side,
Thy sorrows to assuage,
And in the work of love and truth engage."

"My house, it should have been thy home,
My money have been thine;
When thou abroad wast forced to roam,
I would have spent my time
In siding thee; thy work should have been mine."

A low, faint rap upon the door,
Disturbed his train of thought;
There stood a man, whose garments poor
In many a patch were wrought,
And for a piece of bread he humbly sought.

"Get thee to work," the saint now cried,
"And earn enough to eat."
"I'm sick and faint," the man replied,
"And bleeding are my feet;
My fire has been the sun—my bed the street."

"Away, thou wretch! nor longer dare
Approach a man like me!
Thy words pollute the air;
Thy face nor let me see;
Thanks, Father, I am holier than he!"

The devotee then closed the door;
He sought his downy bed;
A dream crept over him once more,
And Jesus came and said,
"What gavest thou to him who asked for bread?"

"Empty thou turned him from the spot;
Thy words do not agree,
For as to him thou didst it not,
Thou didst it not to me,
O wretch, henceforth, a better man to be!"

Before his Saviour's piercing eye
He gladly would have died;
But whether from him could he fly?
He lay upon his bed
So self-condemned, he dare not raise his head.

And with the morning's breaking light
He rose an humble man,
And in the path of new-found right,
His works of love began;
To feed the poor—to tend the sick he ran.

How many are there who would give
Their lives to please the Lord,
Who daily lift the suffering life,
Nor think they can afford
A piece of bread—a garment—a kind word!

THE FAMILY CIRCLE.

SOCIALITY OF BIRDS.

Copy of a letter from a young lady, to the Rev. Mr. Linsey, of Stratford.

Dear Sir,—Having often heard that yourself and family were very fond of birds, and something of a very interesting nature concerning them having come directly under my own observation, indeed, entirely in connection with myself, I thought an account of it might not prove uninteresting to you. Early in the summer of 1840, as I was one morning reclining on my couch, in the back room, the doors being open, a very small bird came hopping in, and ran about the floor, apparently in quest of something to eat. I happened to have a soda biscuit by me, and instantly threw it some crumbs, which it ran to and ate as if very hungry. In a few minutes it flew out. Before long it returned, bringing another along with it. It fed them both plentifully, and they flew out. In a short time one returned, and partook again; after a while the other: so they continued through the day. I did not think of seeing them any more, but I had no sooner taken my accustomed place on my couch the next morning, than in came one of my little visitors, quite tame, and quite at home; it ran near me, took a hasty breakfast and ran out. Soon its mate came, and took his in quite as friendly a manner.

Thus they continued coming from ten to thirty times a day, and soon became so attached to their hostess that they would seldom take their meal, ever ready on a clean paper, by the door, but would run close to my couch, and look up to me, to have me drop it to them at my side, which they would take, perfectly unconcerned. They appeared for a time quite afraid of strangers, particularly children, and would look to me, as they came in, as if to ask, is it safe? However, they soon lost their fears of them, and would come in when three or four were present. After a few weeks they began to carry away large pieces every time they came, after satisfying their hunger, which convinced me that they had little ones to feed; and I was astonished to see what a little load they would carry, oftentimes three pieces at once, as large as half a large pea.

Thus they continued visiting me for months, until some time in the last of September, just after tea, at the edge of a delightful evening, I heard such a chirping and chattering as almost deafened me. In an instant the little mother appeared, enticing along her dear little ones, which were almost splitting their little throats with their clattering; and soon the father appeared. They ran up the steps into the room, and stopped just in the door, perfectly silent except the mother, who ran to me very hastily, stopped at my side, looked up in my face, and began to talk, she thought as intelligently as any person would, conversing with me. I never was more astonished. I supposed that she was asking me to protect her little ones. She stood in this manner for a few moments, talking as fast as she could, when she ran back to her children, and they all commenced eating their abundant meal, which had been prepared for them. When finished, they flew out, and visited me no more. I was then convinced that the mother was expressing her gratitude instead of asking protection.

I mourned the loss of my dear little family, not expecting ever to see them again; when, O, how was I delighted, as sitting in my bedroom window one Sunday morning, early in the month of the next June, the dear little creature that first made its appearance, came running up the walk directly to the door. Feeling very ill, and the morning being rainy, I could not go to let it in [the family being at church], and was obliged to let it go away, which it did very broken-heartedly, after waiting some time—without giving it a welcome.

I reconciled myself, thinking it would return the next day; but I waited for it, and it did not come, and I had entirely given up the idea of seeing it any more; when, how was I overjoyed, one morning, to see it fly in at the door and run directly to my couch! She stopped directly before me, looked up and began to chirper. I answered her little "how do do," and gave her some breakfast. She ran out, and soon her mate came. They then continued their visits from ten to forty times a day, sometimes together, sometimes alone, would often stay and run about the room, and appeared delighted when I felt able to answer their prattle. On stormy days, not being able to bear the damp air from an open door, when finding it closed, they would come to the window and flutter, begging to come in. I would open the door a little space, just large enough for them to pass through, just large enough for them to pass through, and they would immediately fly to the scraper and crowd through, evidently delighted, and try to show

their gratitude. After taking their meal, totally unconcerned at being shut in, they would amuse themselves awhile, then crowd out again and fly to their nest. Thus they continued their visits to me again for months, quite at home, and for several of the last weeks carrying away a large mess every visit, which convinced me they had again a little charge to feed, when one beautiful morning, about 10 o'clock, such a chirping all of a sudden! and in a moment I had five little visitors on the threshold of the door, the young ones fluttering and chirping so as almost to deafen me, but appearing so happy as hardly to know what to do.

I threw down a large mess of crumbs, when the parents instantly ran to me and took them to their little just fledged children, put it in their mouths, and again and again for some minutes; after being sufficiently fed, all flew out. Thus they continued to come, at times all together, sometimes the little ones, one or two at once, sometimes one alone, for several days, but generally three or four together, and hardly leaving me alone at all, running round my feet when at table, and picking up the wiles as they fell, and trying to amuse me. In about two weeks they all came at once, after tea, took an abundant meal, ran about and chattered to me, and ran out. I saw the dear little creatures no more.

Should they return again the coming summer, as they probably will, I shall give you a further history. In the meantime, believe me, Sir, most respectfully yours,
C. C.
Stafford, Feb. 4, 1842.

The above mentioned bird is the chirping sparrow, [fringilla sociella of Wilson.] She and her mate have again returned to visit their hostess.
Yours, &c.
J. H. L.

PARENTAL INSTRUCTION.

Parental training lies at the foundation of all successful effort and thorough improvement.—The fires of the family altar impart a warmth to the heart, not to be communicated by any foreign agency. To whatever market we may be brought in subsequent life, the original brand impressed under the paternal roof still remains.

"Though year after year has rolled on to the deep,
Where their sorrows and joys in oblivion sleep,
Since my eye fondly lingered to look an adieu,
As the home of my childhood was fading from view,
Not a flower nor a vine round my loved native cot,
Through time's ceaseless changes has e'er been forgot!"

The tenacity with which the mind adheres to the haunts of infancy and inexperienced hope, should prompt us, as Christians, to "carve on the bark of every tree, and write on every opening blossom," where the child "goes out a gipsy," lessons of moral wisdom. He should be taught to hear sermons in brooks, and to extract "good from every thing." Until the domestic watch-towers of Zion are manned and operative, other movements can hardly be expected to protect against the inroads of vice and irreligion.

MISCELLANEOUS.

For the Christian Observer.

MIRACLES AND MESMERISM.

Which is the more rational, to suppose that a man could or would feel insensibility during the amputation of a limb, or that men of high standing would conspire to deceive the public, or that certain motions of the hands, would produce these insensibilities? Such were the questions which presented themselves to our mind, as we finished reading an article in the last March Eclectic. It was an account of a painless surgical operation performed during a Mesmeric sleep. We recalled to mind the names of a number, who have declared themselves the eyewitnesses of such wonders; men whose situation, whose character for honesty and intelligence, is such as to raise them above suspicion.—We cannot think that these men are impostors.—Their powers of discernment are such, that it would be no easy matter to deceive them.—Still, if we were asked, do you also believe? we would answer unhesitatingly, no. We acknowledge we cannot reconcile our unimpaired confidence in these men with our unbelief. So it is. We cannot believe, that a man can see through a brick wall, or read a letter laid on the back of his head. We have doubts, which mere testimony cannot remove.

Some time ago, one of your correspondents, alluding to persons in our situation, endeavored to show that the wonders of Mesmerism, and the miracles of Christianity, are proved by the same kind of evidence. From which he infers that the habit of mind which would lead a man to doubt the one, might cause him to disbelieve the other. Now we cannot assent to this conclusion. He has not proved to our satisfaction, that consistency would lead us to deny the faith. The writer in presenting his argument, has overlooked an important fact, of which the Christian should never lose sight. Whilst comparing Mesmerism with the miracles of Christianity, he should have remembered that there was an antecedent probability in favor of the one, which could not be brought forward in support of the other. It was reasonable to suppose that a benevolent God would make a revelation of his will to his creatures, and that he would confirm that revelation by miracles. We would therefore ask those, who require us to believe some strangely incredible event on the same principles that we believe in Scripture—show us such a design as would render it probable, and the testimony credible. Even a miracle considered apart from its connection with the divine government, cannot be proved by mere testimony. The concurrent testimony of every man, woman, and child in Philadelphia, could not lead a stranger to believe that a certain person had taken up the building of the United States Bank, compressed its particles together, and put it in his pocket.—Such evidence would produce in his mind a state of doubt and confusion, but not belief.—This would be the effect, not because the action would be so strangely miraculous, (for there can be no degrees of comparison in the miraculous—it is no more difficult to create a universe than a fly,) but because it would be presented before the mind as an isolated fact without an adequate cause.

God has so constituted us that we rely with confidence upon the uniformity of the laws of nature, the connection between cause and effect, and that like causes produce like effects. This conviction is one source of our knowledge. But let that confidence be destroyed—let the qualities of objects become subject to continual variation, so that what is true one moment is not true the next, we could be certain of nothing. Reliance upon testimony is another source of knowledge. A slight consideration will show that a state of ignorance would be reduced, if this principle of faith were destroyed. But let these two contradict each other, and we are in the situation of a man, whose sense of feeling tells him there is a man standing beside him—he feels him—but his sense of sight tells him there is not—the place is vacant.—Which is he to believe? He can believe neither. Accordance is necessary to conviction.

Now in the miracles of Christianity there was no such contradiction. They were not a violation of the laws of nature, but the effects of a power. The only question then to be asked, is whether the circumstances were such as to render that interposition probable. If so, then the right kind of testimony should produce conviction. The fallacy of Hume consisted, in keeping this efficient cause out of sight.—But if he designed to show that miracles could not be proved to the satisfaction of an atheist, then he was right. You cannot prove the existence of external objects to a man who doubts the evidence of

his senses. Atheism must be a state of universal scepticism. But it does not follow that Christianity is a state of universal credulity. A man may believe in miracles without believing in mesmerism.

NITTANY.

ENGLISH PREACHING.

Rev. J. B. CONDRIT, of Portland, now in England, gives the following notice of the style of English preaching, in a recent letter to the Christian Mirror:

The sermons to which I have listened, have, in most instances, been uninteresting. This is extensively the custom with English preachers on ordinary occasions. They acquire great fluency in speech, and pour it forth for an hour, (for I have heard no sermon shorter than an hour,) with astonishing ease. This talent of extemporaneous address comes into exercise with great effect on the platform. In the pulpit its advantages are apparent, in the familiarity of address which secures attention, and in the interest awakened by the eyes of the speaker continually meeting the eyes of his hearers. The range of thought is commonly wider, perhaps necessarily so, than American preachers in our denomination are accustomed to take. You do not find the compactness and denseness of a New England sermon.

I notice, among the Evangelical clergy of the Establishment, and especially among the Congregational Dissenters, the Scriptural character of the preaching. The minister often arises with nothing before him but his Bible, sometimes his pocket Bible in his hand, of which he makes frequent use, announcing the chapter and verse to which he would refer, and then reading it, and perhaps commenting on it. The preaching is Scriptural, in this sense, that much of the Bible is introduced. The taste of the people approves it. The Bible is open before almost every hearer; and many are in the habit of turning to the passage referred to by the preacher. Happy would it be if this practice could be adopted in the Churches of New England.

I have found in the preaching which I have heard, a more discriminating recognition of the two great classes of hearers, those who are Christians and those who are not, than I expected. In this I have no doubt there has been a change for the better. I have listened to as direct and pointed application of truth, as characterizes the faithful preaching in our country.—Sometimes, however, there is a want of it. I should judge that existing circumstances were operating to give a more thorough and searching character to the preaching of Evangelical men of the Establishment. Puseyism they regard with great alarm. They expose its errors and mischievous tendencies from the pulpit. In so doing, they are led to preach on some of the fundamental doctrines, as justification and regeneration, in a most thorough scriptural manner.

The dissenting pulpit, already occupied by many able men, is heard by the whole nation in the voice which it utters. But it will become more efficient, as the larger views now entertained on the subject of education for the ministry are carried out. With all its embarrassments, it is doing a noble work. England can never pay the debt she owes to our Congregational brethren here. I would ever discriminate between the Church, and the Church in alliance with the State, when I find any thing to disapprove; but Episcopal tendencies in a Congregational minister might receive a salutary check, if he would visit England. Some faithful men in the Church will not be bound. Such is the Hon. and Rev. Baptist W. Noel. By birth a non-believer, he might, if he pleased, move among the titled nobility, and live independently without his salary. But he prefers to labor as a minister of Christ. With a noble catholic spirit, he unites with Dissenters, where many Churchmen do not. He has got, too, the popular ear, and is a favorite in London.

FACTS FOR THE PEOPLE.

Our readers will recollect, that, a short time since, (only about three years,) there were more State Prison convicts than there were cells, and that the project was entertained by the Legislature of erecting another building for the suitable accommodation of all criminals. At that time, Rev. Jared Curtis, the worthy chaplain of the prison, said that if measures could be adopted to urge forward the temperance reform, no additional building would be required, but that, on the contrary, there would soon be cells "to let." And his prediction has been fulfilled. The temperance cause has gone forward, and the manufacture of, and traffic in spirits, has gradually diminished, thousands of inmates have been reformed, and upwards of forty cells in the State Prison are now without tenants!—*Bos. Jour.*

INSANITY IN THE NEGRO RACE.

REMARKABLE STATISTICS.—The startling facts stated in the following paragraph, appeared in an article recently published in the National Intelligencer. These statements are professionally gathered from the census of 1810, and deserve the attention of all who would promote the welfare of the colored race. Why is it that insanity is more prevalent among the Africans in the Northern than in the Southern States?

It is stated that in Ohio, Indiana and Illinois, (free States,) the proportion of the insane among the colored population, is one in eighty-eight; while in Virginia and Maryland, it is one in one thousand two hundred and ninety-nine. A still more terrible inequality exhibits itself in the older Northern States, where the negro has been longer free. In Massachusetts, Maine, New Hampshire and Vermont, the colored insane are one in every thirty-four. If the proportion were as great among the whites of the same States, there would be, in these four States, 32,000 lunatics. Maine, it seems, has even a more shocking disproportion—one in every fourteen of her black population being insane. Massachusetts has a white population about equal to that of Virginia. Had she an equal black one, she would, upon the ratio which holds there, have 11,000 lunatics, for whose accommodation she would be obliged to lay out above nine millions of dollars in building asylums, and to incur an annual charge for the maintenance of \$1,740,000—probably some four or five times the present entire expense of her state government. The facts as to the decay of the black population in the free States, and the enormous prevalence of crime among them in comparison with the whites of the same region, are equally striking.

OPIUM TRADE IN CHINA.

Many have admired the zeal with which the Emperor of China has resisted the introduction of opium among his subjects, without suspecting that his opposition was occasioned by his personal knowledge of the evils growing out of its use. For many years he was himself a slave to the habit of opium smoking. After a painful struggle, he succeeded in gaining the mastery over the pernicious practice; and since then he has been the uncompromising enemy of opium consumers and opium merchants. At first, the penalties which he denounced against them were comparatively mild; finding these ineffectual, he resolved to inflict the punishment of death. The design of his edicts appears to have been the good of his people; it was his wish, however vain, to eradicate a vice destructive alike of health and morality.

But the emperor has received but little co-operation from his subjects. Many, perhaps most, of the officers employed to prevent the introduction of opium were themselves addicted to its use, and consequently, winked at the traffic. Indeed, so many are interested in the continuance of this traffic, either as traders or consumers, that no power of resistance, it is to be feared, which the emperor can call forth from the bosom

of his people, will be able to stem the current.—Foreign governments must lend him their aid, or the curse will become perpetual.

It is a disheartening circumstance, however, that the British ministry, with whom the disposal of this momentous question mainly rests, is endeavoring to persuade the emperor, directly in the teeth of his past policy, and his convictions of duty, to sanction the opium trade. Sir Robert Peel gravely argues, that, if the Chinese are not furnished with opium from British merchants, they will obtain it from other sources, leaving the inference to be supplied, that England may as well pocket the gain and incur the guilt as any other power. In the course of a recent speech, in the House of Commons, he stated that instructions had been sent to Sir Henry Pottinger to treat with the emperor for the legalization of the traffic. What a melancholy spectacle! A heathen prince laboring assiduously to protect his people from a most destructive vice, while the government of England is ready and anxious to perpetuate among them its untold and measureless evils.—*Day Spring.*

SERVANTS IN INDIA.

There is one great convenience in visiting at an Indian house, namely, every visitor keeps his own establishment of servants, so as to give no trouble to those of the house. The servants find for themselves in a most curious way. They seem to me to sleep no where and eat nothing, that is to say, in our houses or of our goods.—They have mats upon the steps, and live upon rice. But they do very little, and every one has his separate work. I have an ayah (or lady's maid,) and a tailor, for the ayahs cannot work, and A—has a boy; also two muddles, one to sweep my room and another to bring water.—There is one man to lay the cloth, another to bring in dinner, another to light the candles, and others to wait at table. Every horse has a man and a maid to follow; the maid cooks grass for him; and every dog has a boy. I inquired whether the cat had any servants, but I found she was allowed to wait upon herself; and as she seemed the only person in the establishment capable of so doing, I respected her accordingly. Besides all these acknowledged and ostensible attendants, each servant has a kind of muddle or double of his own, who does all the work that can be put upon him without being found out by the master or mistress. Notwithstanding their numbers, they are dreadfully slow. I often tire myself with doing things for myself, rather than wait for their dawdling; but Mrs. Stanton laughs at me, and calls me a "griffin," and says I must learn to have patience and save strength. (N. B. "Griffin" means a fresh man or a fresh woman in India.) The real India ladies lie on a sofa, and if they drop their handkerchief, they just lower their voices and say, "Buy," in a very gentle tone, and then creeps in perhaps some old wizen skin brownie, looking like a superannuated thread-paper, who twiddles after them for a little while, and then creeps out again as softly as a black cat, and sits down cross-legged in the verandah till "mistress please call again."

[A Lady's Letters from Madras.]

THE BIBLE AND THE FATHERS.

[From Luther's Table Talk.]

When God's Word is expounded by the fathers, then it is even like one that straineth milk through a coal sack, which needs must spoil and make the milk black.

A FABLE.

I remember a fable, said Luther, which fits very well these times—a lion, making a great feast, invited all the beasts thereto, and with them also the swine. All sorts of dainties were set before the guest. But the swine demanded, if *brever's grain might not be had for them?* Even so in these days, it is with our epicures. We preachers set before them in the church the most dainty and costly dishes—such as everlasting salvation—remission of sins—and God's grace. But they, like swine, cast up their snouts, and root after dollars, crowns, and ducats. And indeed, what shall a cow do with nutmegs. She will rather content herself with oat-straw.

THE BIBLE AND A ROMISH BISHOP.

In the year 1380, at the imperial Diet at Augsburg, Albert, Bishop of Mentz, by chance got into his hands the Bible, and continued four hours reading it. At last one of his Council, seeing the Bible in his hand, was much amazed thereat, and said, "What doth your highness with that book?" The Archbishop answered, "I know not what this book is; but sure I am, all that is written therein is quite against us."

BAXTER'S WIFE.

Her character is thus sketched in a masterly critique on the life and times of Baxter in the Edinburgh Review.—"Timid, gentle and reserved, and nursed amidst all the luxuries of her age, her heart was the abode of affections so intense, and of a fortitude so enduring, that her meek spirit, impatient of one selfish wish, progressively acquired all the heroisms of benevolence, and seemed at length incapable of one selfish fear. In prison, in sickness, in evil report, in every form of danger and fatigue, she was still, with unabated cheerfulness, at the side of him to whom she had pledged her conjugal faith—prompting him to the discharge of every duty; calming the asperities of his temper; his associate in unnumbered acts of philanthropy; embellishing his humble home by the little arts, with which a cultivated mind imparts its own gracefulness to the meanest dwelling-place; and, during the nineteen years of their union, joining with him in one unbroken strain of filial alliance to the Divine mercy, and of grateful adoration to the Divine goodness. Her tastes and habits had been moulded into perfect conformity to his. He celebrates her catholic charity to the opponents of her religious opinions, and her inflexible adherence to her own; her high esteem of the active and passive virtues of a Christian life, as contrasted with a barren orthodoxy; her noble disinterestedness; her skill in casuistry, her love of music, and her medicinal arts. Their union afforded to her the daily delight of supporting in his gigantic labors, and of soothing in his unremitted cares, a husband who repaid her tenderness with unceasing love and gratitude. To him it gave a friend whose presence was tranquility—who tempered by her milder wisdom, and graced by her superior elegance, and exalted by her more confiding piety, whatever was austere, or rude, or distrustful in his rugged character."

DEFENCE OF THE COVENANTERS.

IN PRESS, and will be published early in next week, a Defence of the Presbyterians of Scotland from the misrepresentations of Sir Walter Scott, being a review of the *Life of Mr. Andrew Menzies*, D. D., author of the *History of the Reformation in Spain and Italy*, &c. Price 25 cts. JAS. M. CAMPBELL & Co., June 29, 98 Chestnut street, up stairs.

MEMOIR OF THE REV. DR. MARSH.—This day published and for sale by PERKINS & PURVES, No. 134 Chestnut street, Philadelphia. The Rev. J. D. Marsh, D. D., late President and Professor of Moral and Intellectual Philosophy in the University of Vermont, was a Memoir of his Life. June 23

SAMUEL REEVE, Richmond, will receive and remit, without charge, any monies which the friends of the American Board of Commissioners for Foreign Missions in Virginia and North Carolina, may find it convenient to send through him. Also payments for the Missionary Herald. Feb. 4.—ly.

PULVERIZED LOAF SUGAR, very white and clean, an excellent article for strawberries and other fruits, preserving, &c. J. S. WOODWARD's true Lemon Syrup, Raspberry do; very fine young Canton preserved Ginger, West India Preserves; West India Pickles, assorted; Sandwich Island Molasses and Tamarinds assorted, for sale by S. W. COLTON, S. W. corner Tenth and Arch sts. jy 7

CHEAP CLOTHING. Those gentlemen who prefer paying a moderate to an exorbitant charge for excellent clothing, would do well to call at Earle's, opposite the State House, where all the variety of tastes may be suited, whether it be the smartness and spruceness of youth, the elegant and fashionable dignity of middle age, or the sober solemnity of declining years. Every garment made in a style the most fashionable, and at one third less than the price usually charged. GEORGE EARLE, No. 189 Chestnut St., opposite the State House. Feb. 17.

WATCHES, SILVER WARE, &c. The subscriber offers for sale, of his own importation, an extensive assortment of Gold and Silver Watches, Gold Mantel and Ebony Clocks, fine Gold Jewelry in variety, Gold and Silver Spectacles, also Silver Table Forks and Spoons, Sugar Tongs and Ladles, Silver Plated Table Castors, Cake Baskets, Urns, and Tea Sets. Purchasers will find it to their interest to examine the assortment, and all orders for cash will be put up with care, and the price charged will be the lowest. Always on hand Watchmakers' Tools, Files, and Materials of the best quality. JOHN C. FARR, 112 Chestnut street, Philadelphia. March 17.

AMERICAN SUNDAY SCHOOL UNION, GENERAL BOOK DEPOSITORY AND PUBLICATION OFFICE. 146 Chestnut street, Philadelphia. April 29.—ly F. W. FORTER, Cor. Sec'y.

GREAT REDUCTION. Fox's Book of Martyrs, the handsomest edition now in print, bound in cloth, with 32 engravings, price only \$1 50! Editions much inferior to this formerly sold at \$2 50. JAS. M. CAMPBELL & Co., 98 Chestnut street, up stairs. June 29.

EVANGELICAL BOOK AND TRACT DEPOSITORY.

No. 13 North Seventh Street. Where may be had all the publications of the American Tract Society, including the Christian Library, of 45 vols., the Youth's Library, of 40 vols., and the Evangelical Family Library, of 15 vols. The general series of Tracts, besides the Children's, up to 436, exclusive of those in various foreign languages. Sabbath School Books, including those published by the Massachusetts Sabbath School Society, and others. Pocket Manuals, the Christian Family Almanac, adapted to all parts of the Union, with a variety of excellent things, new and old. Donations gratefully received to aid the Tract Cause, at home or abroad. Subscriptions and payments received as above for the Missionary Herald, the American Messenger, Mother's Magazine, National Preacher, Sabbath School Visitor, and the Day Spring. Orders addressed to A. FLINT, will be duly attended to. July 14.—3t.

J. G. OSBOURN, Has removed his Piano Forte and Music Saloon to No. 112 South Third street, below Walnut. The convenience to the Exchange and Post Office will make this a desirable location for strangers who visit the city. The subscriber also informs his musical friends generally that he is preparing to open a Circulating Musical Library, where volumes of Music containing 100 pages each, can be had for the week, containing a general variety of ancient and modern music. Further notice will be given of the Musical Library. New Music published and received daily. Pianos and Accordions tuned. Music bound at the shortest possible notice. Don't forget the No. 112 South Third Street, below Walnut. June 30.—4t.

A CARD. The subscriber would respectfully invite the attention of the public and of his friends, both in City and Country, to his assortment of Hats and Caps, which will be furnished at uniform prices. First Quality Fine Fur Hats, \$4.25—Second Quality, \$3.50—Fine Mole Skin, \$3.50—Caps from 50 cents to \$3.50. CHAS. F. RAYMOND, Practical Hat and Cap Manufacturer, No. 129 Chestnut St., 1 door below 4th. N. side, Opposite Carey & Hart's Book Store. April 28.—3m.

JAMES S. EARLE Respectfully informs his friends and the public generally, that he continues the sale and manufacture of Looking-Glasses and Picture-Frames in all their varieties on as reasonable terms as can be purchased in the city—waiting the workmanship, as he of the best quality, and which he would be gratified to receive calls or orders at his store, No. 216 Chestnut st., between 8th and 9th. Jan. 3, 1843.

TIMOTHY W. LESTER. Just published and for sale by PERKINS & PURVES, No. 134 Chestnut street, Memoir of Timothy W. Lester, or Eminent Piety the Great Qualification for Usefulness. By Rev. Isaac C. Beach. June 23.—3t

CHEAP VALUABLE PUBLICATIONS. Needler's History of the Christian Religion during the first three centuries, per number 25 cts. Rise and Fall of the Papacy, by Fleming, a rare valuable treatise, 25 cts. Llorente's History of the Inquisition, the only authentic one ever written, per No. 15 cts. The Bible in Spain, by Horner. The Crack Book of the Season, which has run already through 8 editions, 37 1/2 cts. The Gypsies of Spain, by Borrow, a true, best history of that singular people, 34 cts. D'Aubigne's Reformation, the fine edition, clear paper and type, 75 cts. Borrow's Works in one volume, bound, 37 1/2 cts. Published by JAS. M. CAMPBELL, 98 Chestnut street, up stairs, and for sale by the Booksellers generally throughout the United States. June 9.

OIL CLOTH CHEAP FOR CASH. The subscribers have on hand and are constantly manufacturing Floor Oil Cloths for halls, entries, &c. any width from 6 yards to 12, without seam; patterns to suit any tastes; Improved Elastic Carriage Curtains 45, 41, 36, and 27 inch wide on muslin and linen. A good variety of small, neat patterns of 3 and 4 Oil Cloth for Carriage, Gate, and Sulkies, bottoms. Oil Cloth Rugs for stoves, grates, and door pieces, neatly bordered in a variety of sizes, all of which will be sold at prices which cannot fail to give satisfaction, wholesale or retail, at our Factory, 568 North Third street, Philadelphia. Sept. 16.—4t. POTTER & CARMICHAEL.

BOOTS AT REDUCED PRICES. A. EASTLACK, No. 183 Walnut Street, would inform his friends, and the public generally, that he has reduced the price of his boots to such an extent, that those gentlemen who wish neatness and durability combined, would do well to call as above, between 7th and 8th streets. March 10.

APOSTOLIC CHURCH. An inquiry into the Organization and Government of the Apostolic Church, particularly with reference to the claims of Episcopacy. By Rev. Albert Barnes, Pastor of the First Presbyterian Church, Philadelphia. First published by PERKINS & PURVES, May 19. No. 134 Chestnut street.

DICKSON & CO. South East Corner of Third and Market Streets. Have now on hand, which they offer at unusually low prices, a large assortment of Gold and Silver Watches, of every description. Fine Jewellery, Pocket and Ivory Table Cutlery. Mantel Clocks, German Silver and Britannia Ware. Silver Ware of all kinds: Silver-plated, Gold and Silver Spectacles, "Thimbles, Pencils, &c. &c. Tools and Materials generally for Watchmakers' use, with a variety of Articles pertaining to that line. They respectfully invite the attention of Southern and Western Dealers, making purchases of any of these articles. April 18th.

MEMOIR OF THE REV. DR. MARSH.—This day published and for sale by PERKINS & PURVES, No. 134 Chestnut street, Philadelphia. The Rev. J. D. Marsh, D. D., late President and Professor of Moral and Intellectual Philosophy in the University of Vermont, was a Memoir of his Life. June 23

SAMUEL REEVE, Richmond, will receive and remit, without charge, any monies which the friends of the American Board of Commissioners for Foreign Missions in Virginia and North Carolina, may find it convenient to send through him. Also payments for the Missionary Herald. Feb. 4.—ly.

PULVERIZED LOAF SUGAR, very white and clean, an excellent article for strawberries and other fruits, preserving, &c. J. S. WOODWARD's true Lemon Syrup, Raspberry do; very fine young Canton preserved Ginger, West India Preserves; West India Pickles, assorted; Sandwich Island Molasses and Tamarinds assorted, for sale by S. W. COLTON, S. W. corner Tenth and Arch sts. jy 7

CHEAP CLOTHING. Those gentlemen who prefer paying a moderate to an exorbitant charge for excellent clothing, would do well to call at Earle's, opposite the State House, where all the variety of tastes may be suited, whether it be the smartness and spruceness of youth, the elegant and fashionable dignity of middle age, or the sober solemnity of declining years. Every garment made in a style the most fashionable, and at one third less than the price usually charged. GEORGE EARLE, No. 189 Chestnut St., opposite the State House. Feb. 17.

WATCHES, SILVER WARE, &c. The subscriber offers for sale, of his own importation, an extensive assortment of Gold and Silver Watches, Gold Mantel and Ebony Clocks, fine Gold Jewelry in variety, Gold and Silver Spectacles, also Silver Table Forks and Spoons, Sugar Tongs and Ladles, Silver Plated Table Castors, Cake Baskets, Urns, and Tea Sets. Purchasers will find it to their interest to examine the assortment, and all orders for cash will be put up with care, and the price charged will be the lowest. Always on hand Watchmakers' Tools, Files, and Materials of the best quality. JOHN C. FARR, 112 Chestnut street, Philadelphia. March 17.

AMERICAN SUNDAY SCHOOL UNION, GENERAL BOOK DEPOSITORY AND PUBLICATION OFFICE. 146 Chestnut street, Philadelphia. April 29.—ly F. W. FORTER, Cor. Sec'y.

GREAT REDUCTION. Fox's Book of Martyrs, the handsomest edition now in print, bound in cloth, with 32 engravings, price only \$1 50! Editions much inferior to this formerly sold at \$2 50. JAS. M. CAMPBELL & Co., 98 Chestnut street, up stairs. June 29.

EVANGELICAL BOOK AND TRACT DEPOSITORY. No. 13 North Seventh Street. Where may be had all the publications of the American Tract Society, including the Christian Library, of 45 vols., the Youth's Library, of 40 vols., and the Evangelical Family Library, of 15 vols. The general series of Tracts, besides the Children's, up to 436, exclusive of those in various foreign languages. Sabbath School Books, including those published by the Massachusetts Sabbath School Society, and others. Pocket Manuals, the Christian Family Almanac, adapted to all parts of the Union, with a variety of excellent things, new and old. Donations gratefully received to aid the Tract Cause, at home or abroad. Subscriptions and payments received as above for the Missionary Herald, the American Messenger, Mother's Magazine, National Preacher, Sabbath School Visitor, and the Day Spring. Orders addressed to A. FLINT, will be duly attended to. July 14.—3t.

J. G