

the use of Ardent Spirits, has long been, and still is, the fruitful source of incalculable mischief to our beloved country;—marring the beauty, and threatening, more or less, the stability of its free institutions; destroying, also, the peace, prosperity, and happiness of families; counteracting the progress of religion and morality in the community; and ruining, for time and eternity, hundreds and thousands of our fellow beings;—the Synod, in view of these appalling and deeply affecting considerations, feel, that they owe it to themselves as lovers of their country, and as a branch of the visible church of Jesus Christ, publicly to identify themselves with the friends and advocates of temperance, in their sublime and benevolent enterprise; and, with them, boldly and peremptorily, to confront an evil, which brings along with it, in its accursed train, all that is desolating and deadly. The Synod, therefore, in the discharge of what they deem an important duty, do hereby, in the following resolutions, solemnly raise their warning voice, and express their views, on this great subject, which has, of late, fastened, with such mighty interest, on the public mind. Wherefore.

Resolved, 1. That the Synod disapproves of the practice of distilling and vending ardent spirits, as contrary to the benevolent spirit of the religion of Christ, and inconsistent with the Christian character:

2. That the use of ardent spirit, in carrying on all agricultural, manufacturing, and mining operations, ought to be entirely discontinued:

3. That the Synod disapproves of the long established custom, of offering ardent spirit to visitors and friends, as an expression of hospitality:

4. That, in the opinion of the Synod, no man, however temperate at present, ought to consider himself out of danger, who lives in the practice of daily using ardent spirit, under any pretence whatever:

5. That all the members of our Churches, seriously taking into consideration the fact, that the tendency of the temperate use of ardent spirit to an intemperate use, is steady, strong, insidious, ought, in the opinion of the Synod, wholly to abstain from their use:

6. That the practice of "treating," on public occasions, either by civil or military officers, or by candidates for a seat in our halls of legislation, or by any of their friends, is one of the most demoralizing and ruinous tendency: and it is hereby affectionately enjoined on the members of our churches, to unite, and co-operate with their religious denominations, with grand jurors, and with the friends of good order and morality generally, in all wise and prudent measures, calculated to discountenance and put down, this most pernicious practice:

7. That, as the friends of the cause of Temperance, the members of this Synod, rejoice to lend the force of their example to that cause, as an Ecclesiastical Body, by an entire abstinence themselves from the use of ardent spirits:

8. Lastly, That the Synod approve of the formation of temperance societies, on the principle of total abstinence: and they do hereby affectionately recommend to all the churches under their care, the formation of such societies, as a happy and powerful security against the desolations of an enemy, whose grasp is death; death spiritual, temporal, and eternal.

In order to the more effectual accomplishment of the object of these resolutions it is hereby enjoined on the several members of this Synod, to publish the above Act in their respective congregations; and it is, moreover hereby affectionately recommended, to the Ministers, Ruling Elders, and members of our Churches, to aid in the circulation of the "Journal of Humanity," and other publications of a similar kind.

Ordered, also, that the Stated Clerk publish the above Act, in the "Journal of Humanity,"—the "Charleston Observer,"—the "Visitor and Telegraph,"—the "Philadelphia," and such other public prints, as, in his judgment, will give it sufficient publicity.

HEAVEN.—Heaven is the world of friendship, of friendship unmingled, ardent and entire. The disinterested love of the gospel dwells here in every bosom; in that world all will be friends, and the soul will, like the happy regions in which it dwells, contain ample room for the admission of all. At the same time, this friendship, will endure for ever, no degene-

racy will awaken alarm and distrust, no alienation chill the heart. Those who have become companions in the world of glory, will be united, not indeed in their former earthly relation, but in a friendship far more delightful, and wafted onward, by the stream of ages, without a sigh, without a fear, will become in each other's eyes more and more excellent, amiable, and endeared for ever. That the redeemed who have been known to each other, will be mutually known in heaven, can admit of no doubt; and that this knowledge will prove the means of mutual happiness cannot be doubted: at the same time it is to be remembered, that their characters universally excellent, their stations universally honourable, and their employments universally useful, will be endlessly diversified, so as to present to every eye, worth, beauty and glory, in forms always peculiar, and with loveliness always new.

Of the several ingredients which constitute the happiness of the redeemed, it is to be universally observed, that they will be continually progressive towards higher and higher perfection concerning him, whose name is called Wonderful, Counsellor, The Mighty God, The Father of the everlasting age, and the Prince of Peace. It is declared, that of the increase of his government, and of his peace, there shall be no end. The word government, here denotes the administration itself and the displays which it involves of the greatness, wisdom, and goodness of the Ruler. Peace often denotes, in the scriptures, prosperity, and here intends the whole happiness of his subjects: their maidenhood, their bodies, their minds, their knowledge, their virtue, their stations, their employments, and their enjoyments, will form a system of glory, and of good, refining, hightening, and ascending for ever; their possessions will be rapturous, their prospects will be ecstatic.

To the eye of man, the sun appears a pure light, a mass of unmingled glory; were we to ascend with a continual flight towards this luminary, and could, we like the eagle, gaze directly on its lustre, we should in our progress behold its greatness continually enlarge and its splendour every moment more intense. As we rose through the heavens, we should see a little orb changing gradually into a great world; and as we advanced nearer and nearer, should behold it expanding every way, until all that was before us became an universe of excessive and immeasurable glory. Thus the heavenly inhabitant will, at the commencement of his happy existence, see the divine system filled with magnificence and splendour, and arrayed in glory and beauty; and as he advances onwards, through the successive periods of duration, will behold all things more and more luminous, transporting, and sun-like for ever.—*Dr. Dwight.*

DEATH OF A BELIEVER.

It is not easy to describe the sensations which the mind experiences on the first sight of a dead countenance, which, when living, was loved and esteemed for the sake of that soul which used to give it animation; a deep and awful view of the reparation that has taken place between the soul and the body of the deceased since we last beheld them, occupies the feelings; our dead friend seems to be both near and afar off; the most interesting and valuable part is fled away, what remains is but the earthly perishing habitation, no longer occupied by its tenant. Yet the features present the accustomed association of friendly intercourse. For one moment, we could think them asleep; the next reminds us, that the blood circulates no more; the eye has lost its power of seeing—the ear of hearing—the heart of throbbing—and the limbs of moving. Quickly, a thought of glory breaks upon the mind, and we imagine the dear departed soul to be arrived at its long wished for rest, it is surrounded by cherubim and seraphim, and sings the song of Moses and the Lamb on Mount Zion.—Amid the solemn stillness of the chamber of death, imagination hears heavenly hymns chaunted by the spirits of just men made perfect; in another moment, the hard lips and the sunken eye of the clay-cold corpse, recall our thoughts to earth, and to ourselves again. And while we think of mortality, sin, death, and the grave, we feel this prayer in our bosom, "O let me die the death of the righteous, and let my last end be like his."

If there be a moment when Christ and salvation, death, and judgement, heaven, and hell appear more than ever to be momentous subjects of meditation, it is that which brings us to the side of a coffin, containing the body of a departed believer.—*L. Richmond.*

From the American Farmer.

DIRECTIONS TO THE MANAGER OF HIS FARM.

A system closely pursued, although it may not in all its parts be the best that could be devised, is attended with innumerable advantages. The conductor of the business, in this case, can never be under any dilemma in his proceedings. The overseers, and even the labourers, know what is to be done, and what they are capable of doing, in ordinary seasons. The force to be employed may be in due proportion to the work which is to be performed, and a reasonable and tolerably accurate estimate may be made of the product. But when no plan is fixed, when directions flow from day to day, the business becomes a mere chaos, frequently shifting, and sometimes at a stand, for want of knowing what to do, or the manner of doing it. Thus is occasioned a waste of time which is of more importance than is generally imagined.

Nothing can so effectually obviate the evil, as an established system, made known to all who are actors in it, that all may be enabled thereby to do their parts to advantage. This gives ease to the principal conductor of the business, and is more satisfactory to the persons who immediately overrule it, less harassing to the laborers, as well as more beneficial to the employer.

Under this view of the subject, the principal service which you can render me, is to explain to the overseers (who will be furnished with duplicates) the plan, in all its parts, which is hereafter detailed to hear their ideas with respect to the order in which the different sorts of work therein pointed out shall succeed each other, for the purpose of carrying it on to the best advantage; to correct any erroneous projects they may be disposed to adopt; and then to see that they adhere strictly to whatever may be resolved on, and that they are always (except when otherwise permitted) on their farms and with their people. The work, under such circumstances, will go on smoothly; and that the stock may be well fed, littered, and taken care of according to the directions, it will be necessary to inspect the conduct of the overseers in this particular; and those also whose immediate business it is to attend upon them, with a watchful eye; otherwise, and generally in severe weather, when attention and care are most needed, they will be most neglected.

Economy in all things is as commendable in the manager, as it is beneficial and desirable to the employer; and, on a farm, shows itself in nothing more evidently, or more essentially, than in not suffering the provender to be wasted, but on the contrary, in taking care, that every atom of it be used to the best advantage; and, likewise, in not permitting the ploughs, harness, and other implements of husbandry, and the gears belonging to them, to be unnecessarily exposed, trodden under foot, run over by carts, and abused in other respects. More good is derived from attending to the minutiae of a farm, than strikes people at first view; and examining the farm yards, fences, and looking into the fields to see that nothing is there but what is allowed to be there is oftentimes the means of producing more good, or at least of avoiding more evil, than can be accomplished by riding from one working party, or one overseer to another. I have mentioned these things not only because they have occurred to me, but because, although apparently trifles, they prove far otherwise in the result.

To request that my people may be at their work as soon as it is light, work till it is dark, and diligent while they are at it, can hardly be necessary, because the propriety of it must strike every manager, who attends to his interest, or regards his own character, and who, on reflecting, must be convinced that lost labour is never to be regained. The presumption is, that every labourer does as much in twenty-four hours, as his strength, without endangering his health or constitution, will allow. But there is much more in what is called head work, than is in the manner of conducting business, than is generally imagined. For take two managers, and give to each the same number of labourers, and let the labourers be equal in all respects. Let both these managers rise equally early go equally late to rest, be equally active, sober, and industrious, and yet, in the course of the year, one of them, without putting the hands under him more than the other, shall have performed infinitely more work. To what is this owing? Why, simply to contrivance,