Whole Number 166

EVENING HYMN. When home I seek, for sweet repose, And humbly kneel at evening's close, From worldly care and toil set free, What joy, O Lord, to turn to Thee!

E'en as the faithful golden flower Turns to the sun each passing hour, And never, till the close of day, Loses an animating ray, --

Thus turn, my soul, to Love divine, Where the warm beams of mercy shine; Bright let that holy light be shed On me, when on my dying bed! Cambridge, Mass. 1847. Christian Wilness.

SKETCHES OF TRUE CHURCH-MEMBERS Drawn by the Right Rev. Wm. Meade, D.D., Bishop of Virginia, at the close of his Pastoral Letter, recently addressed to the congregations in his Diocesc.

And now, since example is ever better than precept, allow me to enforce what I have said as to the manner of persons Christians should be, by presenting to you a brief sketch of a few who in their different vocations adorn the doctrine of God their Saviour. I would first describe that man who, having in his heart the precious faith of Christ, and having confessed the same before men in all the ways of God's appointment, is striving to walk worthy of his high vocation. He remembers that he is not to live to himself only, that others must and will be influenced by him,—that he is a member of a glorious body of which Christ is head, and that he must do his part of the great work which is to be done. As a member of the Church he is the faithful minister's friend, a co-worker together with him, as he with God. He stands by him as the supporter of God's truth, and the promoter of every good work. By word and deed he frowns on every thing that is evil, seconding the voice from the pulpit, and being jealous with a godly jealousy over all things in which the honour of Christ and the welfare of souls are concerned. He feels that the desire of his soul, and that of the faithful ministers, are one. He prays earnestly for a blessing on his labours. He is ready to take as active a part in all plans for the promotion of the spiritual and temporal welfare of the congregation, as his situation will allow. If an officer in the church, he feels especially bound to attend to the minister's comforts by a full contribution of his own goods, and by seeing to the punctual payment of the promised support. If he is a hus-bind, father, master, in all these relations he fulfils his duty, 11 gulating his household by the word of God; being to his family, what the minister is to the whole congregation; resolving, that whatever others may do, he and his house will serve the Lord. He permits nothing therein which would grieve the pions, or offend God. He lives by rule; uses economy from principle; that he may do his full that the control of the control part in furthering every good work. He is not ashamed of the Gospel of Christ, but defends and recommends the same by word and deed. His serious deportment shows that he is deeply impressed with the supreme importance of religion. His puncthal attendance at God's house proves that his delight is in its services. He has the confidence of all men. All see and feel that such an one is "more excellent than his neighbour." Happy the minister who has such an halper—happy the people who

have such an example over before their eyes. Let me next describe a christian woman whose heart is the abode of God's blessed Spirit. Once, perhaps, she lived in pleasure, but now feels that she was then dead. Once, perhaps, her delight was in the outward adorning of her person, now in the heauty of holiness, and the clothing of good works. Let us suppose her to be not merely a member of the blessed company of Christ's people, but a wife, mo ther, mistress. How interesting all these relations. and how deeply affected is she at the thought of them? Is her husband a Christian? How thankful she is. Is it otherwise? Then she remembers those comforting words, "how knowest thou, Oh woman, but thou mayest save thy husband? To effect this she clothes herself, not with gold and pearls and costly array, but with good works, and the ornament of a meek and quiet spirit. " Her chaste conversation, coupled with fear," possesses such a winning in-fluence over his soul, that if he does not yield to its power and be led at once to the Lord, he yet loves her far more for it. In the midst of her household and in the performance of its various duties, her light shines most brightly, and there is she most to be admired and loved. Home is her happy place. She needs not to wander in search of pleasure. Her. children are her jewels, which she loves to cherish. In the instruction of her children and servants she finds her duty and delight. The blessed Bible is the book of books to her. From thence she draws her principles and manners. If she cannot aid her minister in all his plans of benevelence, by the use of more active means, she is always enforcing his sermons by her holy conversation and consistent life. He has her prayers and her sympathy, and her constant presence in the house of God, in the midst of her little ones. He never thinks of her but with comfort, as a friend and helper with the young. With a firm and steady hand she holds the rein of government over her children. She remembers the vows made at their baptism, and endeavours to train them according to the same. Her house is the house of prayer, the nursery of souls for heaven, -a place where the faithful man of God, and the pious people of God, delight to be; not the popular resort of the light and frivolous. Oh! the power of such a woman in the circle around. None doubt her picty, as they do the pinty of loo many women professing godliness. Those who are the nearest eye-witnesses are most deeply impressed with the sincerity and strength of her religious principle. How many unbelieving husbands have been thus won over to the Lord ? Truly, a silent and loving woman is a glit from the Lerd, and if there bakind ness, meek less and comfort on her tongue; then is not her husband like other men. She is that virtuous woman, whose "children will rise up and call her blessed, whose husband also praiseth her," and of whom all will say, "favour is deceiful, and beauty is vain, but a woman that feareth the Lord she shall be proised?

his God and Saviour. Instead of walking in the session, besides its occasioning of a debate at ways of his own heart, and in the sight of his own the time, in the House of Clerical and Lay Deeyes, and delighting in the companionship of the puties. The subject is contemplated as likely to be thoughtless and the evil, he resolutely comes out a cause of future litigation, and therefore now no-from amongst them, and joins himself to the people ticed with sorrow. The object of the two gentleof the Lord. Religious hooks are his chosen com-

He rejoices, but with trembling, lest he be drawn of their congregation, persons who had received no aside from the path of duty. He is afraid of himself other. This of course precluded accession, except -His walk is therefore close with God. He fears to approach the houndaries of forbidden indulgence. In- from the most numerous denomination in the state: stead of asking how near he may venture, how much their baptism, by the Congregational ministers, being of the world he may enjoy without losing heaven, he rather seeks how far he may retire from it, without

going out of the world and neglecting duty. He pleads not youth as an excuse for more liberty and ndulgence, but rather regards it as a season for higher religious enjoyment, because all the affections of the heart are more vigorous and active. The theatre and ball-room are places too unlike the courts of the Lord's house, in which he delights, to be frequented by him. The card table, too different from the table of the Lord, for him to be seated

at. The light dance, too contrary to the seriousness of his mind, and the deep penitence of his soul, to have charms for him. The wine party and bachanalian song are too unlike the songs of Zion, and the feasts of the Lord, to be frequented and delighted in by him. All these things he abandons from principle and choice, for he knows they are "miscrable comforters." Instead of being found in these, he humbly offers his services to the minister in any way in which they can be employed for the promotion of the cause which is the dearest of all causes to his soul. He is ready for the Sunday school, the Bible class, or any thing else by which his own soul or the souls of others may be blessed. O what is such a young man, in the hands of a zealous minister, for the conversion of sinners, and for an example to other professors; and sometimes what a rebuke to the older, but more lukewarm and inconsistent? What, indeed, would God's ministers do without some such to comfort them, in the midst of much they oft have to cast them down and make them sorrowful? Some such, thank heaven, there are, and even the ungodly world cannot withhold its tribute of esteem from them, while it utterly despises those who, by their unworthy conduct, bring

eproach on their profession.

One more picture would I draw, not from fancy, but blessed be God, from a reality which may often be seen. I would direct your eye to that young woman who has given herself, soul and body, to the Lord. Piety, ever lovely, is here most lovely. Piety, ever pure, is here purest, and least liable to be corrupted and obscured by the busy cares and occupations of the world. We sometimes see interesting cases, where from sweetness of temper, vivacity of spirit, loveliness of form, and sprightliness of wit, the temptation is great to seek only or chiefly the favour of man, and when friends and even parents desire and labour hard to consecrate them all to the world; but grace enters and works a moral mir cle, leads the willing captive to the altar of heaven, and in the daughter of lifteen or twenty raises perhaps a silent but impressive re-buke to the mother of forty or fifty. Blessed is the change. Happiness she knew not before, though sorrow was unknown to her. Her joy is now the joy unspeakable and full of glory. Her peace is the peace which passeth all understanding, and which the world can neither give nor take away. And must such youth, such charms be lost to society, withdrawn from admiration, forbidden to shine in the world's most brilliant scenes, to the delight of all hearts and eyes? No. They shall it. A reproach was thrown on the electoral family, not be lost. They shall shine, not however as that they were unbaptized Lutherans: as is noticed meteor lights to sink into darkness,—not as tapers at the midnight revel, to end in sickly fumes; but iii. of continuation the first.) as bright lights in the house of God, sanctified, consecrated, perpetuated, to shine more and more in the temple above, through everlasting ages .- But what can such an one do in the Church of God, without violating the modesty of her sex, and the humility proper to her age? Must she, in search of the perfec tion of piety, bid adieu to all, -bury herself in a convent, -spend her days and nights in solitude and prayer, and thus escape the pollution of the world? God forbid .- Much may she do. Much have some done. Are there no younger brothers and sisters, whom she may instruct and help to train for heaven? Are there none of the house-hold train, or the poor around, whom she may adopt as the objects of religious care? Are there no household duties which she may share with her mother? Is there no work to be done with her own hands for the household or the poor of Christ's flock? Can the minister of God find her no employ in the Sunday school and the benevolent societies under his care Is the world so small, and Christ's kingdom so fully possessed of it, that there is no work for her heart and hands? Is there nothing she may do without subjecting herself to the charge of ostentation, and where she may be useful without half the notoriety to which she would be exposed in the service of the gay world? Yes, there are many such things, and there have been those young women, who, enamoured of religion, have turned away from all the vain scenes of earth, and found their true happiness in doing good, as well as in all those devout exercises of the soul which God has provided for his suints on earth, as foretastes of the bliss of heaven. -And such happy ones, whether in the providence of God they shall become wives, and mothers, and mistresses, or continue as they are, will be happy still, having a never-failing source of increasing joy in their own hearts. They have chosen that good and wise part which shall never be taken away from them. And may God, hy his almighty grace, raise up more and more of such holy daugh ters and sons, and fathers and mothers, to aid his faithful ministers in the work committed to their

hands.

It appears further on the journal, that two Rev. gentlemen, Benjamin Benham, and Virgil H. Barber, Let us now turn to a scape scarcely less affecting. made to the convention an application, the purport Dr. Sharp professes to have taken the above from the Behold that young man, the child perhaps of many of which is not recorded, but became an object of original papers, signed by the two archbishops.

prayers, who at an early period has sought and found attention in conversation, during and after the men alluded to, was to procure a declaration of the external goods: and, in many particular cases, per panions. He finds that it is good to draw near to invalidity of lay-baptism; and they were said to be God in prayer, whether in the closet or the temple. conscientiously scrupulous of admitting, as members conscientiously scrupulous of admitting, as members on the condition of compliance with their proposal, their baptism, by the Congregational ministers, being considered as performed by laymen. Although the clergymen referred to were singular in carrying the matter so far; yet there has been an increasing tendency in some of the clergy, to administer Episcopal baptism to such as desire it, on alleged doubts of the validity of former baptism. Even this is contrary to the rubrics, as is proved by many judicious divines of the Church of England. It happened, that a distinguished lay-member of the convention—the Hon. Rufus King—had brought with him a pamphlet lately sent to him from England, containing a judgment recently given in an ecclesiastical court of that country, in a case pre-cisely to the point. It was occasioned by a suit brought by a dissenter against a parish minister for not this prior disposition and bias of nature. Men refusing to bury a child who had been baptized by are so much one body, that in a peculiar manner a minister dissenting from the establishment. The judge-Sir John Nichols-decided it against the clergyman. His reasons, grounded altogether on the rubrics, must carry conviction to every mind, so far as concerns the question of the sense of the Church of England. It is true, that this does not settle the question of the sense of Scripture. On the most serious consideration of the subject, many years ago, conviction is entertained, that the holy Scriptures and the Church are not at variance in this matter. What adds to the sorrow felt, at the introduction of a new ground of difference in the American Church, is the observing, that it never existed in the mother Church, until about the year 1712; and that it had then the strongest appearances of a political managure, played off against the family on whom the succession of the crown had been settled by act of parliament.f

If the prejudice should prevail, it is very unfor-

lunate that two of our bishops (Dr. Provoost; and Dr. Jarvis) never received baptism from an Episcopalian administrator. So that who knows what scruples this may occasion, as to the validity of many of our ordinations, and among the number, those of the very two gentlemen, who made the stir at the late convention? It is true, that, to meet this difficulty, the distinction is devised of the possibility of transmitting the Episcopal succession through persons who are not members of the Christian Church. This was the sense of Mr. Lawrence, who wrote with much zeal on the subject, about the time above referred to. But Dr. llickes, who corresponded with Mr. Lawrence relatively to the main question, and harmonized with him in it, disagreed with him on the subordinate point of a man's being a bishop, without being a Christian. Dr. Hickes is high in the esteem of all the gentlemen who incline to the opinion of the invalidity of lay baptism. Therefore, who can tell to what extent his sentiment may prevail, and what inconveniences it may occasion? There would be no certainty of the existence of a bishop in Chris-

In England, the scruple arose in the latter end of the reign of Queen Anne, when there opened the prospect of introducing the Pretender. It was a political measure to serve that cause, and fell with

In confirmation of the preceding statement, there shall be given in a note an extract from a charge of Archdeacon Sharp to the clergy of his archdeaconry. His book is a body of charges delivered by him on the rubrics and the canons. He gives an account of a meeting held at Lambeth, of the two archbishops, and all the bishops who were in Town. The year in which their conference was held-1712shows the coincidence of the occasion with the existing state of politics. The assembled prelates determined unanimously in contrariety to the scruple which the artifice had excited.

As Mr. Lawrence's well known book on lay baptism was issued about the same time, it was pro-bably in aid of the political design. For Dr. Sharp's account of the matter, see the note.§

. One of the two clergymen (Mr. Barber) distin guishing themselves as above, a few years after, became a Roman Catholic. In the communion thus joined by im, it is not uncommon for midwives to baptize. It is a well known property of extremes, that they are often

seen making the connecting points of a circle. † James the First, when he ascended the throne of England, and probably his son Charles the First, who succeeded him, had been baptized in Scotland by nonepiscopalian ministers. And at the restoration of Charles the Second, when the great mass of persons who had grown up during the troubles, had been non-episcopally baptized, it does not appear that any motion to rebaptize them. This confirms the sentiment, that when the doctrine was broached in the reign of Queen Anne, it was in hostility to the Hanoverian family.

t Bishop Provoost was of an Episcopalian family, but from some local or accidental cause, was baptized by a minister of the Low Dutch Church. Bishep Jarvis had been born and educated among the Congregationalists. §"In that year (1712) the dispute about the invalidity

of lay-baptism running pretty high, the two archbishops, with all the bishops of their provinces that were in town came unanimously to this resolution-that lay-baptism should be discouraged us much as possible; but, if the essentials had been preserved in a paptism by a lay hand, it was not to be repeated. But then, when it was proposed that a declaration of their sentiments to this purpose should be published, in order to slience or determine the debates raising on this question, it was resolved upon From Bishop White's Memoirs of the Protestant Episcopal Church in the United States; on the Convention in 1811. thom, in favour of their baptisms; though they do not properly come within the question of lay-baptisms in cases of extremity."

Dr. Sharp professes to have taken the above from the

MAN MADE FOR SOCIETY.

Mankind are by nature so closely united, there is uch a correspondence between the inward sensations of one man and those of another, that disgrace is as much avoided as bodily pain, and to be the object of esteem and love as much desired as any sons are carried on to do good to others, as the end their affection tends to, and rests in; and manifest that they find real satisfaction and enjoyment in this course of behaviour. There is such a natural principle of attraction in man towards man, that having trod the same track of land, having breathed in the same climate, barely having been born in the same artificial district, or division, becomes the occasion of contracting acquaintances and familiarities many years after: for any thing may serve the purpose. Thus, relations, merely nominal, are sought and invented, not by governors, but by the lowest of the people; which are found sufficient to hold mankind together in little fraternities and copartnerships: weak ties indeed, and what may afford fund enough for ridicule, if they are absurdly considered as the thing, upon which our nature carries us on according to its own previous bent and bias; which occa-sions, therefore, would be nothing at all, were there they feel for each other, shame, sudden danger, resentment, honour, prosperity, distress: one or another, or all of these, from the social nature in general, from benevolence, upon the occasion of natural relation, acquaintance, protection, dependance; each of these being distinct cements of society. And, therefore, to have no restraint from, no regard to others in our behaviour, is the speculat've absurdity of considering ourselves as single and independent, as having nothing in our nature which has respect to our fellow-creatures, reduced to action and practice. And this is the same absurdity, as to suppose a hand, or any part, to have no natural respect to any other, or to the whole body .-Bishop Buller's Sermons.

MANY A SERPENT LURKS UNSEEN.

We boast of being a reading people; of being the supporters of an enlarged liberty of the press, and of throwing around that liberty the most effectual and permanent safeguards. These things are as they should be. They reflect dignity upon us as Americans, as well as upon the land of our birth or of our choice. But let us beware, lest our love for and glorying in the liberty of the press, absorb too much of our entire thought, and shut out from the vision some most glaring and alarming defects in parts of its machinery or material, which cause webs of death to be mingled in the weaving of our robes of morality and social peace.

There are hundreds of families in this nation, who would not introduce, or permit to be introduced, with in the circle of home, the million copies of romance of the French, Italian, or even American school; for we have in this country a thousand vile imitators of the worst class of transatlantic novels. Many heads of families, from principle, go farther than this, and will not allow their children to spend the light of youth and the freshness of budding intellect at the shrine of fiction, however clothed in the dress of morality; contending, truthfully, that life is too short, and the soul too precious, to waste their energies in the vain gathering of images and scenes of romance, which exist not in a real, but only in an imaginary world.

Yet these very parents, who excommunicate works of fiction from their households, place the self-same matter before their children through another medium, the columns of the secular press, either in the form of political or family newspapers, some a very numerous people. They have less manliness of which boast of having paid the highest price for and resolution than the Mahometans, but a more open some long, exciting novel, of absorbing love and murder, which is to be published in successive numbers of the weekly issues, until completed. Such bait takes, and subscription lists are run up with amazing rapidity, far beyond the circulation of any religious paper, and thousands of students are added to the magnificent school of fiction. Staid matrons, who would burn a novel if handed to them for perusal, will unconsciously devour the same work in the columns of a newspaper. In the tracks of the matrons, walk the daughters and children, ambitious which shall have the first

So great has become this perversity of private taste, that every sheet, whether devoted to politics or tem-perance, must have a 'Tale' department, for which the editor's scissors are employed in farnishing the most exciting and racy foreign and home fiction. It has therefore come to be regarded as the necessary excellence of any such paper, to have a novel department, which sows broadcast through our land the seeds of infidelity and sin.

We entreat parents to look at these sad truths, thus imperfectly presented, and henceforth to turn the weight of their influence toward a correction of this perverted taste; so that if we must have fiction in our newspapers, it may be of the most exalted, healthful, moral and religious character. Let their influence be but felt through the community, for the correction of this evil, and the editors of our daily and weekly secular press will bow to the will of public opinion, and no longer administer that which poisons the fountain of social and civic virtue .-Alback Speciator.

TURKEY .- BOOKS AND PERIODICALS. A number of periodical works and journals are now published in the Ottoman empire. The proportion is not equal, indeed, to what exists in the civilized

The matter above referred to, as intended to be left undefined, was not the rebaptizing by the form at large, or by the hypothetical form, for against both of these measures, the archdeacon cauticus his clergy. But, as in the English Book of Common Prayer, in the introductory instrument entitled, "Concerning the Service of the Church," a minister under doubt is directed to have recourse to the ordinary, and as a doubt may occur concerning the words to be made use of in the admission of a child privately baptized—". I certify that all is well done," &c. not because of the insufficiency of the administrator, but on account of the arregularity of the net, the minister is counselled by Dr. Sharp to avail himself of the said proviso, attached to the preface of the Book of Common. Prayer.

countries of Europe; but the progress has been rapid, and I doubt not that, soon, Turkey will have comparatively more journals than Russia, Spain, or Portu-

Blaque, being in Smyrna, and having nothing to do, took a notion to publish a weekly paper under the title of the Oriental Spectator. The undertaking was apparently rash. A journal among Mussulmans I Never had such a thing been seen, and the old prophet might be expected to rise out of his grave at the sight of such an imposation! Mr. at Mecca at the sight of such an innovation! Blaque was not discouraged. He struggled manfully against the jeers of some and the fanaticism of others. Unhappily he wrote an article rather too severe on the battle of Navatino, and the journal was suppressed.

This interruption did not last long. Mr. Blaque asked for new authority from the Turkish Governnent; and, after meeting with many refusals, he obtained leave to substitute for his Oriental Specta-tor the Smyrna Courier. This paper has met with complete success. The revolution of 1830 produced strong impression throughout the East. Every body wished to know the particulars of those marvellous events which placed a new dynasty upon the throne of France, and the number of subscribers inreased rapidly.

But the good fortune of Mr. Blaque did not stop iere. In 1832, the sultan Mahmoud, who grew bolder in his plan of referm, conceived the idea of an official journal, and invited Mr. Blaque to Constantinople to aid him in carrying out his plan. Then was established the Ottoman Moniteur or State Gazette. Surprising! that a Frenchman should be appointed the official organ of the Turkish Government! How many changes this simple fact implies! Would Mahamet II., or any of his ferocious successors have ever thought that the care of maintaining the political power of the sultans would be confided to an infidel dog? Mr. Blaque edited the Ottoman Moniteur for five years, and gave it great popularity. Since then, the influence of this State Gazette has gone on increasing. It has several editors, contributors of original articles, translators, all distinguished men, capable of instructing the people on all political and scientific subjects. The Oltoman Moniteur, which appears once a week, is sent gratuitously to all the officers of rank above that of major of battalion: a more liberal notion than has yet come into the head of our own ministers!

It is unnecessary to enumerate all the journals now published in Turkey. Four are printed in the French language: two in Constantinople, one in Smyrna, and one in Alexandria. Be not surprised at this. The French language penetrates wherever civilization goes. It is studied even in the East, by men who aspire to high political rank. Diplomatists use this language in their negociations, because of the clearness and simplicity of its grammatical forms. Most of the merchants follow this example: and perhaps the moment will soon come when in Constantinople, as in Frankfort, Berlin, Madrid, and St. Petersburg, the French will be the language of he fashionable world.

Two journals are published in the Turkish lanruage. I have already spoken of the Ottoman Moniteur. The other, called Havidis-Djeridi, also weekly, gives regularly to its readers all the current news. It publishes, like the Paris journals, theatrical pieces and novels. This is carrying a little too far the mania for copying our gazeties. I do not see what the civilization of Mahometans can gain by reading our bad novels; and they might very well be ignorant of our poor theatrical pieces. But

eril is diffused as rapidly as good.

Two other journals are published in Greek; the Bosphorus Telegraph, in Constantinople, and the Amalphee in Smyrna. The descendants of the Hellenic race who remain subject to the Turks, form still spirit, a more fertile imagination, and a more decided taste for literature. The two Greek journals are mindful that they speak, at least in part, the noble language of Homer, of Sophocles, and of Plato. They contain often literary articles, which would not discredit our best Paris reviews.

The Armenians have also several journals. They compose a population of four to five millions, dispersed over almost all Asia. They are, if I may so speak, the Jews of Christianity. Having no distinct nationality, no country nor independence, but mingled with other nations, devoted to trade, and not having any common centre, they try to preserve acquaintance with each other, by the publication of journals. They have a periodical paper in Tiflis, mother in Calcutta, a third in Venice, a fourth called the Armenian, and placed under the direction of Mr. Tchamourgean. This Mr. Tchamourgean is a wonderfully active man, a sort of living encyclopædia! He studies everything, knows everything, and does everything. Mr. Tchamourgean is president of the reat college at Scutari. He has composed books on statistics, social economy, and philosophy. Mr. Tchamourgean is even something of a theologian; he maintains controversies in favour of Armenian doctrines, and has written a large work entitled: The exposition of the truth. The countrymen of Tcha-mourgean say that he is the principal bond of union between them, and admire him much. 1, am, for my part, very much disposed to admire him also; but I confess that I distrust, a little, men of all work, A jack of all trades is master of none. I wish this proverb were not applicable to Mr. Tchamourgean. To return to our periodical publications. Turkey reckons, besides, two journals written in the Italian. language: The Bizantine Indicator, which is par-ticularly devoted to commercial affairs; and the Bizantine Jurisprudence, which reports with ability the judicial decisions of European Courts established in Constantinople Formerly, the Italian was generally spoken among the Christians of the East, and it has not been wholly supplanted by the French language.

Independently of journals, other publications exist in the large towns of the East. Book-shops are numerous; and the Turkish government, far from obstructing their entrance, favours all in its power the circulation of books, both in Constantinople and in the provinces. A Mussulman of high rank, his excellency Faud-Effendi, is busy in preparing materials for an almanac .- An almanac ?- Yes and do not smile at the word : almanacs are one of the most powerful means of civilization. There

The standard to the same of th