

THURSDAY, OCTOBER 29, 1835.

The Cincinnati Journal, by a resolution of the Synod of Indiana, requested to publish the articles found below, under the heads—"A Day of Fasting and Prayer," "Monthly Concert of Prayer," and "A Narrative of the state of Religion," &c.

SYNOD OF INDIANA.

This body met, agreeably to adjournment, at Salem, on Wednesday, the 14th inst., and continued its session until the Tuesday morning following. The meeting was, upon the whole, a pleasant and harmonious one. No unkind feeling was manifested in the discussions which took place, though some of the subjects were of an exciting nature. The only items of general interest will be found below.

A New Presbytery.

In answer to a petition from the Crawfordsville Presbytery, the territory included within the bounds of said Presbytery, north of the counties of Warren, Montgomery, and Boone, and so much of the territory of Indianapolis Presbytery as lies north of Hamilton, Madison, and Delaware counties, was formed into a new Presbytery, to be called the Presbytery of Logansport; embracing the following Ministers, viz. The Rev. Messrs. L. G. Bell, J. A. Carnahan, M. M. Post, and M. Hamner. The first meeting of this Presbytery was directed to be held at Logansport, on the first Thursday of April, 1836.

A Day of Fasting and Prayer.

On this subject the following overture was adopted, viz.

"The Synod of Indiana, considering themselves as overseers in the house of God, and bound 'to watch for souls as those that must give an account,' would be deeply penetrated with the fact that there is at present a very low state of religion in all our churches; and would impress on the beloved people under our care, that we are called upon to humble ourselves before God for our sins, which have prompted him to depart from us; imploring a return of the gracious influences of the Holy Spirit, in his quickening power.

To this end we appoint Friday, the 20th of November next, to be observed as a day of fasting and prayer to God; that he would be pleased to visit all our churches in mercy, and build us up in our most holy faith. And we would exhort all the people under our care, to turn aside from their worldly concerns, and unitedly implore the blessing of God.

We would also recommend that our Ministers and Elders should spend as much of the preceding week as may be necessary, in visiting every member of their respective churches, for the purpose of arousing them to duty; and that a part of the afternoon of said Friday be spent in catechising and instructing the children of the church, and in imploring the blessing of God on our offspring."

Monthly Concert of Prayer.

The following is the Report of a committee on this subject:

"They consider the monthly concert of prayer to be an institution of the highest interest both to the Church and the world. It is by prayer as well as by other efforts of the church, that the world's conversion is to be carried forward. And we are grieved that so few of the members of our churches avail themselves of the privilege of thus advancing the interests of the Redeemer's kingdom, and the salvation of the millions of our fellow men, who are perishing in ignorance and sin; especially as it is a means equally within the reach of all—the poor as well as of the rich. We, therefore, consider it highly important to the heathen world that an increased interest be enlisted in behalf of this institution. It is important, also, to the interests of the churches at home. Nothing tends more directly to increase in them that spirit which was manifested by our blessed Lord in visiting our world on his errand of love, than directing their attention to the condition and wants of those parts of our world where the light of the gospel is not yet enjoyed, and endeavors to excite them to extend that relief which the gospel alone can give. To do this is the obvious tendency of the monthly concert for prayer, when rightly conducted. And, as a means of exciting deeper interest in this institution, we suggest to Synod the expediency of recommending to our churches,

1st. An increased circulation of missionary intelligence. The necessity of this is too obvious to need remark. On this subject especially information gives interest.

2d. The adoption, in all cases, of the system of monthly contributions. This will tend, in two ways, to increase the attendance and interest of the occasion.

3d. It will magnify its intrinsic importance. The object of the meeting will be two fold. The people will meet to pray and to labor. To their prayers they are to add their alms. Hence they will pray with stronger faith and with greater fervency, and both the number and satisfaction of the attendants will be proportionately increased.

4d. The interest in the concert will also be increased by the fact that the contributors will then regard themselves as sustaining an important relation, that of benefactors to the missions for which they pray."

A Narrative of the state of Religion within the bounds of the Synod of Indiana.

"Never has this Synod been called upon to prepare a report on the state of religion within its bounds, like the present. We have always had some tidings of good to tell—some intelligence, to cheer our hearts and call forth the increased efforts of Christians, in reference to the organization of new churches, the increase of old ones, the success of Sunday-schools and bible classes, and other means of religious instruction, the progress of temperance, the destruction of vice, the outpouring of the spirit, and the promotion of every good and benevolent work. But, with few exceptions no such tidings have reached our ears—no such intelligence have we been permitted to receive. From the Reports furnished by our respective Presbyteries, and from other means of gaining information, within our reach, we are constrained to believe, that religion is in a state of very great and universal depression, not only amongst our own churches, but amongst all sister denominations. Ministers, Ruling Elders, and private members, live and act in a great measure like men of the world; and the influence which they ought to exert as followers of Jesus Christ—as the salt of the earth—as the light of the world, is not felt. True, the gospel is regularly preached, prayer meetings are attended more or less, the youth are instructed in part, and every benevolent institution and enterprise, receives some attention; but when all is done, that is done, not half is done that ought to be done; and the means of grace which are enjoyed are not blessed to the spiritual good of the people. The word preached, does not profit. Prayers offered, are not answered. Instruction

given, does not make wise unto salvation. The anxious cry has not been heard, 'men and brethren, what shall we do to be saved?' Though additions have been made to many of our churches, they have been mostly by emigration from other states, and not by accessions from the world. Satan has held his kingdom undisturbed. Or if any have been disturbed in mind, but few—very few, have been rescued from his deadly grasp.

This being our religious condition, at present, and during the past year, it is our duty to inquire, Why is it? Why so great spiritual declension? Why so few accessions of piety to the church from the world?—Some of the causes, doubtless, are the following:

1. *The neglect of Pulpit visitation.*—The great apostle to the Gentiles "preached the gospel publicly and from house to house." His going from house to house, and applying divine truth to every man's conscience, was, we believe, the great secret of the efficacy of his ministry. The great mass of unconverted mind, will never be much profited by public discourses. Perhaps, a large majority of our fellow men, even in Christian lands, never attend any place where the gospel is faithfully preached. It must be carried to them in their families, or they will be lost forever. The difficulties, prejudices and objections of multitudes who do attend, cannot be met and removed, so that they may believe and be saved, without a personal interview on the part of some minister, elder, or Christian friend. This important means of doing good and winning souls to Christ, we fear, is almost wholly neglected.

2. *Another cause is, the neglect of Catechetical Instruction.*—We believe, that a child trained up in the way he should go, when old, will not depart from it. We also, believe, that the Presbyterian is the best way—that the doctrines, form of government and discipline of the Presbyterian church are adapted to make the most perfect Christians. Surely, then, every Presbyterian child should be well instructed in all the distinctive features of Presbyterianism. Were this done, our youth would not be led astray by every wind of doctrine and cunning craftiness of men and wiles of the devil; but being established in the truth, with the Divine blessing, they would grow up in the love and practice of every Christian duty. But this is far from being done. Parents and church sessions, have been criminally negligent. Many of the children of the church, have been suffered to grow up in utter ignorance of our formulas of divine truth. Synod have learned with pain, that in some of our churches, our catechisms have been entirely discarded on account of the objections made against them by the world, and some denominations of Christians. We hesitate not to say, that the cause of truth, has suffered, and is now suffering, immensely from this neglect, and earnestly call upon all heads of families, and church sessions to give immediate attention to this subject and restore the catechisms of the church to the place which they ought to hold in the religious training of every household.

3. *Sabbath breaking, is another cause.* The 3rd c. p. s. "Remember the Sabbath day to keep it holy," and "In it thou shalt do no work," in a great measure, seem to be forgotten by professors of religion. One Presbytery reports, "We are constrained to notice this, as a sin of an alarming character which threatens most seriously, all the dearest interests of religion. Reformation on this subject is greatly needed, and it is high time the church judicatories address the churches on this subject, in a tone of remonstrance, and earnest exhortation." This witness is true; and every Presbytery, and this Synod might well adopt the testimony as their own. This is one of the crying sins of the church and of our whole nation. If Christians desecrate the holy Sabbath, much more will others. Just in proportion as the Sabbath is not observed, every thing in the form of vital godliness takes its departure.

4. *Another cause is, The want of a proper spirit of prayer.* Nothing is an earnest of richer blessing to a people, than the descent of the Holy Spirit, with all his quickening powers—making Christians no strangers to communion with God, in secret, no strangers to the house of prayer. Though weekly prayer meetings are kept up in most of our congregations, more than half our church members, it is to be feared, never attend. In churches consisting of hundreds, some ten or fifteen compose the praying circle, and these few might almost as well stay at home—so cold and lifeless are their devotions. This is our great sin. It lies at the foundation of all our other shortcomings. Our people do not love to pray with and for each other. This is the grand cause of the inefficiency of our ministry. Our ministers have lost their prayer books. Their hands are not upheld by the prayers of God's people.

These are some of the causes of the low state of vital piety in our midst. They call for deep sorrow of heart, repentance and reformation. Until removed, we cannot expect a divine blessing. Shall they be removed? Let us cast our eyes around. We see our state filling with a dense population. We see our fellow citizens, adding house to house and field to field, building towns and cities, erecting rail roads and canals, engaging in every enterprise, and carrying forward with vigor, every plan, adapted to promote our political and commercial prosperity. Shall every trade, and profession and business, pertaining merely to this life, go forward and prosper abundantly, and shall religion remain stationary, or retrograde? Shall our villages and towns and cities be filled with immoral beings, who know not God and obey not the gospel of his Son—become abodes of vice and wickedness, or shall they become habitations of holiness, and all this mind be rendered available for good?—It is in the power of the members of this Synod to answer these questions. To them, it is committed, to a great extent, under God, to give character and direct the energies of all this people. May every member feel his responsibility, be faithful unto death and at last receive a never fading crown of glory."

A single judicial case came before the Synod, viz. Charges, by Prof. Harney, against the Rev. A. Wyle, D. D. But as Dr. Wyle took an appeal from the decision of the Synod to the General Assembly, we forbore taking, at this time, any further notice of the case.

SYNOD OF CINCINNATI.

From a Correspondent at Dayton, we have received the following, dated,

October 17, 1835.

The Synod of Cincinnati was opened on Thursday, by a sermon from Prof. Scott, on the words, "No Weapon formed against thee shall prosper."—Rev. Mr. Scovel was chosen Moderator. Rev. Messrs. Belville and Van Dyke, Clerks. Dr. Wilson's appeal in the case of Dr. Beecher, was read and committed to the judicial committee. The committee to day reported on this appeal, and this subject has been made the order of the day for Tuesday next.

A complaint was yesterday taken up from Mr. Rankin and others, complaining of the Presbytery of Cincinnati for granting a church under their care permission to employ a minister who holds slaves. Drs. Wilson and Beecher, Prof. Riggs and Mr. Brainerd, defended the decision of Presbytery. After the parties had withdrawn, a very animated discussion took place, which continued until this evening, when the complaint was sustained.

From the Landmark.

MORAL INFLUENCE OF UNIVERSALISM.*

A man recently died, in a town not a hundred miles from Salem, whose life was cut short in the midst of his days by intemperance. He had for several years been habituated to excessive indulgence in intoxicating liquors, which were obviously undermining his constitution, till in the last period of his life his indulgence in his ruinous vice became more frequent and unrelenting, and finished the work of destruction which had been previously going on. He was a decided Universalist, or in other words his opinion was, that moral conduct in this life has no connection with our condition after death, and that however vile and guilty a person may be in this world, he will upon his entrance into the next, be immediately taken to the society of saints in Heaven, and be rewarded equally with those who have been the most virtuous and holy of men. His conduct corresponded with these principles. He believed that drunkards and tipplers would inherit the Kingdom of Heaven, and I expected on the 1st of Feb. At his funeral a Universalist preacher was called to preach a sermon. The text was from Romans xiv. 15; For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's. The preacher, with the usual skill of his sect, applied it to all men, though the Apostle had exclusive reference to Christians. Whether the learned preacher thought that the apostle addressed his remarks to all mankind, or that the words in Romans meant all people, or that saints to whom he was speaking, Romans i. 7, included drunkards as well as sober and holy men, or whether, happening to light on some words which seemed to favor his doctrine, he dragged them into the support of his cause without inquiring on what occasion or to whom they were uttered, I do not know; but he applied the passage to the deceased, and made it the foundation of consolation to the surviving friends. The intemperate man had gone to Heaven; he had not lived unto himself, but unto the Lord; and he had died unto the Lord. Upon this I offer the following remarks:

1. We see the demoralizing influence of universalism. An immoral man emboldens the opinion that there will be no punishment for sin in the future world; that all, without respect to character and conduct in this life, will be released from suffering at death, and taken immediately to Heaven, or at the resurrection. Upon a comparison of the pleasure which he thinks he shall derive from the opposite courses of virtue and vice, he decides in favor of the former. And he has nothing to fear beyond death, for Heaven is just as certain to him as to the man of piety and virtue. If he is told, as was the man whose death I have announced, that his habits will shorten his days, the reflection immediately arises, then I shall obtain Heaven so much the sooner. After a debauch carried through the week, if his reflections happen to be made a little gloomy by the silliness and restraints of the Sabbath, he has only to repair to a Universalist house of worship, and hear the glad tidings of great joy, that drunkards and thieves, and all sorts of vile persons shall inherit the Kingdom of God, and his fears subside, his conscience is at ease, and he is braced up for another week's work of sin. If one of his companions in sin has life cut short, and dies a miserable victim to his vices, and some natural fears are awakened in his bosom by the awful providence, let him go to the funeral and hear a pretended minister of Christ thank God that another sinner has gone to rest, and let him hear that the wretched sinner lived to the Lord, and died to the Lord, and is the Lord's, and will be made happy forever; and if his conscience and his fears are not pacified, his faith must be weak indeed.

2. We see why drunkards and tipplers are generally friends to universalism and haters to orthodoxy. The latter holds up to them the terrors of the Lord beyond the grave, it points the terrible drunkard to that hell where the fire will not be quenched, and bids him break off his transgressions if he would escape the wrath to come. But universalism tells him that this is all superstition, the dream of fanatic priests; that what he suffers here for his sins is all that he will experience or need for; and that if he can manage to get along with the present consequences of his vice; if the pleasure of his cup outweighs in his estimation the loss which he incurs, and the evils which he suffers in the body, he need give himself no further trouble. If in the delirium of drunken debauch, he should come reeling home at night, as some have done, and murder his wife and family, and then cut his own throat to escape the gallows, what then—why they would all go to rest together; his children would no longer cry for bread; his wife would no longer weep and freeze over a scanty fire, and sit late at night dreading the approach of a wild beast from the grey slop, and ruminating in heart-broken agony over the joys of by-gone days. Is it to be wondered at that universalism is popular with drunkards?

3. We see the gross inconsistency of those Universalist preachers who advocate the cause of temperance. They in common with others will expatiate on the guilt and mischief of intemperance; point to poverty, ruin, and disgrace to which it conducts its victims, and then promise the drunkard an eternity of happiness in Heaven, although he might die in a fit of intoxication, yea though he should die by his own hand, and should be found bathed in his own blood, and that of his family. They threaten him with the loss of a little worldly property, but promise him everlasting riches; they threaten him with transient disgrace on earth, but hold out to him a prospect of eternal honor; they tell him he will cut short his natural life, but encourage with the assurance of an immortal life of bliss beyond the grave, they will come to his funeral, sing a requiem over his grave, and thank God that he has escaped hell and gone to Heaven. What inconsistency, what absurdity. It is like attempting to deter a miser from an unwise course, by threatening him with the loss of a dollar, and promising him ten million in its stead. They betray as much ignorance of the law of the mind as of scriptural interpretation.

4. We see why universalism does not reform.—Since the day it was first preached no man has been made better by it. It holds out a premium for all sorts of vice and ungodliness. For the drunkard, the thief, the murderer, it has no terror beyond this life. Without any penitence, without any virtue, death is rest to him. He falls asleep in Christ; he breathes out his soul into the hands of God; and angels and glorified spirits welcome him to their society. Go and preach universalism to gamblers, to thieves, to profane swearers, to drunkards; tell them there is no judgment, no hell, but what they see and suffer here, or what the wicked Jews suffered eight-

* It is proper to state that the writer here does not allude to that sect who are denominated "Restorationists," but that which is called "ultra universalism."

teen hundred years ago; that if they die without penitence, with all his sins and guilt cleaving to them, they will be safe, happy forever; let them believe that a preacher will deliver a eulogy at their funerals, and number them among the saints—and when will they be reformed? You might as well expect to draw out the fangs of a rattlesnake by the music of a fiddle. Such a thing as reform through such an influence never was accomplished; it never will, it never can be, till all the laws of the human mind are reversed.

From the Presbyterian.

PROBABLE CHANGES.—We have already, in several instances, intimated the danger which threatens Presbyterian institutions from the Congregational force, which has secured a lodgment within the citadel of our church; and the more the question is agitated, the stronger is our conviction, that our alarm is neither ill-founded nor premature. The controversy, however, appears to be assuming a new aspect. A change is in progress, and one which we have been desirous of facilitating, and which is evidently alarming many of the new school leaders. We have pleaded for an entire separation between the Presbyterians and the the Congregationalists, and it appears that many of the latter, who are beginning to examine the question honestly, are disposed to adopt the suggestion, and retire from the Presbyterian church to form themselves into Congregational associations. Such a measure has been regarded with much favour in the New England settlements, which are covered by the Western Reserve Synod; and in the state of New York an Association has actually been organized. We care not how soon the measure may be matured; the Presbyterian Church can lose nothing by the departure of those from her communion who have never been cordial in their attachment to her standards. In this case a diminution of numbers will not necessarily be a diminution of strength. The readiness, however, with which many are willing to lay aside their nominal Presbyterianism, has alarmed their leaders, who have never contemplated or desired this alternative. They merely contemplated such a modification in Presbyterian doctrine and government as would give them greater latitude in indulging their speculations and errors, without subjecting them to the many inconveniences of unmitigated Congregationalism. In the apprehension of being thrown back into Congregationalism, they now begin, in a certain sense, to plead the superior advantages of Presbyterianism.—One writer in the N. Y. Evangelist, who writes over the signature of 'A Presbyterian,' is in favor of Presbyterianism, provided a little more liberality could be infused into it, and some of its strict features could be relaxed; or in other words, provided it would so modify its creed as to embrace all *isms*. Another correspondent of the same paper who subscribes himself 'J. Hopkins,' and who, although now a Presbyterian clergyman, was a pastor in the Congregational church for twenty years, deprecates any change in the Presbyterian Church, which would affect the government of the church by a session. This feature of our church is popular with Congregational ministers for very obvious reasons; but the reasons which induce Mr. Hopkins to prefer it, as they are strong against the system of Congregationalism, we insert at length.

"1. There is, in most men, such a disposition to throw off responsibility, that when discipline depends on a whole church, it is extremely liable to be neglected. One will wait for another, and think there are reasons why himself should be excused. It is believed that men are not as liable to be influenced by a spirit like this, if they feel that they are solemnly set apart for this work.

"2. When a man commences a course of discipline, the delinquent is more likely to suspect him of prejudice or of some improper motives, if he has taken it upon himself from among a whole church, than if it were expected of him as the duty of his office, and of course he will be less likely to succeed in reclaiming him.

"3. When the discipline depends upon a whole church, it is often extremely difficult to get enough to attend a meeting to feel that they are authorized to do business. If it is a 'hurrying time,' or if it be an unpleasant case, the members are liable to excuse themselves. What pastor does not frequently have to adjourn and re-appoint his meetings. By this means discipline is often painfully delayed.

"4. The public discussion of many cases of discipline exerts an influence exceedingly unfavorable to the cause of truth. This needs no proof.

"5. If the discipline depends on the whole church, no one will feel so deeply his obligation to look into it and understand it, when a case is presented, as if the responsibility rested upon a few, and they felt themselves to be under the most solemn vows to be impartial before God. Is it not true, that whole churches are frequently led, both in their discussion and their votes, by a less number than usually compose a bench of elders? Who would not prefer, if they were to be tried for their lives, and wished to have justice done them, to be tried by a jury or by judges, rather than by a multitude?

"6. Meetings for the business of discipline exert a bad influence on the piety of a church, as they may be led, from trivial circumstances or motives first to differ, and then other motives will lead them to persist in endeavoring to maintain their ground.

"7. When discipline depends upon a whole church, a delinquent has far greater encouragement to endeavor to enlist a party in his favor. In how many cases, by an influence such as this, are churches rent into parties? and, indeed, often to that extent does the spirit of division proceed, that to heal the breach is found to be impossible.

"8. Men are not so likely to remain impartial and candid in a discussion where the number is large, as where it is small. Xc. Xc. &c.

Now these things have not been stated as arguments in form, in support of Presbyterianism; in that case, they would have been stated with more care and at greater length. The object is to make a statement only of some of the most prominent practical evils that attend the business of discipline where it is conducted by the whole church. Reasons like these are what induce men to seek for the appointment of committees in many Congregational churches, and render them unwilling, in Presbyterian, to give up their bench of elders. This list might be easily extended.

There is another reason that operates with great force on the minds of pastors, that I will name, as I am aware that their feelings on that subject are not understood. When discipline depends on the whole church, there is too much power in the hands of the pastor.—If he has the affections of his church as he ought, his opinion need only to be known to induce many of the members to examine no farther. For this reason, decisions in Congregational churches are viewed as exhibiting his opinions much more evidently than in Presbyterian. In many cases, an opinion that the decision is wholly the effect of his influence, is an injury to his usefulness. No man who has enjoyed the assistance and advice of a judicious session in the government of a church for any number of years, would be willing to take such a responsibility upon him as he must, if the business is done by the church."

These reasons are conclusive, but what are they designed in this case to prove? Simply this, that Presbyterianism has one peculiarity in its form of

government, of such singular excellence, that Congregational ministers should be willing to accept, nominally, the whole system for the sake of securing the advantages of this one feature! Thus says Mr. Hopkins:

"In the thoughts that I shall suggest, I wish to be understood as speaking of Presbyterianism in the government of a church by a session, rather than in her appellate system. It is for this part of a Presbyterianism (if the term be proper) for which I am most zealous."

Thus is the truth becoming more obvious every day, that Congregationalists remain in our church, not because they admire the general structure of its government, or believe in its doctrinal creed, but because it promotes their convenience and comfort in some respects. Is this honest? Is it Christian? Is there not sufficient principle left to induce Congregationalists to leave a church whose formularies they cannot subscribe in sincerity and truth? Will they continue professedly to adopt a whole system, merely because it embraces a few points in which they can agree? Or will they continue professedly to adopt a system, and yet systematically proceed to subvert its great and distinguishing principles? We lament that we have not the opportunity of proposing such questions to Congregationalist and New School ministers in our Church. Reflection would certainly induce them to retire from the Presbyterian Church, or remain in it with other and more consistent principles.

THE SEVEN SLEEPING CHRISTIANS.

AN EASTERN TALE.

In a volume of sermons, by Bishop Heber, he introduces one of the discourses with this story, for the purpose of calling attention to the great concerns of eternity and of practical religion. His text is, 2 Cor. iv. 17. "We look not at the things which are seen, but at the things which are not seen."

"There is an ancient fable told by the Greek and Roman churches—which, false as it is, may for its beauty and singularity well deserve to be remembered—that in one of the earliest persecutions to which the Christian world was exposed, seven Christian youths sought concealment in a lonely cave, and there by God's appointment, fell into a deep and death-like slumber. They slept, the legend runs, two hundred years, till the greater part of mankind had received the faith of the gospel, and that Church, which they had left a poor and afflicted orphan, had 'kings for her nursing fathers, and queens for her nursing mothers.' They then awoke, and entering into their native Ephesus, so altered now that its streets were altogether unknown to them, they cautiously inquired if there were any Christians in that city? 'Christian' was the answer, 'we are all Christians here!' and they heard with thankful joy the change which, since they left the world, had taken place in the opinions of its inhabitants. On one side, they were shown a stately fabric adorned with a gilded cross, and dedicated, as they were told, to the worship of their crucified Master, on another, schools for the public exposition of those gospels, of which, so short a time before, the bare profession was proscribed and deadly. But no fear was now to be entertained of the miseries which had encircled the cradle of Christianity; no danger now of the rack, the lions, or the sword; the emperor and his prefects held the same faith with themselves, and all the wealth of the east, and all the valor and authority of the western world were exerted, to protect and endow the professors and the teachers of their religion.

"But joyful as these tidings must at first have been" their further inquiries are said to have met with answers which very deeply surprised and pained them. They learn that the greater part of those, who called themselves by the name of Christ, were strangely regardless of the blessings which Christ had bestowed, and of the obligations which he had laid on his followers. They found that as the world had become Christian, Christianity itself had become worldly; and, wearied and sorrowful, they besought of God to lay them asleep again, crying out to those who followed them, 'You have shown us many heathens who have given up their old idolatry, without gaining any thing better in its room; many who are of no religion at all; and many with whom the religion of Christ is no more than a cloak of licentiousness; but where are the Christians! And thus they returned to their cave; and there God had compassion on them, releasing them once for all, from that world for whose reproof their days had been lengthened, and removing their souls to the society of their ancient friends and pastors, the martyrs and saints of an earlier and better generation."

MURREL, THE LAND PIRATE.

A religious paper in Columbia, South Carolina, has asked the question why the people of Tennessee suffer the infamous man named above to live, to which we answer, because the people of Tennessee have a reverence for the laws and the demands of justice. Murrel is insured, under the substantial masonry of the Tennessee Penitentiary, and at a late attempt to escape which was detected and which he was believed to have originated he was honored with a block, chained to his leg, while he is in the labor yard, so that he is in a hopeless situation during the day of gaining liberty by an escalade or rush. Besides which he has been given plainly to understand by the Superintendent, Mr. McIntosh, the value of whose words all western rogues know well how to estimate, that, on the least attempt to escape either among the prisoners, or by an assault of the Murrel clan from without the very first step shall be to put an instant end to his life! This Murrel knows! It has been told him by an iron-souled man whose countenance turns the villian pale for years after he has been discharged from his wardship. Measures have been taken to make this matter secure; and thus ten years of Murrel's life will pass, if death do not release him. At the expiration of this sentence the people of Tennessee do not expect to see him set at liberty. For this man there is no more sun, no pleasant flowery world—no laughing brook, or gentle fire-side home. He is an outlaw upon a boisterous sea—every wave his enemy and every breeze his foe.—Western Methodist.

COLONIZATION.—The results of Mr. Gurley's efforts in this city have not been communicated to us. The amount collected here, as announced in the meeting last Wednesday evening, was between \$500 and \$600. Something was added the next day, but how much we know not. We are desirous to acknowledge the following from Gorham.

Gorham Benevolent Society	20.00
Josiah Pierce	25.00
	\$45.00

LIBERTY OF THE PRESS IN MEXICO.—There are only twenty-seven newspapers published in Mexico, all of which are subservient to the present government. Two opposition journals, The Opposition and the Atlantic Courier, were attempted sometime since, but they were soon suppressed by Santa Anna. The Editor of the former was banished to California—the latter, Santago, to the United States.

KENTUCKY.—Bishop Smith has raised, mainly in the State of New York, 24,000 dollars, for the endowment of a Theological Seminary.