

BISHOP MANT ON ORIGINAL DEPRAVITY.

Man is very far gone from original righteousness, and is of his own nature inclined to evil.—See 9 Article.  
 "It is the property of the holy scriptures to open the eyes of man upon his real situation; and to convince him of the errors with respect to his own nature and powers which in his unenlightened state he is found to entertain. Philosophy, that philosophy I mean, falsely so called, which would fain be esteemed superior to Revelation, is fond of descanting upon the dignity and independence of man; revealed religion, especially the Christian religion, presents us with a very different picture, it teaches us that our nature is essentially faulty, and that as men we are compassed with infirmity; spoiled through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, we adopt the self-sufficient language of the church of the Laodiceans, and say, 'I am rich, I am increased with goods, and have need of nothing.' Instructed in the truth after Christ, we are taught to 'know that we are wretched, and poor, and blind, and naked;' we are thereby taught, that we are not sufficient of ourselves to think or do any good thing as of ourselves; we are particularly reminded, that in us, that is in our flesh, in our original nature, there dwelleth no good thing."—*Bp. Mant's Parochial Sermons.*

NEWTON.

'My father (says Newton) left me much to run about the streets; yet when under his eye, he kept me at a great distance. I am persuaded that he loved me, but he seemed not willing that I should know it. I was with him in a state of fear and bondage. His sternness, together with the severity of my schoolmaster, broke and overawed my spirit, and almost made me a dolt; so that part of the two years I was at school, instead of making progress, I nearly forgot all that my good mother had taught me.' This statement admonishes fathers to lay aside sternness, and not to keep their sons in a state of bondage, in order to secure their obedience. Obedience exacted in this way, deserves not the name of 'filial.' There is no virtue in it. It is slavish—or obedience from necessity such as it rendered to brute force. It makes a child of an unconquered promise, 'almost a dolt.'

MEDITATIONS.

That is an admirable expression in the first Collect for the morning prayer, "Thy service is perfect freedom." And a noble freedom it is indeed to have the soul released from the insupportable slavery of ignorance and vice; and set at liberty to walk in the delightful paths of religious wisdom; to have it delivered from the tyranny of wicked passions, and established under the government of the laws of God. O my gracious God, grant my soul this happy freedom, and set my heart at liberty, that I may cheerfully run the ways of thy blessed commandments, and suffer no sin to obstruct my course.—*Howe's Devout Meditations.*

SCRAPS.

We hear much of a decent pride—a becoming pride—a noble pride—a laudable pride! Can that be decent, of which we ought to be ashamed?—Can that be becoming, of which God has set forth the deformity? Can that be noble, which God resists, and is determined to debase? Can that be laudable, which God calls abominable?

A wicked man is a candidate for nothing but hell!—However he may live, if his conscience were awake he would turn pale at this question *What shall I do at the end thereof?*

What the world calls the best company is such, as a pious mechanic would not condescend to keep: he would rather say, "Turn away mine eyes from beholding vanity!"

God has given us four books—the Book of Grace; the Book of Nature; the Book of the World; and the Book of Providence. Every occurrence is a chapter in one of these books: it does not become us to be negligent in the use of any of them. *Cecil's Remains.*

AMERICAN ITEMS.

*Small-pox among the Indians.*—Mr. Catlin, the celebrated painter of Indian portraits, gives the following relation. "Only one year and a half ago, I was at Prairie du Chien, on the Upper Mississippi, where I witnessed the frightful effects of small-pox amongst the Winnebagoes and Sioux. Every other man amongst them was slain by it; and O-wa-pe-shaw, the greatest man of the Sioux, with half his band, died under the fences, in little groups, to which kindred ties held them in ghastly death, with their bodies swollen and covered with pustules, their eyes blinded, and hideously howling their death song in utter despair, affectionately clinging to each other's neck with one hand, and grasping bottles and tin pans of whiskey in the other."—*Boston Medical Journal.*

*General Washington.*—We take from the Baltimore Patriot, the following interesting statement in relation to the appearance exhibited by the remains of General Washington, upon their removal from the vault to the sarcophagus:

"The remains of this illustrious man, the Father and the Saviour of his country, were recently placed in the sarcophagus made by Mr. Struthers of Philadelphia, from whom we learn, that when the vault and coffin were opened, 'where they had laid him,' the sacred form of Washington, was discovered in a wonderful state of preservation. The high pale brow bore a calm and serene expression; and the solemn smile, such as he doubtless wore, when the first President gave up his mortal life, for an immortal existence—

"When his soft breath, with pain,  
Was yielded to the elements again."

An ordination was held in Rosse Chapel on Thursday evening January 25th, when Rev. Orren Miller, of Poland, late a minister in the Methodist Protestant Connexion, was admitted to the holy order of Deacons, by the Rt. Rev. Bishop McIlvaine. Evening prayer was read by the Rev. J. L. Harrison, Minister of the Churches at Boardman and Canfield. The Sermon was preached, and the candidate presented by the Rev. Joseph Muenscher; after which the Holy Communion was administered by the Bishop assisted by the Rev. Mr. Harrison.—*Gambier Obs.*

*Popish Puzzle.*—"Where was the protestant religion before the time of Luther?"

This question and some conclusive answers to it, we see occasionally going the rounds of the papers, until it has in one way or other been answered, probably a thousand and first time. Among them all, however, we have not seen any—although they all imply the same thing—that has pleased us better than that given by an Irish weaver, in a debate with a popish priest, as follows:

Priest. Where was your religion before the time of Luther?

Weaver. Did you wash your face this morning?

P. What has that to do with our discussion?

W. Answer my question and I will tell you.

P. Well—certainly I did.

W. And where was your face before you washed it?

The priest felt the application, and was silent.—

*Pittsburg Chr. Herald.*

*The Tomb of Brainerd.*—The Tomb of Brainerd, in the burying ground in this town, is annually visited by a large number of strangers. It is situated on the right hand side of the farthest extremity of the Avenue, leading from the entrance in the old yard. A large, heavy slab of red sandstone, with a marble tablet on its surface, is erected over the grave. The old tablet, we are informed, was removed during the revolutionary war. It was embedded in lead, which was wanted in those days, for less pacific purposes. In consequence of this, it was stolen or lost, and for many years, the tomb lay without any inscription. Subsequently, a lady related to Brainerd, was on a visit to this town, and finding its neglected state had it repaired, and the present tablet placed

upon the surface of the Monument.—The devotees who visit it are making serious inroads upon the marble slab, knocking off the corners, to obtain pieces as mementos of the tomb. Rev. David Brainerd was born in 1718, in Haddam, Conn. He was an eminent and devoted minister among the Indians. He spent the vigor of his life among the tribes in New-York, Pennsylvania and New Jersey, and died at the house of Rev. Jonathan Edwards, in this town, in October, 1747, then standing on the spot now covered by the dwelling house of J. D. Whitney, Esq., in King street. His tombstone bears the following inscription—

"Sacred to the memory of the Rev. David Brainerd, a faithful and laborious missionary to the Stock-bridge, the Delawares, and the Susquehanna tribes of Indians, who died into this town, Oct. 10, 1747; aged 30."—*Northampton Courier.*

*Outrage at Kenyon College.*—A flagrant breach of the peace having been committed upon the person of an officer of Kenyon College, by two persons who have since fled from justice, and the public mind being much excited thereby, it has been thought expedient by the faculty of the College, that in order to prevent any false impressions being taken up, a brief statement of facts should be published. In conformity with this opinion the following narrative is communicated.

A few weeks since, two students of the College, viz:—John A. Taylor and Robert Jones, Jr. were dismissed therefrom; the former for deliberate violation of a solemn pledge of honor to the faculty on which a former act of dismissal had been recalled; the latter for gross, insolent, and disrespectful conduct to a Tutor who had detected him in the violation of the laws of the College. These young men having left Gambier, took lodgings in Mt. Vernon; there they concerted an attack upon the Tutor above referred to.

Having provided themselves with horses for immediate escape after accomplishing their object, they rode to Gambier on Thursday night, (the 18th) provided with cow-skins; one with a dirk, and each with a pistol heavily charged with ball.

About 10 o'clock at night they knocked at the Tutor's door in the College, and endeavoured to persuade him to go into the passage; not succeeding in this, they entered his room, and with their arms as well as whips in hand, and with the most violent threats against his life, commenced a violent assault, presented their pistols to his breast, at the same time fastening the door behind them; the noise soon brought some students together who forced the door and interfered. Providentially they had succeeded in no personal injury to the Tutor, though one of the students is prepared to make oath that a pistol was attempted to be discharged, and that he saw the flash and heard the noise of the percussion cap.

In the confusion the aggressors escaped to their horses and rode with all speed to Mt. Vernon, expecting as soon as their horses should have been fed, to leave the town.—But pursuit was more rapid than they expected, and while their horses were eating, the Sheriff arrested them with their arms still on them and lodged them in jail for the night.—The next morning they were brought before three Justices of the Peace for examination, but pleading that an important witness could not then be had, the trial was deferred till the following Monday; meanwhile they were admitted to bail in the sum of \$500 each. Their friends now perceiving their case to be a very desperate one, advised them to forfeit their recognizances, and fly. This they did on Saturday night, leaving all they had to receive their bail.

The day after their arrest, in the absence of the Prosecuting Attorney for the State, Jones brought an action against the Tutor for forcibly entering his room, when engaged with others in violating College laws; which, when the above officer arrived, was abandoned as without foundation. The previous dismissal of these misguided youths has since changed to expulsion; thus the whole matter has ended, leaving the College again in peace.

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(*Gambier Obs.*)