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re li reeman

INGLIS,

torac, and the sometimes are some the some and the some a

NO. IV.

My dear Sir, At the close of my last letter

I was considering your argument for church in-

terpretation drawn from the divisions and schisms

which prevail among the protestants. Although

I have shown that the argument against private,

is equally strong against church interpretation. I

have a few things more to say in reference to it.

As it is your taking argument with weak minds.

requires more attention than its merits deserve

ge, your church has been rent by schisms, and

the distinction you set up between doctrine and discipline and morals? The church is infallible

in doctrine, but not in discipline or morals! And

when we compare the things in which she is in-

allible, with those in which she is not, the latter

far outnumber the former. Now why the dis-

tinction? The few things in which you agree

are called doctrine: and the many in which you

do not agree are called discipline and morals

So that the distinction is made to exense the in-

finite diversity of opinion that exists among you;

and also to excuse the shocking enormities com-

mitted by your church as mere matters of disci-

pline and morals! And yet, singular to state,

your church pronounces equally heavy curses

against those who reject her discipline and morals on which she has made no infallible decision, or

against those who reject her doctrines, on which

Now, sir, if the above distinction between doc-

rines, and discipline and morals is a true one,

which I utterly deny; -- if a people may be con-

sidered a unity who unite in a few radical doc-

trines however they may disagree on things per-

taining to discipline and morals, I am prepared

to show that the unity of the protestant world

far, very far surpasses that of the papal. The

shings in which we agree are more numerous and

more important than are your infallible doctrines

and the things in which we disagree are less nu-

merous and less important than are your matters

of discipline and morals. And yet you come

near waxing eloquent, and becoming interesting

on our diversity, when contrasted with your unity

But, I suppose we must excuse you on the ground

that you are writing for Roman catholies, who,

poor creatures, are excluded from the ranks of

his argument from derision, but my unwillingness

most all questions, because infallible, she makes

the opposite sides equally true; and thus lays the

axe at the root of all true principles and of all

true morals. And the facts in the case prove the truth of my inference. What truer sons of your

church has the earth ever borne than the Jesuits !

And what class of men have so underminded the

foundations of all true principles and morals?

sneiple, that "the Bible has no authority but

at your church gives it, and that we must re-

ive it as your churches interprets it," is the

nesest assumption. It is a principle unworthy

of you as a man; more unworthy of you as a min-

scornfull rejection of all intelligent and thinking

men. But as the destinies of this ruined world;

and of the true church of God are bound up in

the principle, let us look at its effects when car-

"The interpretations of the church; this is your

great principle, and your catholicon for all divi-

ions and heresies. The Jewish church was in-

allible as your chief writers assert. And the

Jewish people were bound to receive the Scrip-

tures as interpreted by those who sat in Moses'

seat. And yet this infallible church by its infal-

lible teachers, put to death the Lord of glory.

Jesus Christ, then, fell a victim to the very prin-

ciple which you assert—the principle of church

interpretation. And how many of the most de-

voted followers of Jesus Christ have fallen vic-

tims to the same principle, we are not to know until the day of final revealing.

Church interpretation is exclusive of private

judgment. If true it would have forever pre-

vented the erection of the christian church. It

would have bound all Jews to remain Jews fore-

ever, and all other men to become Jews in belief,

in order to enter heaven. Like your church the

fewish made void the law of God by traditions.

Their traditions and church interpretation of the

Scriptures were all against Jesus Christ; how

then, on your principles, could the foundations of

the church of Christ be laid? They never could

be. How were they laid? By those who re-

jected church interpretation, and who for them-

elves examined the scriptures, and considered

asoners" will agree that I have shown that your principles.

ister of the God of truth; and deserving only the beatiful sketch of a household of love, as given

to offend against decorum.

graced by fanaticism. I would now ask why

KIRWAN'S REPLY TO BISHOP HUGHES. | believer, but sincerely, enquiring after the true

have already shown how grievously, in every wildered by your sophistry.

church and I go to your residence to have my enquiries answered. You state to me the marks

of the true church, beginning with that of unity

true, and that yours is the true church; and I

wish to connect myself with it." Would you

receive me? Gladly. And yet by receiving me

made in this way where is the force or the truth

men have no right to read or to judge of the

criptures for themselves-no right to form an

opinion as to the clashing claims for the true

bold assertion, a little truth, much sophistry, per-

But let us admit the full truth of the doctrine

to my neighbouring priest. But he has not read

scriptures. He applies to you, his bishop; nor have you read them. You apply to the arch-

bishop; nor has he read them. He applys to the cardinals; nor have they read them. They

SIR THOMAS MORE.

Let all disunited families study with care this

rasmus :-- " More hath built near London upon

by an eye-witness, Sir Thomas's friend, the great

dious house, neither mean nor subject to envy, and

magnificent enough. There he converseth affably

with his family, his wife, his son, and daughter-

in-law, his three daughters and their husbands,

with eleven grand children. There is not any

man so loving to his children as he, and he loveth

his old wife as well as if she were a young maid;

and such is the excellency of his temper, that

whatseever happeneth that could not be helped,

he loveth as though nothing could have happened

more happily. You would say, there were in

that place Plato's academy; but I do the house injury in comparing it to Plato's academy, where-

in there was only disputations of members, of

geometrical figures, and some times of moral vir-

tues. I should rather call this house a school of

virtue; there is no quarreling, or intemperate

words heard; none seen idle; which household

discipline that worthy gentleman doth not govern

by proud and lofty words, but with all kind and

ourteous benevolence. Everybody performeth,

yet is there always alacrity, neither is sober mirth

anything wanting. He suffereth none of his ser-

vants either to be idle or to give themselves to

games, but some of them allotted to look to the

garden, assigning to every one his separate plot;

some again he set to sing, some to play on the

organs; he suffereth none to touch cards or dice.

He used before bed-time to call them together

Christian religion; their special care is piety and

private" or public "reasoners," Nothing saves living man who has read your rule of faith. How

these, like the Bible, which you seem as much it, as a good son of the church?

the fathers, nor the canon law, nor the decrees

Vol. 1.

LONDON, (CANADA WEST,) SATURDAY, SEPTEMBER 2, 1848.

BY DR. WM. A. ALCOTT.

LETTERS TO YOUNG MEN.

and quote some scripture in confirmation. But I.—PRELIMINARIES. TO THE RIGHT REV. JOHN HUGHES, D. D., BOMAN | what must I do, for I am forbidden the exercise of my private judgment. If I say the mark is In addressing young men as a class, it is diffia true one, and is based on scripture, that is a cult to fix the mind's eye on any particular age There is a period-and it arrives sooner in the private judgment which I have no right to exrcise; if I deny it, and the relevancy of the texts lives of some, and later in those of others-when quoted, it is again a rejection of your principle. they may be said to begin to act for themselves and in the common, but not inappropriate langu-You pass on to the next mark, Sanctity, and age of the day, to form their own character. dwell upon your holiness of doctrine. To be satisfied of this being a true mark, I must compare They are indeed forming character by every action of every day of their lives, whether that acyour doctrines with those of the scriptures; if I tion be the voluntary or the involuntary. When, however, in these paragraphs, I shall speak to you come to the conclusion the mark is a true one, I reject your rule: if to the opposite conclusion I Like almost all taking arguments, it it a weak | yet reject it. Our conversation ends, and I reof forming your own characters, or of educating tire either impressed by your arguments, or beyourselves, reference will be had principally to hose acts which seem to be almost, if not quite In a few days I return saying, "Well, without the pale of the family, and beyond parental control; those acts in which and by which Bishop Hughes, I have deeply considered your every young man practically says, "I take the statements, and I have concluded that they are

> The prevailing custom of singling out young men and addressing them, has not originated in the belief that they arrive earlier or with less experience at the period of life of which I have you deny the truth of your own rule, and admit that a man on his private judgment can "make an act of faith." If converts cannot be made in this way to popery how can they be? If been speaking than formerly-though this may very probably be the fact-but rather from the conviction that their responsibilities, when they re assumed, are more weighty. They are also of your denuciations of private judgment? If ormerly, both physically and morally. Besides, e world is at last learning-though even now, very slowly-the vast superiority of prevention, church, why the series of letters before me in whenever and wherever it can be applied, to cor-

rection or cure. verted texts of scripture, and no little arrogance, are mixed and mingled together to prove that yours is the true church, and to induce all to flee to her fold who wish to escape perdition? Sir, future, not as with old men, in the past. It is indeed well it should be so. The world is certainly onward—progressive—even though it should make but slow progress. He then, who places your doctrine is a suicidal one; your church annot live with it, nor can it live without. It is gotten up for babes in intellect, and not and that it is binding on every mortal; what ollows ? I must give up my Bible and lock up

pect great things in the future. Expect, even, to do great things yourselves. It is necessary to aim high, were it only to accomplish a little. at the review of this dreadful picture, and find a trouble firm in faith, confiding in the promises of heaven, apply to the pope; nor has he read them. I here venture the assertion that there is not a living man who has read your rule of faith. How can I know then what the church teaches? Even if her teachings were harmonious, there is no have shone as lights in the world. And what the care the assertion that there is no have shone as lights in the world. And what the church teaches? Even if her teachings were harmonious, there is no have shone as lights in the world. And what the care the assertion that there is no have done this in every age. It is those alone who have thus expected and acted, who have thus expected and acted, who have shone as lights in the world. And what the care the assertion that there is not a light to accomplish a little. He is bound to expect the castalony of him which langs contact.—This is the sum of all to him,

"I wish I had never been born."

Turn we now to Halyburton, a good man, who loved his Maker and his Maker and

that at every period of our history as a republic fall upon the same that I can be so many times previously repeated, as to fall upon the ear and to more, what a disposed to ridicule as to culogies, are made up of paper, types and ink, and are silent when you ask them any questions, they need a living interpreter. And to avail, he or she must be infallible. This living, infallible interpreter is your church. That is, as I have already shown, the church. To him who is infallible all fairly and troughtless us of the church. To him who is infallible and present as not control of our history as a republic fall upon the ear and to more that I do not adoze him more. What a disposed to ridicule as to culogies, are made up of paper, types and ink, and are silent when your doctrine reduces every thinking and thoughtless man. It brings us allon our knees before your priests, multitudes of whom are as unprincipled and wicked as they are gnorant, deprives us of the right of private, judgment; and compels us to open our that I do not adoze him more. What a disposed to ridicule as to culogies, are made up of paper, types and ink, and are silent when your have been dead without his bless-the young have held in their own hands, at least prospectively, our destinies. Been upon the earned to more that I do not adoze him more. What a disposed to ridicule as to culogies, are made up of the church of any clever son of old Ireland after breathing so it introduces quite a new order of things. Happy long the air of freedom, should lend himself to the people whose youthful rulers—for such the the blind themselves may discern between the the support of such a monstrous principle. The young men of our land are daily and hourly belogical power which you display in its support gives you high claims to the chair of Logic in the to rule in wisdom and in the fear of the Lord; but woe to that country and that people whose How pleasant it is to turn from such a rule to young men hearken not to the counsels of the the simple and pure word of God, given to be a old, nor rise up at their presence. Theirs may Have you read Pascal's Letters? So that it may lamp to our feet and a light to our paths. If indeed be republicanism—the semblance of it—

Le laid down as a principle equally true of men with that lamp, we wander from the way, the but then it is republicanism in its worst form; it and of nations, the more entirely papal, the more entire the absence of sound principle and sound obscurity with which God has revealed his will, The time has been when our young men were

this to beg the very question in debate? Is it

I have said that the responsibilities of young to the ground, when standing erect. men are more weighty than formerly. Does at least, are but fools, or mere croakers. Be- part of which is supplied by visitors.

institutions, social, literary, and religious. I have said that you are more exposed to temptations, my young friends, than formerly. There are various reasons why this should be so.

task of proving what I have asserted. Then, in the second place, civilization and refinement are on the march; but these, while they place us the western sky, and then ever and anon would within the range of both better and worse in burst upon the ear, the reverberatings of loud massices, according to our taste and option, do and distant thunder. The forked lightnings were not necessarily give us greater power to resist durting with rapid speed through the heavens. availables, and his readiness to make the idle sailing smoothly and majestically on the bosom of the mighty deep, and all bid fair for a peaceful and pleasant voyage, but as the storm gathered, she begin to be tossed to and fro, like an atom mparts also the power as well as the temptation vidence has placed you. I drags out lo gott

AVOLTIRE AND HALYBURTON I will contrast the feelings of the prince of in-

fidelity with those of an humble yet learned and pious servant of God.

Voltaire says, "Who can, without horror, consider the whole world as the empire of destruction; it abounds with wonders; it abounds also with victims. It is a vast field of carnage and contagion. Every species is without pity pursued Young men are ever inexperienced—it must be so in the nature of things—and therefore ever apt to be thoughtless. And with them, when to be thoughtless. And with them, when do think, the golden age stands out in the life, and yet he knows he must die. If he enjoys lather is at the helm." Let us learn a moral e golden age in the future is correct. Besides in diffusing the miseries which he suffers; in cutis, young men need the stimulus of high hope ting the throats of his fellow-creatures for pay; pests of affliction rise, and clouds of gloomy sadorder to the best development and most in cheating, and being cheated; robbing and be- ness swell the dark catalogue of human miseries: avourable exercise of their own powers and ing robbed; in serving that he might command; when suffering nature lies prostrate, and floods and in repenting all he does. The bulk of man-My counsel to the young, then, always is: ex- kind are nothing more than a crowd of wretches, the Christian surveys the raging tempest that But no young man has a right to try to satisfy that it contains a complaint against providence the desires of an immortal mind, and the requireixelf. I wish I had never been born." This is ments of society and of God, by merely expect- the testimony of him whom kings courted and helm."-So. Chris. Advocate.

He is a contrast indeed-a contrast in which righteons and the wicked, the man that loves and

Italy mentions several evangelical works which and if we are growing Christians, we must daily have been recently issued from the press, having | discover new features of interest, new grounds passed the ordeal of censorship and been appro- of gratitude, new evidences of the immeasurable morals. The maximum of the one is always in connection with the minimum of the other. The maximum of the one is always in but because our foolish minds are darkened by connection with the minimum of the other. The maximum of the one is always in but because our foolish minds are darkened by connection with the minimum of the other. The maximum of the one is always in but because our foolish minds are darkened by connection with the minimum of the other. The maximum of the one is always in but because our foolish minds are darkened by connection with the minimum of the other. The maximum of the one is always in connection with the minimum of the other. The maximum of the one is always in connection with the minimum of the other. The maximum of the one is always in connection with the minimum of the other. The maximum of the other is always in connection with the minimum of the other. The maximum of the other is always in connection with the minimum of t I think, Sir, that if you do not, all "private only object is to show the utter fallacy of your treated more like servants and menials than excellent sermons, translated from the French of our apathy? Why this lack of ever fresh inlike sons. But "times are altered." And in Monod, Malan, Audebez, and others, fresh from terest in the gospel record? These are important Kirwan. passing, as we have now done, to the other extreme, it may be worth while to inquire whether little works of 30 to 100 pages, among which is eternal thought and love, and the inspiration of there is not danger of going too far. For what one entitled, 'The reading of the Holy Scriptures our everlasting song of praise in heaven, should means the claim which has been made in every age but in our own, with a voice as it were, of authority, that the old were fools, and that only "present times are wise?" What means the order. These have all passed through the censortendency which is everywhere obvious, not only ship at Florence, and are being put in circulation From extensive calculation, it seems the averto use the young for action, but for counsel too? as fast as means can be obtained for the purpose. age of human births per second, since the birth Or has there been, of late, some new dispensa- Last and best, we have the Epistle of Paul to the tion which changes the relation of young men, Colossians, translated into the Tuscan language and without the pain of acquiring experience, by Father Zacheria, of Florence, of the order of St. Mark, The Presbyterian Confession of Faith world, (960,000,000) leaves the number of It is said, I know, that old men not only foris in progress of translation, and there is every thirty one thousand and forty millions that have

HINDOO SUPERSTITION. -It may seem incredi- number in the grave, about not to assume what the young, of course, cannot ble, but it is undoubtedly true, that there now prove? Grant that age is not always wise or exists at the Marmadilla Fank, in the middle of even experienced, is not youth, of necessity, the city and Island of Bombay, British India a without that experience which, if it does not al- human being who has inhabited a summer ase, ways impart wisdom, always may do it? And and held on the palm of his left hand a heavy if a few old men who set up their claims for wisdom and experience are mere "croakers," llower-pot for twenty-one years without intermission.—The narrator of this circumstance actually are they all so? Do not some of them sympa- saw the hermit, (for such he is called). The arm a premature grave. thize with childhood and youth? And may not is completely sinew-bound and shrivelled, the

Whilst sitting, the man rests his elbow on his such a position need any farther elucidation? knee, and when walking he supports it with the its 589,000,000 of victims, how many more If young men are, prospectively, and indeed in other hand. His countenance indicates intellig-reality, the rulers of our land, are not their re-ence, and he once had very extensive possessions. lay his shoulder to the pledge of reform; supsponsibilities weighty? Nor are they diminish- All he now possesses, is a few rags round the ed by the rising conviction on the public mind of middle of his body, and a servant who is allowed be the lot of each drunk not a family of five each, others. youthful rulers, that old men, of the present age, to attend to his immediate wants, the pecuniary what is the amount in the aggregate? Sap-

destinies of our country, they also hold in their years a large flower-pot, filled with earth, in hands, at the same time, the destinies of all our which grows a sacred plant. To lose caste, and Suppose again that each drunkard loses or distracted. Look at the composition of it, and it not be able to take it up again, according to the superstitions of these deluded idolaters, is to incur per day, how many solid globes of gold of the ferent races. Croatia, Sclavonia, and a large part the penalty of everlasting misery in a future state.

What an example does this poor deluded eventure purchase? Make your own calculations, not Sclavonic Race. They are a loyal people, but In the first place, your internal organization is afford, of perseverance, zeal, dourage and devo-only on these supposed cases, but any others of they commenced an insurrection upon the Ger-

MY FATHER'S AT THE HELM. The clouds were gathering thick and fast in

temptation or oppose downward tendencies; Presently the clouds began to rise and fly over worship of God in their household, are considered as living in the neglect of duty. If this detances, or from the internal current of that com- came more loud and dread; the lightnings flushyou are more exposed to temptation than young | that there was gathering a dreadful storm. A nen formerly were, because you have more few hours previous to this a large ship might eisure than they had. I need not repeat to have been seen to sail out from her harbour, and you the old adage concerning the prince of steer her course for some distant port. She was Lastly it should be remembered, that labour sav- in the breeze. She began to rock and reel over ng machinery-including, of course, the canal, the vast profound, while the angry surges dashed the railroad, the steamboat and the telegraph— her towards the heavens, threatening immediate while it brings us countless blessings in its train, destruction to all on board. The heart sunken mariners were greatly appalled, hurrying to and wrong-doing and to the misrule both of your fro over the vessel in wild confusion; despair own spirits, and of that society over whom Pro- had seized upon all; the last faint ray of hope was gone, and soon they expected to find one common grave in the bosom of the deep. Just at this critical period, one of the crew sought refuge from the heart-rending scene that was presented on deck. As he approached the door he beheld a little boy apparently unconscious of the raging tempest without, but perfectly composed, sitting on the floor, amusing himself with some little toys by his side. The man addressed him thus, My son, we are all about to be lost; are you not afraid? At this, the little boy raised him off up, and looked him full in the face, and with a sweet and playful smile resting on bath. But if they are permitted to neglect the his cheeks, replied with a great deal of confidence

of sorrow seem to overwhelm the soul, 'tis then

"The Church gives authority and meaning to Serintures and we must receive them as the Serintures and we must receive them as the street of the street of them as the street of the street the Seriptures, and we must receive them as the church interprets them." The seriptures, the appearance of the pope and his cardinals who virtually compose "holy mother" do know the rule. They appearance he fathers, the appearance of the pope and his cardinals who virtually compose "holy mother" do know the rule. They appearance of the fathers, the the pope and his cardinals who virtually compose "holy mother" do know the rule. They appearance of the fathers, the the pope and his cardinals who virtually compose "holy mother" do know the rule. They appearance of the fathers, the the pope and his cardinals who virtually compose "holy mother" do know the rule. They appearance of the fathers, the the pope and his cardinals who virtually compose "holy mother" do know the rule. They appearance the fathers of the fathers of the pope and his cardinals who virtually compose "holy mother" do know the rule. They appearance the fathers of the fathers of the pope and his cardinals who virtually compose "holy mother" do know the rule. They appear the pope and his cardinals who virtually compose "holy mother" do know the rule. They appear the pope and his cardinals who virtually compose "holy mother" do know the rule. They appear the pope and his cardinals who virtually compose "holy mother" do know the rule. They appear the pope and his cardinals who virtually compose "holy mother" do know the rule. They appear the pope and his cardinals who virtually compose "holy mother" do know the rule. They appear the pope and his cardinals who virtually compose "holy mother" do know the rule. They appear the pope and his cardinals who virtually compose "holy mother" do know the rule. They appear the pope and his cardinals who virtually compose "holy mother" do know the rule. They appear the pope and his cardinals who virtually compose the pope apocrypha, the unanimous consent of the fathers, tell the archbishop, he tells you, you tell the archbishop, he tells you, you tell the men generally, they are peculiarly so to those of incarnate Deity are sweet, and ravishing.

But if these counsels are adapted to young the thoughtful mind. But it is the misfortune of incarnate Deity are sweet, and ravishing.

On the fathers, the decisions of councils, and the councils are considered to the councils. common sense revolts against it, I must receive that at every period of our history as a republic more, that I do not adore him more.—What a been so many times previously repeated, as to enjoyment of God, and ended without his bless

church is the rule of the church. To him who is infallible all faith and practice are equally true. The trath of principles changes as he changes are trained by minds and souls to be the rules of principles changes as he changes as he correction of errormakes proved the correction of errormakes proved the principle I have been considering not only a obliges the infallible one when he goes wrong to defend the wrong, and to stay wrong forever. Thus, as your church has been on all sides of all the events in the claims of your church has been on all sides of all the events in feature of that I was born. Of that I was where he goes wong to down, the young may be said to be the rules of that under the genus of evel institutions has and angels: Does on that I was born. Of that I was born. It has precisely the opposite of the leadth that the othener and the more minutely that the othener and the more minutely force. One might think it enough that power rehearsed, the higher rise the love and gratitude many; and the Sclavonic—under which may also be classed from the few to the principles of the truth of the other and mothers are publicanism with twofold the land. This is republicanism with twofold the land. This is not under the genus of evel that I was born. If there is a telling in this providence, and I was been considering not only a side of ever. If there be such a principle with their the claims and and soluse the changes at the opposite of the land. This is republicani become uninteresting, unexciting, to the spirits cluded the remains of Celts in Ireland, and of the of just men made perfect? Will not the new Iberians in Spain. But, without going into minor the man that hates the word of God.—Rev. Dr. How shall we account for it, that we lose our Between these three races, it must be borne in interest in the gospel history, and practically mind, there is neither affinity or sympathy. The regard is as an oft-told tale? It is as true, division by Nations, is as follows:

GREAT PROGRESS OF TOLERATION. -The cor- it is as important, as wonderful, as unfathomrespondent of the New York Evangelist in able now, as it was when first published;

POPULATION OF THE GRAVE.

of Christ to this time, is about 815; which gives about thirtytwo thousand millions; and after de-It is said, I know, that old men not only forget that they themselves have once been young, but claim superior wisdom at the precise time lowed.

It is said, I know, that old men not only forgets of translation, and the treatment of the grave is given death and the grave the victory over the living, to the number of thirty thousand and eight millions.—Of this

9,000,000,000 have died by war. 7,920,000,000 by famine and pestilence. 500,000,000 by martyrdom. 580,000,000 by intoxicating drink.

13,000,000,000 natural and otherwise. Thus it will be seen that war and strong drink have sent nearly one-third of the human race to

The calculations upon this subject might be —should not—childhood and youth avail them—nails of his lingers nine inches long, and curved extended to almost an indefinite length, and perselves of this sympathy? tion would dwell upon them and deduct the morals from each. For instance, if strong drink has lay his shoulder to the pledge of reform ; sup- | g pose, thirty days of intense agony and misery to pose it require i even no more than fifty bushel at least, are but tools, or mere croakers. Besides, it cannot be overlooked by any young man
who takes the pains to read what I have written,
who takes the pains to read what I have written,
who takes the pains to read what I have written,
who takes the pains to read what I have written,
who takes the pains to read what I have written,
who takes the pains to read what I have written,
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who takes the pains to read what I have written. that if young men do hold in their hands the and consequently condemned to hold for thirty the whole universal world? It would amount to

NUMBER 36.

"Mepenger"

FAMILY WORSHIP Is family worship a Christian duty? To which I would reply, that by Evangelical Christians, of all denominations, it is generally so considered; and those professors of religion who are heads of families and do not keep up the daily ed as living in the neglect of duty. If this demon depravity of which we all partake. Thirdly, ed with a brighter glow; all foretold the fact you are more exposed to temptation than young that there was gathering a dreadful storm. A worship considered of so little importance? and why is it so much neglected by professors of religion-by members of our Church ? It is neglected first by parents; not that the duty is altogether omitted by them, but they neglect to assemble their families around the domestic altar, and thus unite as a household, in offering up their morning and evening sacrifice. Parents often permit their children to be absent from day to day, without any reasonable excuse, and servants about the hours often have duties assigned to them which would prevent their attendance,

even if they were disposed to be present. If family worship is a duty enjoined by God, then there is a solemn obligation resting upon parents and heads of families, to see that those mmitted to their care, wait upon God regularly and reverently, in this ordinance. Such a time ought to be selected for its performance, as will best comport with the convenience of the family, and then the attendance of every member ought to be uniformly required, or a reasonable excuse for the neglect. Parents sometimes permit their children to be absent from family worship, from day to day, through the week, who would consider it highly criminal to permit them to be absent from the public worship of God, on the Sab worship of God in the family, through the week, I imagine they will derive very little benefit from being constrained to attend the public worship of God on the Sabbath. God has instituted the family relation for the purpose of raising up a goodly seed," and in no way perhaps can this esign be more effectually frustrated, than by a neglect of those family duties which God himself has appointed, and amongst the most important of these duties is the devout and stated worship

There is another view of this subject which T wish to present to your readers. In many families there are adult children, and other inmates, who are professors of religion, who seem to forget that there are solemn obligations resting upon them to be constant and punctual upon the daily worship of God—especially in the morning. For the sake of a little more sleep, a little more slumber, a solemn duty which they owe to God, is neglected. Rather than deny themselves of a little slothful indulgence, they will incur the displeasure of God by withholding from him that service which he requires, and which they have pray to him who seeth in secret. A day begun

song of Moses and the Lumb be forever new, and distinctions of more uncient date, the present the mysteries of redemption forever strange? Nations of Europe may properly be divided into Why, then, should it be otherwise with us? three classes, Romanic, Teutonic, and Sclavonic.

| France, int | abitants | | - | - | - | - | - | - | 34,500,0004 |
|-------------|----------|-----|----|----|-----|-----|------|----|---------------|
| Spain, | 66 | - | - | * | - | - | - | - | 14,000,000 |
| Portugal | " | - | - | - | - | | - | - | 4,000,000 |
| Italy | " | - | - | - | - | - | - | - | 22,500,000 |
| Latin Race | | | - | - | - | - | - | - | 75,000,000 |
| The langu | ages s | pok | en | by | · t | hes | se : | pe | ople, are all |

Empire, when overrun by the Northern Sclavones and allies THE TEUTONIC RACE. The Teutonic Race are chiefly the Germans and English-though Malte Brun places the Scandinavians among them. The present English being chiefly Anglo-Saxon, are of that race; but the Irish are of any other race, the Celts. The Teutonic Nations may

| , | Part of R | ussia | - | - | - | - | - | - | - | - | - | 8,000,000 |
|---|-----------|-------|------|----|---|---|---|---|---|---|---|------------|
| | Part of A | ustri | 1 - | - | - | - | | - | - | | - | 6,000,000 |
| | Part of | Belg | ium | - | | | | - | | | | 2,000,000 |
| | Germany | Prop | per | - | - | - | - | - | L | - | - | 16,000,000 |
| | Part of | Switz | erla | nd | | - | - | - | - | - | - | 1,400,900 |
| | Holland | | - | - | - | - | | - | - | - | - | 2,000,000 |
| | Part of D | enma | rk | - | ~ | - | - | - | | - | - | - 600,000 |
| | English- | | - | - | - | - | - | - | - | - | - | 18,000,000 |
| | | | | | | | | | | | | |
| | Teutonic | Race | - | - | - | - | | - | - | - | | 54,000,000 |

We have left out some smaller tribes and nations; but this makes the bulk of the real Teutonic family. Their languages are more or less kindred and their origin the same.

SCLAVONIC RACE.—These races inhabit the North and East of Europe, spreading into Asia. They probably occupy more of the surface of the earth than any other race of men. The nations

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| the. | Sclar | one | s, th | an | either of | UI. |
| | out the | out the Ser orway; als netly belo Europe. | out the Scandi orway; also the netly belonging | out the Scandinavi orway; also the To netly belonging to Surope. They al | out the Scandinavians orway; also the Turks actly belonging to e Europe. They all, b | out the Scandinavians of Denmorway; also the Turks, the Grenctly belonging to either of Europe. They all, however, the Sclavones, than either of |

division of races, to see at once the true cause of

For example, we see that several of the Provinces of Austria are rebellious, and the empire is

the course of the judge, the proceeding at left the West.

ing nearly calm and the water quite smooth (says Si James C. Ross) we tried for, but did not obtain soundings with 4,600 fathoms of line, or 27,000, feet (very nearly five miles and a quarter.) This is the greates

the evidences which proved to them that Jesus and say certain prayers with them." was the Messiah! You, sir, as a minister owe your standing in the church of Jesus Christ to the rejection of the very principle which you assert, Greatest Ascentained Depth of the Ocean. and, with so much flimsy sophistry, enforce; and -On the 2nd of June, when in latitude 15 degrees 3 minthe adoption of the principle of private interpre- utes south, and longitude 26 degrees 4 minutes west, be tation which, in seeking to villify, you only expose yourself to scorn. Your argument is con-Nor is this all. If we carry out your principles how can you expect us to return to your church? Let me make the case my own to give point and directness to what I say. I amount of granted is successing to the future of point and directness to what I say. I amount of granted is said dependent of the future of