

From the Christian Remembrancer. CAUSES OF THE DEFECT OF THE RELIGION OF THE PRESENT DAY.

Whence arises the defect of the religion of the present day? It results from the want of that deep and abiding spirituality of mind, which looks beyond the visible world and its objects, and sees the invisible realities of an omnipresent and omniscient God, and realizes all the unseen glories and excellencies, the gracious designs and promises of religion. We look too much to the external effects of revelation, and its workings upon others, and do not seek its workings in the depths of our own hearts. And yet this is the glory of Christianity, that it teaches us to regard it as an inward spiritual thing; as a powerful influence pervading and subduing, and melting itself into our very souls and passions, and affections and desires. No doubt the test of our faith is to be abundant in works; but yet the Gospel is, after all, not merely the religion of works, not a religion of external acts, but the religion of the Spirit; it is the internal religion of our spirits, the inward and hidden man of the heart, by which God will measure the reality of our faith. For the outward actions, after all, are but the effects and results of this faith; they are estimated only as they proceed from it; they are only such emanations from the inward principle, that they are accepted on account of that original emanation. The mind and intention is that to which God looks; opportunity may be even wanting to manifest, in any eminent degree, these effects, but God will estimate us rather by the general state of our inward dispositions, than by those things which fall under the cognizance of man. We want then, brethren, to find this religion, to seek its influence in the depths of our own consciences. There we must principally look for it. True the New Testament shows that they who first embraced the Gospel were eminent in works; yet those works, it is equally clear, were the results of such deep and abiding inward conviction, as restrained men, and led them captive to their blessed influences. Those who were the cultivators of this spiritual frame of mind, looked up to heaven, and saw Him that was invisible; they felt that they were the believers in a God, who, though unseen by mortal eye, yet was really present in every place; was as much in their own hearts as in the highest heavens, marking them, approving them, loving them, promising them things which none but Omnipotence could accomplish. Like Stephen, they may have been said to have seen the heavens opened; to have had their eye daily fixed on him, their Lord and Redeemer, seated in glory on the right hand of God; they saw him ministering daily on their behalf in the sanctuary of heaven, and making the most powerful intercession for his servants; nay, they looked beyond the present; to the eye of faith the distant period was ever at hand, when he should descend from heaven to translate them to mansions of eternal glory. Hence they daily looked for the descending Jesus; they daily listened for the sound of the last trumpet; and the awful realities of an unseen world were as sure in their considerations as though they had seen them already with their bodily eyes. Brethren, such an internal principle as this, is that alone which can really make us religious; for if the gospel be the religion of the Spirit, it must be one which reaches and influences the heart, one which can operate in all times, and places, and circumstances. A deep and abiding conviction, then, of an ever present God and Saviour will supply this want; such a conviction is to man's soul what the great law of gravitation is in the physical world, a law which knows of no intermission or failure, but operating alike in all times, places, and circumstances, and reaching to the very limits of space, binds all the orbs of heaven in one golden chain of union to themselves, and to the throne of the Creator, and constrains them to perform their fated periods of revolution.

We have seen then, my hearers, the defect of our religion may be chiefly imputed to its want of spirituality. In the last place, then, let us briefly consider the remedy for this defect. Job had evidently so cultivated spirituality of mind that he speaks of the omnipotence of God as if he saw him with his bodily eyes; he speaks with the most undoubting conviction of his universal and pervading presence. This also points out our remedy; we must not confine our attention to practical religion, but go inward to contemplative religion; in short, the religion of deep and frequent meditation, of self communion, of spiritual and internal exercise. The religion of the first believers evidently consisted, in a very considerable degree, in contemplative religion. True, in after ages this degenerated into superstition; and much of the corruption of the gospel had its origin in the abuse of this contemplative devotion. But the abuse of it is no argument against the thing itself. The first believers were eminently practical; but that practice arose from the internal cultivation of spiritual communion with God and their own souls. It was in their own souls that they sought God, and they found him there; in the depths of the self-conscious spirit they held communion with him, and there they experienced the power of that communion humbling their desires, chastening their passions, elevating their affections, lifting up their thoughts to high and heavenly things, killing and mortifying earthly desires, and causing their very hearts to burn within them, and leading them away captive to the love of Christ. While they were thus musing, the fire kindled, and at length they spake with their tongues, and showed forth in their lives the praises of Him who had called them out of darkness into this clear knowledge, and ardent love of himself, and his Son Jesus Christ.

Brethren, this example speaks to us; it saith unto each of us, "Go thou, and do likewise." In the present day, where so much of religion is merely outward; when there is so much show and display about it; when even the religious part of the world attribute so little to that solemn and deeply affecting religion of contemplative and meditative devotion, and to those holy arts of

discipline whereby the soul of man is chastened and corrected, and the graces of the Holy Spirit, instead of being permitted to lie dormant therein, are called forth and strengthened, and prepared for bringing forth their appropriate fruits; it seems that we ought to be called back to a deep sense of the spiritual character of the gospel. Brethren, seek to realize,—by frequent meditation, by prayer to God, and by self communion,—seek to realize that magnificent description of a Christian given by St. Paul in his Epistle to the Hebrews (ch. vi.) to be enlightened, and to taste of the heavenly gift, and to be made partakers of the Holy Ghost, and to taste the good word of God, and the powers of the world to come. Aim to be united unto Christ by faith: go out of yourselves, as it were, that ye may take refuge in him, and that he may bring you unto his Father; that so ye may become his people and his servants, and he may be in reality and truth, your Lord and God; serve him with all the powers of your inmost soul, and in sincerity of spirit; and so will he raise you to the full perfection of your being, both in body and soul, in an eternal and unchangeable state of glory. G. C.

From the Church Advocate. PIETY IN HIGH PLACES.

The great man discharges all the duties incumbent upon him, unseparated by the blandishments of power, uncorrupted by the control of wealth, unmoved by the storms of adversity. The term "great," has been limited, we think, incorrectly, to pursuits of a worldly nature. In our view, he only is "great," who, possessing a vigorous and cultivated mind, diligently performs all his duties. Duty relates both to time and eternity. It refers to God as well as to men. In a worldly point of view a man may faithfully discharge his duty to his family and neighbor, and yet rob God of that reasonable service, which he requires of us! Yes, frail sinful man is often engaged in robbing God! How common is desecration and perversion of the Sabbath! How often are the noblest affections of our nature placed on unworthy objects! Men acquaint themselves with, and abide by, the laws of man, while they trample under foot the laws of God, spurn his authority, and as if to add insult to injury, take his holy name in vain, express commands to the contrary notwithstanding. God as the sovereign ruler of the universe, requires us to obey, and ad he who disobeys, or who violates the moral harmony of his government, fully merits and must receive (unless he repents,) his eternal condemnation. Common justice teaches us to "render unto Caesar the things that are Caesar's, and unto God the things that are God's." We are taught to love, honor and obey, and he who fulfills this duty, finds in its fulfillment the highest and purest, and sweetest of his enjoyments. Alas! men are prone to live as if there were neither future rewards nor punishments! Our notions of duty are too often confined to this dying world! We occasionally meet with luminous exceptions, in high places, to this remark, on which the eye of christian philanthropy lingers with unalloyed pleasure and delight. Such are the following:

The immortal Washington, he who "was first in war, first in peace, and first in the hearts of his countrymen," in the hour of danger, trusted to the Lord of Hosts, for protection and deliverance. He, who controlled the destiny of nations and received the applause of men, placed himself at the foot of Christ's cross, and humbly implored forgiveness for his transgressions.

The eloquent Patrick Henry, who, as statesman and orator, occupied a proud rank among our distinguished men, was a sweet and heavenly-minded Christian. He celebrated with fasting the death and passion of our Lord unwilling to precede "this spiritual food and sustenance" by animal gratifications. All his hopes were centred in the cross of a crucified Saviour; all his expectations were founded in the meritorious intercession of a crucified Redeemer. He died, loved, honored and lamented. We trust he is now at the right hand of God, celebrating with the angelic host the praises of the Most High. Reader are you aware that the distinguished Henry was an Episcopalian?

The erudite Marshall, the dignified Judge, he who has given lustre to the judicial department of our government, and in early life fought the battles of our country, who is esteemed among Jurists a model of excellence, was a Christian, and often exposed the sophistries of the enemies of religion.

POOR JACK.

The following account is given by the Rev. Leigh Richmond, as having been related by a minister in a meeting of the British and Foreign Bible Society:—

A drunkard was one day staggering in drink on the brink of the sea. His little son by him, three years of age, being very hungry, solicited him for something to eat. The miserable father conscious of his poverty, and of the criminal cause of it, in a kind of rage occasioned by his intemperance and despair, hurled the little innocent into the sea and made off with himself. The poor little sufferer, finding a floating plank by his side in the water clung to it. The wind soon wafed him and the plank into the sea.

A British man of war, passing by discovered the plank and child! and a sailor, at the risk of his own life, plunged into the sea, and brought him on board. He could inform them little more than that his name was Jack. They gave him the name of poor Jack. He grew up on board that man-of-war, behaved well, and gained the love of all the officers and men. He became an officer of the sick and wounded department. During an action of the late war, an aged man came under his care, nearly in a dying state.—He was all attention to the suffering stranger, but could not save his life.

The aged stranger was dying, and thus addressed this kind young officer, "For the great attention you have shown me, I give you this only treasure that I am possessed

of. (Presenting him with a Bible, bearing the stamp of the British and Foreign Bible Society.) It was given me by a lady; has been the means of my conversion; and has been a great comfort to me.—Read it, and it will lead you in the way you should go." He went on to confess the wickedness and profligacy of his life, before the reception of his Bible; and among other enormities, how he once cast a little son, three years old into the sea, because he cried to him for needed food.

The young officer inquired of him the time and place, and found here was his own history. Reader, judge, if you can, of his feelings, to recognize in the dying old man, his father, dying a penitent under his care! And judge of the feelings of the dying penitent, to find that the same young stranger was his own son, the very son whom he had plunged into the sea; and had no idea but that he had immediately perished.—A description of their mutual feelings will not be attempted. The old man soon expired in the arms of his son. The latter left the service and became a preacher of the Gospel. On closing this story, the minister in the meeting of the Bible Society, bowed to the Chairman and said, "I am poor Jack."

From the Southern Christian Herald. THE DUTY OF FAMILY PRAYER. No. 3.

There are numerous examples on record in the Holy Scriptures of the conscientious discharge of this duty. The Lord commends Abraham for his fidelity, in respect to it in the following language, "I know him that he will command his children, and his household after him and they shall keep the way of the Lord." Joshua, the distinguished leader of the hosts of Israel, when he had assembled the tribes of his country in Shechem addressed them thus: "If it seem evil unto you to serve the Lord; choose you this day whom ye will serve, whether Gods which your fathers served that were on the other side of the flood, or the Gods of the Amorites in whose land ye dwell; but as for me and my house we will serve the Lord." David, who was probably the greatest King that ever reigned over Israel it is said, that, after being engaged in the solemnities of certain public religious celebrations, in which as King he bore a principal part, and which were attended with that splendor which usually accompanied Jewish worship, he "turned," like a pious parent, "to bless his household."

It is recorded of Job that he punctually attended to this duty, not only as we may suppose during the time that his family were growing under his inspection, but after they had scattered, and gone out from under his roof, he offered sacrifices for them constantly and for each individual. "And it was so when the days of their feasting were gone about, that Job seut and sanctified them, and raised up early in the morning, and offered burnt offerings according to the number of them all, for Job said it may be that my sons have sinned, and cursed God in their hearts." Thus did Job continually. Again Cornelius, whom the Lord honored by making him the first convert to christianity from among the gentiles, was "a devout man, and one that feared God with all his house which gave alms to the people and prayed to God always." And it was while engaged in the discharge of this duty that the Lord was pleased by a special revelation from heaven to assure him of his being accepted. To this he bore testimony himself when he said, "four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and beheld a man stood before me in bright clothing, and said Cornelius thy prayer is heard, and thine alms are had in remembrance in the sight of God."

Such examples transmitted down to us with honor in the sacred record, are proposed for our imitation and as really bind us to the duty as express precepts. And it should be remembered that these men lived under a dispensation when far less light was enjoyed than we are blessed with. The knowledge which they had of the way of salvation, and of their religious duty was chiefly derived from types, and from a scanty portion of revealed truth when compared to the complete volume of inspiration which we possess. If therefore they would have been inexcusable, had they neglected this duty, the omission on our part must be an aggravated sin; and the Gentiles who by the light of nature, and the ancient patriarchs who by the scriptures of the Old Testament were taught to worship God in their families will rise up in the judgement and condemn us.

M. S. R.

From the Christian Advocate and Journal. A WORD FOR MINISTERS.

A good minister of the Lord Jesus never attempts to fascinate his hearers with a fine display of words or to fire unsanctified imaginations with effusions of fancy. He indeed labors to render his style pure and perspicuous, adapting it as much as possible, both to the simplicity of and sublimity of the Holy Scriptures. He preaches the Gospel under its own saving influence, with no other sanction than that of "Thus saith the Lord;" and as he aims at nothing short of the glory of God and the salvation of souls, he is intimately conversant with his Redeemer, inasmuch that he is able to hide amidst the refuge which he throws around him, leaving us to behold with adoring awe, the "glory of God in the face of Jesus Christ." Wo to the preacher who withholds from God's people the needed supplies of nourishing fruit, and beguiles them with a basket of withering flowers; who amuses the fickle fancy of perishing sinners but reflects not the light of truth on their minds. S. MATTHEW.

Perry, May 30, 1836.

From the Western Christian Advocate.

THE FIRST ORGAN.—We cut the following from the last number of the Maine Wesleyan Journal, published in Portland, Maine:

"We omitted to say in our notice of the opening of our church in Chesnut-street,

that the young men connected with the congregation of that church have presented them with a new organ; and that Col. E. H. Scribner, with a liberality worthy of no less praise, has presented the church with a beautiful clock."

As far as we can learn, this is the first instance of an organ's being introduced into any Methodist church in any part of the United States. We know not when we were as much grieved as when we read this.—We had thought there was no congregation of Methodists in the Union who would tolerate such a glaring invasion on the institutions of our church.

From the Edinburgh Christian Magazine. KING JAMES'S INSTRUCTIONS TO THE TRANSLATORS OF THE BIBLE.

RULE I. The ordinary Bible read in the church, commonly called the Bishops' Bible, to be followed, and as little altered as the original will permit. II. The names of the prophets and the holy writers, with the other names in the text, to be retained, as nearly as may be, according as they are vulgarly used. III. The old ecclesiastical words to be kept; viz. as the word church, not to be translated congregation, &c. IV. When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent Fathers, being agreeable to the propriety of the place, and to the analogy of faith. V. The division of the chapters either not to be altered at all, or as little as may be, if necessity so require. VI. No marginal notes to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without circumlocution, so briefly and fully be expressed in the text. VII. Such quotations of places to be marginally set down, as shall serve for the fit reference of one scripture to another. VIII. Every particular man of each company to take the same chapter or chapters, and having translated or amended them severally by himself, where he thinks good, all to meet together, confer what they have done, and agree, for their part, what shall stand. IX. As any one company hath despatched any one book in this manner, they shall send it to the rest, to be considered seriously and judiciously; for his Majesty is very careful in this point. X. If any of the company, in the review of the book so sent, shall doubt or differ upon any places, and these without send the reasons, to which if they consent not, the difference shall be compounded at the general meeting, which is to be of the chief persons of each company at the end of the work. XI. When any place of special obscurity is doubted of, letters to be directed by authority, to send any learned man in the land, for his judgement in such a place. XII. Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand, and to move and charge as many as, being skillful in the tongues, have taken pains in that hand, to send his particular observations to the company, either at Westminster, Oxford, or Cambridge. XIII. The directors in each company, to be the Dean of Westminster and Chester for that place, and the King's professors in Hebrew and Greek in each University. XIV. These translations to be used when they agree better with the text than the Bishops' Bible, viz. Tyndel's Matthew's, Coverdale's Whytechurch's, Geneva.†

† The Bible was divided into chapters in the 13th century by Stephen Langton, Archbishop of Canterbury. † The learned Selden, in his Table Talk, commending the English translation of the Bible as the best in the world, and as rendering the sense of the original best, says, "The translators in King James's time took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue, and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, &c.: if they found fault, they spoke; if not, he read on."

† To give a particular history of the different translations of the Bible, would be giving a history of the Reformation. The most ancient English translation of the New Testament, (if we except the Saxon translation of the four Gospels,) is that made by John Wickliff, the English Reformer, in the year 1367, which so alarmed the Romish clergy, that it was prohibited; and some, for using it, were put to death. There is a beautiful MS. of Wickliff's translation, on vellum, in the Advocates' Library at Edinburgh. The art of printing, (discovered about the year 1400,) affording such wonderful facilities for multiplying copies of the scriptures, and both the language and orthography of Wickliff's translation having become in a great measure obsolete, William Tyndal, a Welchman, educated at Oxford, translated the New Testament into English in the reign of Henry VIII. intending to publish it from the press, the more effectually to expose the errors of Popery; but falling under the suspicion of heresy, he was obliged to flee to Antwerp, where he finished it, and there or at Hamburg published it in 1526. Before he had finished the printing of a second edition in 1534, he was imprisoned in the castle of Antwerp, where he remained till he was strangled and burnt as a heretic in 1536. Before his death, he had translated the books of the Old Testament to Nehemiah, together with Jonah, which, with the New Testament, make what is called Tyndal's Bible. With the same views Myles Coverdale, a native of Yorkshire, and one of the Austin friars in Cambridge, translated the other books of the Old Testament, and published the whole, with a dedication to Henry VIII. in 1535, the year after the Papal dominion was abolished in England. This is called Coverdale's Bible. In 1537, a second edition of Coverdale's Bible, with Tyndal's prologues and notes, was printed, under the superintendance of Rodgers, educated at Cambridge, who, fearing that the prefixing Tyndal's name to it might occasion its being ill received by the common people, prefixed the name of Thomas Mathew, and dedicated it to Henry VIII. This is what is called Mathew's Bible. For publishing this translation, Rodgers, alias Mathew, was condemned by Queen Mary, and was the first martyr in that reign. Selden says, "Henry VIII. made a law, that all men might read the scripture, except servants; but no woman, except ladies and gentlewomen, who had leisure, and might ask somebo-

There were forty-seven reverend and learned persons, divided into six companies. I. The Pentateuch, Joshua, Judges, Ruth, first and second book of Samuel, first and second book of Kings, to be translated by ten persons; viz. Dr. Lancelot Andrews, Dr. Overall, Hadrianus a Saravia, Dr. Clarke, Dr. Laifield: he being well skilled in architecture, his judgement was much relied on with regard to the fabric of the tabernacle and temple; Dr. Leigh, Mr. Francis Burgly, Mr. King, Mr. Thomson, and Mr. William Bedwell. II. The first and second book of Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, and Canticles, to be translated by eight persons at Cambridge; viz. Mr. Lively, Mr. John Richardson, Dr. Chaderton, Dr. Dillingham, Dr. Roger Adrews, Mr. Harrison, Mr. Robert Spalding, and Mr. Andrew Byng. III. The four greater, the twelve lesser prophets, and the Lamentations, to be translated by seven persons at Oxford; viz. Dr. Harding, Dr. John Rynolds, Dr. Thomas Holland, Dr. Richard Kilby, Dr. Miles Smith; he wrote the preface to the translation; Mr. Richard Brett, Mr. Fairclough. IV. The Apocrypha to be translated by Seven at Cambridge; viz. Dr. Dupont, Dr. Brainethwait, Dr. Radcliff, Dr. Samuel Ward, Mr. Andrew Downs, Mr. John Bois, and Mr. Ward. V. The four Gospels, Acts of the Apostles, and Apocalypse, to be translated by eight persons at Oxford; viz. Dr. Ravis, Dr. Abbot, Mr. Elddes, Mr. Thomson, Mr. Henry Savile, Dr. Peryn, Mr. Ravens, and Mr. Harmer. VI. The Epistles to be translated by seven persons at Westminster; viz. Dr. William Barlow, Dr. Hutchinson, Dr. Spencer, Mr. Fenton, Mr. Rabbit, Mr. Sanderson, and Mr. Dakins.

Besides the foregoing directions to those, three or four of the most ancient and grave divines in their of the Universities, not employed in translating, to be assigned by the Vice-Chancellor, in conference with the rest of the Heads, to be overseers of the translation, as well Hebrew as Greek, for the better observation of the fourth rule above specified. Four years were spent in this first service; and then, three copies being sent from Cambridge, Oxford, and Westminster, to Court, a new choice was made of six to revise the whole, that is two from each Assembly. They went through this task in nine months, having each received from the company of stationers during that time thirty shillings a-week.

The law was repealed in Edward the Sixth's days." In 1539, a new edition of the English Bible, with several alterations and corrections, was published by Grafton and Whytechurch, printed in folio, with the types of a larger size than usual, and a fine emblematical frontispiece, which is therefore called the Great Bible, or Whytechurch's. This was the first time any English translation of the Bible was set forth as made after "the verity of the originals," the rest being made from the Vulgate. The Epistles, Gospels, and Psalms, put into the English Liturgy, which was first compiled in the reign of Edward VI. were all according to this translation; and so they they continued till the restoration of Charles II. when the Epistles and Gospels were inserted from King James's Bible; but the Psalms of the Great Bible were allowed to remain, as they do to this day. The English refugees, who fled to Geneva from the persecution of Queen Mary, made a new translation of the Bible into English, and published the New Testament, in 12mo in the year 1557. This was the first printed edition of the New Testament, in which the verses of the chapters are distinguished by numerical figures and breaks. The whole was published at Geneva in 4to in the year 1560. This is commonly called the Geneva Bible. The Geneva Bible was so generally used in private families, that there were above thirty editions of it, in folio, 4to, and 8vo, printed from the year 1560 to the year 1616. Queen Mary dying in 1558, was succeeded by Elizabeth, who having suppressed Popery in all her dominions, resolved, on the representation of Archbishop Parker, that a revision and correction of former translations of the Bible should be made, which was done accordingly; and the Bible, thus revised, was published in 1568, and was authorized to be read in churches. In this edition, which contains the Apocrypha, the chapters are divided into verses, as in our Bibles. This, on account of the great pains which the bishops took in perfecting it, was called the Bishop's Bible. King James VI. of Scotland succeeded Elizabeth in 1602; and soon after his arrival in London, received a petition from the Puritan ministers, for a reformation of ceremonies and abuses in the church; and having appointed a number of the bishops and deans, along with the petitioners, to meet him at Hamston Court, it was proposed by the Puritans, among other things that a new translation of the Bible should be made, which as none opposed, was granted, and which was indeed the only important result of that conference. The above instructions were accordingly framed for the direction of those to whom the work was intrusted. They began their labours in the spring of 1607, and the translation from which so much was expected, was published in 1611. This is the translation used in all the British dominions.

THE CHRISTIAN MERCHANT.

From the Rev. Dr. Green's Address, at the interment of Robert Ralston, Esq. of Philadelphia, August 13, 1836.—S. S. Journal.

He was truly and eminently a devout man. His communion with his God and Saviour was habitual—it was sustained and guarded by a definite allotment of time and attention. In the busiest period of his mercantile life—and there was a period, and not a short one, when there probably was not a busier man than he, in this city—still one hour of closet devotion in the morning, taken if necessary from his sleeping hours, was his indispensable preparation for meeting his business engagements, the bustle and temptations of the world. This preserved on his mind an unbroken sense of the presence and observation of God; and of the comparative worthlessness of every object that might tempt to a forfeiture of the divine favor and approbation. Hence his peculiar conscientiousness, and his inflexible integrity.

The patronage of meritorious & promising young men, was a species of benevolence

in which he greatly delighted, and greatly excelled. "I have too long overlooked that amiable youth," said he once to myself, in a whisper, when the subject of his remark retired from a company of which we formed a part. At the same time I saw him making a note privately in his memorandum book; and soon I heard of an advantageous employment, which he had obtained for this deserving individual, by which in a few years, he rose to competence and respectability.

Like his Divine Master, "he went about doing good." Wherever he went—on a visit or on a journey—he was constantly looking out, to see what good he could do; and I have known the complete repair of a dilapidated church, which I passed with him on a journey, to be effected by a subscription which he set on foot in its neighbourhood, and headed with a liberal donation. When only taking a ride for air and exercise, I have seen him, I know not how often, drop a tract from a bundle which he carried for the purpose, that it might be picked up by a foot passenger, whom he had espied coming towards us at a short distance.

On the whole, when it is considered that he has been a liberal pecuniary donor to all objects of Christian benevolence for fifty years in succession, although his largesses, in particular instances, may have been exceeded by those of others, yet taking the whole of his life into view, it is probable that no individual in this city has given more money than he—perhaps not as much—to objects of piety and humanity. But in addition to this, his active, incessant, and unwearied personal exertions, in promoting and carrying into effect all charitable, pious and humane undertakings and enterprises, have probably been of more value than all his pecuniary contributions. Often have they been such as money could not have purchased.

The natural consequence of this long and continued course of benevolent action was that our departed friend, as I intimated at first, was greatly beloved. Since the day of holy Job, the number has been small, of whom it could be more truly said, "When the ear heard me, it blessed me, and when the eye saw me, it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I made the widow's heart to sing for joy; I put on righteousness and it clothed me; my judgement was a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor; and the cause that I knew not I searched out." But although this language was peculiarly applicable to him, he was the last in the world to have appropriated it to himself. Never was there a man less given to display, or less a seeker of applause, or commendation or even of credit, for the numerous charitable acts he performed, the services he rendered, and the exertions he made. On the contrary, he seemed to be best pleased, if he could hide himself from personal observation. If the good he had in view was achieved, he manifested no concern that the achievement should be credited to himself. If it went to another, as it sometimes did that others might take it, and take the whole without any opposing claim on his part. In a word, a retiring modesty and unaffected diffidence formed a marked feature in his whole character.

He was one of the small circle of pious and public spirited individuals in this city, who projected and instituted, in the year 1809, the first Bible Society in the United States; and from which all the rest have germinated. Of the Philadelphia Bible Society he was chosen the Treasurer, and he held the office, without other remuneration than the gratification of his own pious feelings, during the remainder of his life.

Land For Sale. THE Subscriber offers for Sale, his plantation in Marlborough District, containing 710 acres prime Cotton and Corn land, having about 250 acres under cultivation. It is situated three miles from the Court House and has a comfortable dwelling house and necessary out buildings upon it. Persons desiring to purchase it, can ascertain the terms by applying to C. W. Dudley at Marlborough C. House, or to the Subscriber himself on the premises. JOHN R. DONALDSON, 29 tf. May 23d.

J. Malloy & Co. HAVING received and now offer for Sale 120 pieces best Hemp & Tow Bagging, 50 Coils Bale Rope, 11000 pounds Prime Bacon, 400 Sacks Salt. Together with Sugar, Coffee, Molasses, Rice, Soap, Candles, Nails, Iron, Steel, &c. &c.

Mackarel. 5 BRLS No 1 Mackarel, 5 hf " do 25 " 3 do for sale by J. MALLOY & Co. July 18, 1836.

THE Subscriber wishes to purchase for cash a few likely negroes. Those from eight to thirty years of age would be preferred. Any communication on the subject through the Post Office directed to Bennettsville will meet attention. D. M. CROSLAND. Bennettsville 5th May, 1836, 26 tf.

Sugar and Coffee, H.H.D.S. St. Croix for family use. 5 Bags Java Coffee, for sale by J. MALLOY & Co. July 18, 1836.

Burn's Mills. ARE now in complete order. LUMBER and MEAL will be furnished at these mills at the shortest notice. Aug. 30, 1836. 42 3.

Negroes for Sale. John, coxwan and pilot, Harry, prime boat and field hand, Edward, boat and field hand, Hannah, his wife, good house servant and field hand, Hannah, good house servant, Guy, prime shoemaker, Hector, a shoemaker, Cochrun, boat hand, Ned, field and boat hand, Ben, prime do Cyrus, do Apply to A. M. URHEAD & Co. March 29, 20tf