

Mr. Lowrie takes lodging at the Fort.

This afternoon (Dec. 20), having completed the necessary arrangements, I moved into my lodgings in the Fort; and now I feel, in some measure, at home. I feel truly grateful to be in my own house, where I can be master of my own time and arrangements; and I feel thankful to the Lord for the circumstances by which I have been enabled to come. Probably no place at Lodiana would answer my purpose so well. It is convenient to the native population, without being rendered uncomfortable by its vicinity; as there is an open space between the Fort and the town, and the former is on more elevated ground. I have not to pay any rent, and a good part of the furniture has been lent to me by the Baboo. The circumstance of my dwelling in the government Fort will most probably increase my influence among the natives. I sincerely hope that I may have grace to improve all the advantages I have for doing good. I feel very grateful to Captain W. for all the uniform kindness and attention I have received during the six weeks I have been living in his house. I could spend freedom in prayer, that the influence I have exerted, so far as it has been good, may be blessed to others, and that the dispensation of Providence, in sending sickness may be blessed to myself.

Public Worship.—Distribution of Tracts.

Dec. 12.—A cold rainy day until nearly 11 o'clock, with a good deal of thunder—wind from S. E. As it partly cleared up towards 11, I went to the place of worship, but with little expectation of finding any person there. I was more encouraged, therefore, to find Col. W. and lady, two other officers, two or three Sergeants, all the Drummers, present—in all, about 26 persons, to whom, after praying, I preached from Col. 3: 1-4. The Lord accept and bless!

Dec. 22.—To-day a Sepoy, and afterward another native, came to ask for Tracts, which I gave to them very gladly; two to the former, and one to the latter. They were all able to read; and the fact, that they felt interested enough in obtaining a Bible, or book, to come and ask for it, renders it almost certain, that they will read them with attention; though it may not authorize the inference that they feel any special interest in seeking a knowledge of our religion. Still, who knows, that the Lord will not make these little Tracts the means of imparting a knowledge of salvation? This seems to be about the only way, while I cannot speak their language, by which I can influence their minds, so that I am grateful for opportunities of improving it.

An Interesting Beggar.

One of the Beggars belonging to the Cantonment also called, a fine East Indian young man, of apparently good talents, generous and pleasing disposition; and, as he told me, about nineteen years of age. He learned to read and write at Delhi College; and wishes to go on with some kind of study. I felt a good deal interested in his welfare; and the more so, because he neither had Bible nor Testament, though probably among the foremost of his class. At my suggestion, he purchased a Testament, which he is able to do; and, after lending him one of the Sunday School books, and giving him some counsel, to which he gave good attention, he took leave, promising to come again.

Friendly Feelings of the English to American Missionaries.

Dec. 23.—Received a letter of introduction to the Political Agent at S. J. from Lady W. E., which was forwarded by Mr. T., who continues to manifest much interest in the welfare of this mission. As the letter was not sealed, I took the liberty of reading it, and was gratified to find it expressed in such kind terms, and affording such evidence of friendly interest on the part of her ladyship, in the success of missionary labors. I note this circumstance to show what a change has taken place in the state of things in regard to American missionaries in this country. And I may add further, that, in traveling through the entire length of this Presidency, I have necessarily, and in most instances with gratified feelings on my part, made the acquaintance of a good many English gentlemen among the civil, military, and clerical orders; and it gives me pleasure to say, that I have seldom, if ever, witnessed any unkind feeling either against Americans, or American missionaries. As to the latter, it is true that there are those who look upon all missionaries as employed in a visionary enterprise. On the other hand, if I may judge from what I have seen and heard, I should think that a generous and liberal disposition generally exists in regard to our undertaking missionary services in this country; and at any rate that our being Americans is no longer any obstacle.

Invitation of Mr. L. to the Court of Lahore.

Dec. 21.—To-day, I received an invitation, through Captain W., the Political Agent, to pay a visit to Ranjit Singh, the Ruler of the Panjab. The invitation comes from the Raja himself, through his Vakil, or Envoy, at this place. Of course it is fully before me; though I do not understand that he would expect me to go as an official person, or in a way requiring state or ceremony. He wishes to have some of the sons of his Sardars, or Chiefs, to learn the English language, and he says, he would like to know more himself about the attributes of God, &c. I cannot but regard this circumstance as one of considerable interest, and as one which may lead to results important to the cause of Christ. If I find the path plain, I think it will be very expedient to embrace his invitation; not to undertake any school now; but to collect information, to prepare the way for missionary efforts, and to do all the good I can. He is now the absolute Ruler of all the Panjab, Kashmir, and Afghanistan. His power and influence are both very great, though unobtainable. He is a man of strong, though uncultivated mind; of enlarged views, and of great energy of character. Why might not even Ranjit Singh, the powerful despot of the Sikhs, embrace the religion of the meek and lowly Jesus; and wield all his mighty influence in promoting his cause? I feel that my faith is weak—not worldly. Surely "the Lord's arm is not shortened that it cannot save." (See Dec. 29, Jan. 14 and 27.)

Conversation with a Kalia Brahmin.

Dec. 35.—Was requested to preach a Sermon before the Freemasons on St. John's day; which I was obliged to decline from want of time and other engagements. In the afternoon, Baboo Visnath and Baboo Harshad called for an hour. The latter is a Kalia Brahmin, (of the highest class of Brahmins,) and is a man of considerable clearness and strength of mind, and of a rather quick apprehension. He is very anxious to acquire a better knowledge of English, though he now speaks it so well that I could converse with him with a good deal of facility. I recommended him to study the New Testament, as well to become acquainted with our religion, as to learn English. This led to further conversations in which he stated the belief that they generally entertain of happiness in heaven, and punishment in hell; of various transgressions. His notions were evidently very indefinite; and he finally confessed all, but thought at death all was ended, as when a brute dies. I referred to the precious promises I indulged, as a contrast to his gloomy views. He felt the force of the remark, but wished to know why I thought our religion true, and also how our religion provides for the pardon of sin. In answer to his former question, I had occasion to refer to

its accordance with the discoveries of science; particularly of astronomy. He objected, that people would fall off the earth to the other side, if it is round; and that some would always be in darkness; and stated a number of questions, as, Why it should be cold at one time of the year, and hot at another? How could we prove the earth round, not flat? How prove that the sun is the centre of the system, and not the earth?—A small oratory would have been useful; but, with the aid of one of the globes, I satisfied his mind as to some of his points. In answer to his question about the pardon of sin, I was very glad that he could understand my explanations—that God gave the Lord Jesus to die in the stead of sinners, and that they could be saved on his account. If a Sepoy (native soldier) were condemned to die by a Court Martial for murder, and another Sepoy would die in his place, then, if the court approved, the guilty man might be set free. 'No, but the court would not be willing.' 'But, if they were willing, he might.' 'Yes, then; but is God willing?' 'How do you know?' 'From his holy word.' He finally took a Testament to read about these things; as did the other Baboo; promising to come to me for explanation when they find difficulties. Two or three things were impressed on my mind during this conversation—a heathen may be a shrewd, clever man—a knowledge of science may be very useful, whatever be the disparity between the cultivation of the missionary's mind, and that of the heathen around him—and all efforts are utterly hopeless without the influence of the Holy Spirit. In regard to the second, I found what acquaintance I have would need some brushing up. If he had pressed a little farther. And, in regard to the last, it is, to human view, an impracticable task to change a man's views and feelings, when all his previous education, associations, prejudices and interests, are directly opposed to such a change; and when, instead of honor, reproach will surely follow—instead of comfort, hardship and suffering, if not actual poverty.

Reading the Gospel with a Baboo, &c.

Dec. 26.—Gave two Tracts to two young men, who could read with great fluency, and seemed intelligent; and who seemed glad to receive them. In the afternoon, Baboo Harshad came again, and read with me the first six verses of Luke's Gospel. He had evidently considered every clause with care, and seemed anxious to understand it. What pleased me most was, that he received my explanations with a teachable spirit; not caviling, not attempting to display his own powers of argument. My opinion of his good talents is quite confirmed; and I am thankful that he is willing to come and read the Scriptures with me, and that he seems to regard it as a favor. He is yet a young man—perhaps not older than myself—and, with his talents, and his influence owing to his high caste, would seem to be well adapted for great usefulness among his countrymen. The Lord hear my prayers for him!

Dec. 28.—Lord's Day.—Preached in the forenoon from Mat. 1: 24. Rather a better attendance than on the former Sabbath—perhaps forty persons present. Gave some Tracts to a Sepoy, and to a native Doctor, and lent a Hindustani Testament to the two young men who came again yesterday, and who brought them to-day after reading them. I prefer the plan of lending to giving, in regard to those who feel interested enough to come and ask for them, as it brings them back when they have read them, and I hope will make them more careful in the perusal. Baboo Har Nath came about sunset. He was anxious to have come sooner, but was too busily employed with writing; as he is writer to one of the Regiments. He read twelve or fifteen verses further in Luke 12; seems very honest in his efforts to understand what he reads. His mind of an enquiring turn.

Dec. 29.—Learned more definitely about the invitation forced to under date of 24. Through the Vakil, Captain W., and myself have sent word, through his Vakil, that we will not permit me to undertake a school, if it is necessary to go to the Hills by March; but, that feeling the honor of the invitation from his highness, and wishing to gratify him by giving any information in my power, I propose to myself the pleasure of paying him a visit of about a month, if he still wishes mentioning also, that it would be impracticable to remain longer than a month at his court, on account of the injunction from the medical adviser to go to the Hills. When an answer is received, I shall know what to do. I leave this matter to the direction of the Lord, by his holy Providence; and I am thankful to find my mind wishing simply to know his will, and then to do it. I would not have any will of my own in regard to this matter, lest it should lead to evil. A circumstance occurred this morning, which seems to give further light, and which, if I should go, will greatly facilitate the attainment of my objects—that is, the kind and generous offer of Capt. W. to let his Persian Munshi go with me as interpreter—the best qualified person, probably, that could be found at Lodiana.

School of Native Boys.

Dec. 31.—I feel a good deal encouraged about the school for natives, at which I attend about an hour usually every day. There are now between 25 and 30 boys, whose progress is good. Some of these boys have fine open countenances, and their minds seem to correspond with the pleasing promise of their faces. The instruction they are now receiving, though not as exclusively religious as the instruction given in a Sunday School, is yet as decidedly based on religion, as it often is in the United States; and is much more religious than the instruction in the great majority of schools there. This is owing partly to the kind of books we have introduced, and to which no objection has been made, nor any kind of hesitation expressed about learning them. In this little school there are five or six Afghan boys, five or six Kashmirers, three or four Panjabes, and the rest Hindus. The greater part of them are Mussulmans.

Visit to the Families of Afghan Kings.

Jan. 25, 1835.—Having been the bearer of some books which were sent us as presents by a lady in Calcutta to the families of Afghan kings who are living here in exile, I went with Capt. W. to-day, to pay my respects. We called first on the older brother, who was deposed and cruelly deprived of sight by the present King of Afghanistan; also, a brother of two ex-kings, whose families are here at Lodiana. We found a respectable looking, rather elderly man, with a full black beard, sitting on a sofa. We stood all the time, and had several attendants. Nothing of interest occurred. The conversation was a good deal miscellaneous, and seemed on Persian, their Court language.

Afterwards, we called on the queen of the other brother, who is now absent, making some efforts to recover the kingdom. Had the king himself been here, we could not have had an audience with the queen; as it is contrary to etiquette for the queen to give audience if the king is present. As it was, we did not see the lady; as she remained behind the parades, or screen, through which the conversation was held. A few poor couchs were in attendance outside, where Capt. W. and myself stood. Who may have been inside, we, of course did not know. Only the voice of the beggar was heard. The conversation was also miscellaneous here; though of more interest than at the blind king's. She referred, with great interest, to the visit they had received from the lady that sent the books, who was admitted behind the parades, and whose intercourse with the ladies of these families left a favorable impression in behalf of our system of education and accomplishment.

The queen expressed her regret, that she was now too far advanced in life, to think of making any efforts to procure the knowledge that lady had. She made a remark or two in regard to my profession as a "Padre Sahib," which showed the feelings with which they looked on men devoted to religious life. After expressing her satisfaction at hearing that I had adopted my professions from preference, and not from ancestral descent, she observed that it was much more important than any other as it related to the next world as well as this. She said to Captain W., "You are a learned man I know, acquainted with English and Persian; but I suppose the Padre Sahib has much more knowledge than you have;" a remark which was amusing to us; though indicating the common opinion among Mohammedans, that learning belongs especially to the ministers of religion.

The audience, interview it could not be called, was of considerable interest to me, as presenting human nature under different circumstances from what I had before seen. This lady is evidently a woman of good mind; but, under the present system, even if she were educated in the manner common among Christians, is prevented from exerting that influence which a lady of her rank and talents would exert in Christian countries. This rigid seclusion, which is common in these eastern countries, and is more strictly enforced according to the ascending dignity of rank, also renders it important that there should be ladies as missionaries, who might have access where no man, not belonging to the immediate family, could ever go.

Visit from Baboos.

Jan. 4.—Lord's Day.—English service, as usual. The attendance about as last Sabbath. Preached on the justice of God. In the evening Baboo H. came to read the Testament with me. I had nearly given up the expectation of his coming back; though I knew that the duties of his office required more attention than usual. It gratified me to find that this was the reason of his absence; that he still manifests willingness to read thus with me; and is determined to understand the meaning of what he reads. We read to the 44th verse of Luke 1st, in course; and though a number of the transactions mentioned are out of the usual order of nature, he displayed no disposition to cavil or start objections. He expressed much regret when I told him I should have to leave Lodiana in a month or two. I would hope, that the Lord will have mercy on this man, and wish to pray often for him.

Afterwards, the other Baboo called—a most worthy man, but very friendly towards me! was telling him about the love of Jesus in taking our nature and dying for our sins, with some of the circumstances of his death, and had hardly finished the last remark, when the Baboo observed in reply, "Very nice this place you got here!" and began to remark on the fine winds, comparative advantages of my present residence over a house in the cantonments, &c. I soon cut short the conversation, and presently he took leave. Patience, watchful to improve opportunities, is a necessary qualification in a missionary.

Days of Grace & Prayer.

Jan. 5.—This being the first Monday in the present year, I have spent it chiefly in religious duties, in reference to the conversion of the world. Though by myself, I trust the exercises of the day have been profitable to me; and I hope the Lord will bear my prayers for the multitudes around me who know not God, as well as bear all the prayers offered this day for the general success of the Gospel throughout the world. I love these days of quiet prayer. They seem to connect me more closely with the Lord's people, from whom I am separated by distance, I hope not by difference of spirit. On these days, I seem to have a common place of meeting with them. More, much more fervent and effectual prayer for the influence of the Holy Spirit appears to be ardently sought. I am inclined to think, that one of the greatest deficiencies of Christians is in regard to this matter. I am convinced this is true to say. O, to know, by actual experience, the full meaning of our Savior's promises concerning the giving of the Holy Spirit to those who believe and those who ask!

SECOND MISSIONARY REINFORCEMENT.

The Western Foreign Missionary Society, after a season of trial, is now favored with encouraging prospects of success in prosecuting the object of its institution. Our Mission to the Western Indians appears to be prosperous; but a thought to be greatly, and with expedition, extended to various tribes to whom the Gospel is yet unknown. Our Mission to Western Africa, after deep depression, approaching to dissolution, has been revived; and, if a competent number of laborers can be obtained, willing to spend and be spent for Christ in that important field, the mission there may yet prove a blessing to thousands who have never heard the joyful tidings of salvation by Christ the Lord. Our Mission to Northern India is becoming more interesting by the increase of its numerical force and the opening prospects of its extensive usefulness to the diversified inhabitants of that populous country.

Our readers have been informed of the safe arrival of our First Reinforcement at the capital of Bengal. And now we have the pleasure of announcing, that the Executive Committee are making arrangements to send to India, towards the close of the present month or the beginning of the next, a Second Reinforcement, consisting probably of 12 or 13 persons; including 2 or 3 ordained ministers and their wives, and two young men who have been favored with a Collegiate education, and contemplate entering the sacred ministry. If it please Divine Providence to preserve the lives and health of our missionaries who are already in India, and of those who expect soon to embark for the same destination, it is believed that the whole will be sufficient to occupy more than one station. If so, the principal station may be in a central position, and others in different directions from that point, but not so remote as to cut off frequent opportunities of correspondences, consultation, and assistance in times of necessity. The place where the efforts of the mission are concentrated, it is reasonably supposed, ought to be the site of a well regulated High School, a Printing establishment, a Depository of Books, Tracts, &c.

It appears from the letters and journals of Mr. Lowrie, that there are many important missionary fields in India. Desider Calcutta, he mentions several places which he passed in his voyage, ascending the Ganges, where it would seem, stations might be formed in hope of beneficial results. He also takes particular notice of the town of Futtehpore, an English Civil Station, about half way between Allahabad and Cawnpore. Mr. R. Judge of that district, a remarkably judicious and pious man, wrote to Mr. Lowrie in reference to this place; in substance as follows: "It is my opinion, that Futtehpore presents a good field for the labor of a missionary. Many native boys show a strong disposition to learn English, and are willing to read the Scriptures, and evince something more than a mere want of zeal for their own customs and religion. Were a missionary established here, he would probably find his time and attention amply occupied. But should he have leisure, the two neighboring stations of Banda and Humnabpore, each 40 miles distant, might profit by his labors. I see no difficulty in his way. A disposition for instruction is evinced by the natives. A very large and commodious bungalow in the town, could be rented for a moderate sum. Futtehpore is a healthy place. There are large towns near, and not far within a reasonable distance. The roads are good, and the facilities for travelling great. We

have also a school, attended by thirty boys of the town, who all read the Bible, and thirty orphan boys, who have lost all their prejudices of caste." Mr. Lowrie says: "You will perceive, that Bundelkhand on one side, and Oude on the other, both large territories and quite unoccupied, will be reached from Futtehpore." Our mission in India is located at Lodiana; but what other stations may be selected and occupied, or what branches of this mission established, cannot yet be determined. After the return of Mr. Lowrie from Lahore, to which he set out in January 28, to visit the Ruler of the Sikhs, more information of the country and its population, and of openings for missionary operations, will, we trust, be communicated to the Committee, which will enable them to make judicious arrangements in reference to the location and employment of all the members of the mission.

In the mean time, the board need the liberal contributions of the churches and of benevolent individuals, to enable them to meet the expenses of the outfit and passage of the Reinforcement now preparing to sail for India, and to execute the other enterprises for the evangelization of the heathen in foreign lands. And they desire the prayers of Christians, that they may be divinely directed, and their labors to extend and build up the kingdom of Christ, and save the souls of men, may be rendered effectual to these all-important ends. The conversion of the world is an object inconceivably important; and those who contribute to its accomplishment from a regard to the glory of God and the salvation of men, will receive a gracious reward: "He that watereth others shall be watered also himself." "Give, and it shall be given to you, good measure, pressed down, shaken together, and running over."

THE STANDARD.

THURSDAY, OCTOBER 1st, 1835.

HANOVER COLLEGE.

The increasing number of Students in this Institution, is the most substantial evidence which can be given, that it enjoys the public confidence. To deserve and retain this confidence, will be the unremitting efforts of the Trustees. To this end Mr. William McKee Dunn, A. M. has been added to the Faculty, which now consists of the President and four Professors in the College proper. Professor Dunn has been for some time at Yale College, as a resident graduate, preparing himself, more perfectly, for the duties of his office, on which he is expected to enter, during the approaching Session.

The trustees are happy to be able, moreover, to state, that large additions have recently been made to the Philosophical and Chemical apparatus, which is now perhaps as complete as that of any other College in the West, and they feel authorized to say that their College course will be as extensive and thorough as is usual in the U. States.

Preparatory Department.

This Department was, at the recent meeting of the Board, organized and placed under regulations which will insure to beginners greater facilities than they have heretofore enjoyed, and to the parents and guardians of small boys, a pledge, that their sons and wards will not be left to their own option, whether they will study or play. They are to remain six hours per day, under the eye of their teachers, in the recitation room. The principal of the department is Mr. Charles Thompson, A. B. who will be aided by two or more competent teachers.

Manual Labor.

Provision is still made for students who wish to engage in Manual Labor. A large Printing Establishment, together with a Book-Binders, will furnish employment, two or three hours per day, to forty or fifty Students, and the Cooper Shop will accommodate nearly equal that number. But we again apprise the public, that through want of funds, we are unable to carry into effect the original plan of the Institution, viz: that each Student be required to labor at least two hours every day. We still pledge ourselves, however, to furnish employment to any young man who wishes it. We have been compelled to take this course, having been taught by sad experience, that it is rather unprofitable business, to pay boys by the hour to work, who have never been accustomed to work at home, and who submit to it abroad only because they cannot avoid it.

Expenses, &c.

Price of Board, from one dollar to one dollar and fifty cents per week, Tuition \$10 per session. Room rent, \$2 per session, for each occupant; this is the only item of expense which differs from the former rates. The continual repairs, which it is necessary to have made on the rooms, compelled the Board, reluctantly, to make the change. This, together with the tuition fee is invariably required in advance.

The Winter session will commence on the 1st Monday in November; and it is very important that all Students who expect to enter, should be present on the first day, that they may be properly classed.

Theological Department.

The Session in this department will commence at the same time with the College Session—the 1st Monday in November. A separate building has been provided for the accommodation of the Theological Students, and the Seminary is entirely separated from the College in its operations. All the advantages of the manual labor system are open to the Theological Students—Tuition and use of books free.

JOHN FINLEY CROWE, Sec. E. T. H. C. South Hanover, October 9th, 1835.

TO CORRESPONDENTS.—We are happy to receive communications for the columns of the Standard but must reserve to ourselves the privilege of deciding on the propriety of their publication. In the exercise of this right, we have felt it our duty to exclude several pieces recently—some of them having considerable merit, but manifesting a want of that maturity of thought and attention to form, which we deem indispensable, when the object is to please and to edify an intelligent community.

We hope however, that our friends, and especially our young friends, will neither be displeased with us for exercising the inalienable right of Editors, nor discouraged from making further efforts to be useful in this way.

AGGRAVATED MURDER.—On Saturday morning last, about nine o'clock, J. Cowen, in Cincinnati, murdered his wife and two only children; the one an infant at the breast, the other about two years old. The murderer was a cabinet maker, and in penetrating this deed of cruelty, he used a hand axe. We were attracted by the crowd to his residence, (on Walnut, near Second street,) and beheld a spectacle truly distressing. The children already dead, and their mother gasping and struggling, lay together on the floor, bloody as the slaughter house. Such a scene of horror excited the indignation of all. Hundreds went in quest of the murderer, and in less than an hour he was taken. A crowd of horsemen and footmen conducted up Main street, and lodged him in prison, to await his trial—great fears were entertained, lest a mob should rise. As the officers were putting him in confinement, the populace crowded, and frequent cries were heard "kill him, kill him!"

The Cincinnati Post says: On his arrest, he stated that he had murdered his wife, and he knew that he should be hung for it, and he killed his children, because he was determined to leave no offspring to be disgraced by his crime.

SUMMARY.

NEW PAPER.—The first number of the Lowell Philanthropist now lies before us. It is published at Lowell, Mass. edited by Aaron Loomis, and devoted to religion, morality, literature and general intelligence. Its appearance is respectable—terms \$2.00. in advance.

DIED, on the 24th ult., the Rev. William McMuray, D. D. Pastor of the Reformed Dutch Church, in Market Street, New York.

On the 21st ult., the Rev. Robert Whitt of the Presbyterian Church of Pine Manor, was removed to another, and as is hoped a better world.

NEW COLLEGE IN GEORGIA.—The Presbytery of Hopewell, have determined to establish a new College, and have fixed on Midway, a village one mile and a half from Milledgeville as the seat. The estimated cost of the establishment \$60,000. Of this sum the citizens of Milledgeville subscribed 25,000.

AS AGED HANOVER.—Joice Heath, now in her 161st year, has been, as the Church record in Virginia proves, a member of the Baptist Church 116 years. She is still able to attend religious worship, in which she takes a lively interest.

COLLEGE IN ARKANSAS.—A Manual Labor College has been located at Cave Hill, Washington county, a short distance from the Arkansas river. This augurs favorably for the future character of the Territory.

SOUTH CAROLINA COLLEGE.—The infidel character of the institution, had become so notorious under Dr. Cooper's administration, that the confidence of the community was lost, public patronage withdrawn, and the Trustees found it necessary to make an entire change in the Faculty. It is seen that the community have no more confidence in the christian character of the Professors, elect, than they had in their predecessors; and are consequently only willing to sustain the College. This has led to a very animated controversy, which seems to be calling for the strength of the Christian and infidel parties.

RECENTLY.—The Rev. J. D. Russell, recently of North Carolina, has received and accepted of a unanimous call to the united Congregations of Shiloh and Oliver, Shelby county, Ky. His installation will take place in the Oliver church, on Saturday the 7th of November next.

REGENERATION.—Dr. Wilson in his late speech at the trial of Dr. Beecher, thus depicted it:—"The inner man is as passive under the Holy Spirit in regeneration, as the outer man is under the operations of the wind; as Lazarus was in the grave, or the man born blind when Christ opened his eyes."

Now we call the above heresy of the very worst kind. No man ought to be allowed to preach it, and yet retain his standing in an orthodox church. Such doctrine will never convert a sinner nor sanctify a Christian. It is the rankest antinomianism.—St. Louis Obs.

REMARKS. 1st. We suppose it can now no longer be a question, whether there be heresies of the very worst kind in our church. Even those who mistake error for truth, can now see a difference between the views of the old and new school. It has frequently been insinuated, that Dr. Wilson, inclined too much to Antinomianism. The St. Louis Observer, boldly declares, that his views are the rankest antinomianism, "and Dr. Beecher affirms his view to be 'the fatalism of the ancient philosophers.'" Thus the point seems settled that the old and new school differ widely and upon fundamental doctrine.

2nd. While each party teaches doctrines, which the other deems soul destroying error, as "heresy of the worst kind;" can there ever be peace and unity of feeling and action in the church? Is it not the very climax of presumption, to hope for peace under such circumstances? How can two walk together, unless they be agreed? Neither party can bid "good speed" to the other. Public reconciliation of one party, or separation can alone produce reconciliation.

3rd. It cannot be possible, that views so opposite, can both be taught in our standards. If Dr. Wilson is wrong in prosecuting Dr. Beecher, it certainly is the duty of Dr. Beecher, immediately to take charges of heresy against Dr. Wilson. If Dr. Beecher loves the Presbyterian church, how can he rest, while Dr. Wilson is preaching what he conceives to be fatalism. If Dr. Wilson's views are in accordance with the Confession of Faith, Dr. Wilson ought not to be in the Presbyterian church. If Dr. Wilson holds "the worst kind of heresy," (the St. Louis Obs. is right in saying, he ought not to be allowed to preach it, and retain his standing in an orthodox church. Let him be arraigned—let him be tried and let him be convicted.)

Has not the Editors of the St. Louis Observer solemnly professed to believe that the above "heresy of the worst kind" is taught in the Bible? He certainly has, if he has ever adopted the Confession of Faith. The Confession of Faith, (chap. x. sec. 2) declares man to be "altogether passive," in