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SELECTED MISCELLANY.

Dr. Darbin's visit to Father Mathew.

Below we give an extract from a letter from J. P. DUBOIS, D. D., President of Dickinson College, to Dr. BOND, editor of the Christian Advocate and Journal, in which he relates the incidents which occurred on his visit to Father Mathew, the great temperance reformer in Ireland. It will be read with great interest, especially by all the friends of temperance and humanity in general, and of Ireland in particular. The letter was written from London, under the date of September 27th. The Doctor, we believe from his letters, intends to continue his travels for sometime yet in Europe, and then he thinks of visiting Asia.

But among all the attractions at Cork, the Rev. Theobald Mathew, the apostle of temperance in Ireland, was to me the most attractive; and I had the good fortune to find him at his own house, just returned from Limerick. In reply to my letter which I sent him he dispatched a messenger to my hotel, saying he would be pleased to see me at any hour. I waited on him at last-past six. Upon entering the narrow hall of his plain, but commodious house, I found the room on the ground floor full of very plain people, all standing around a secretary, who was making a most eloquent speech to them on the benefits of temperance. He was showing how it increased the vigor and power of enduring fatigue, and illustrated it by a boat race which had just taken place between three crews; one, whisky drinkers, one, ale or beer drinkers, and one, cold water drinkers. As he advanced in his animated declamation he raised his huge fist aloft, saying, the teetotallers came out first, the ale drinkers next, and the nasty, dirty rum and whisky drinkers last, which declaration he confirmed by bringing down his lion's paw with tremendous weight upon the huge record book containing the four millions of names of those who have taken the pledge from father Mathew. It really was a novel and interesting scene.

I soon learned that the secretary was entreating the crowd until father Mathew could come down from his tea and administer the pledge to them. In a few minutes he came down, and having spoken to us with much kindness and affection, he turned to the motley group and asked if they wished to take the pledge. They came forward en masse, and knelt down before him. He said: "It is all for your good; many now are decent, well clad, and comfortable, who, before they took the pledge, were naked, hungry, and wretched: say after me, I promise, by divine assistance, to abstain from all intoxicating liquors, and, by my example and advice, to endeavor to prevail on others to do the same. He then added, "May God give you grace to keep your promise; may God grant you all temporal and spiritual blessings." Then putting his hand on the head of each, he said, "God bless you." They rose from their knees, and he directed their names to be inscribed in the great book.

We witnessed the same scene next morning at ten o'clock in the same room. It is always full when he is in town, and a secretary is in waiting to record the names. The general impression is, that it is more sacred and binding to take the pledge from father Mathew than from any other. Hence but few take it of others, and always take it again of father Mathew, whenever he comes within from ten to thirty miles of them. There were persons present when we were in the room who had come thirty miles to take the pledge. He informed us that he had seen thirty thousand people kneeling before him at once in the open fields, and their repeating the pledge was like little thunder—like the sound of many waters. The pledge is understood to be perpetual, and the party may not dissolve the obligation at pleasure. He may disregard and violate it, as some do, but he cannot, as we express it, withdraw. There is evidently a religious obligation attached to the pledge, founded to some extent, in the authority and sanctity of the party administering it, as well as in the consent of the party taking it. This impression on the mind of the taker of the pledge is strengthened by the fact, that father Mathew has no pastoral charge, and is not subject to any bishop or ecclesiastical authority in Ireland; but is, by special letter from the pope, commissary apostolic for Ireland; that he may prosecute his work without let or hindrance from any Church dignitary.

Thus the sanction of the pope is indirectly obtained to the cause of temperance in Ireland. I learned these facts at the table of father Mathew, from his brother, who sat next me, and from himself also. Yet, so judicious is this truly benevolent man, that he will not enter the diocese of

any catholic bishop without his consent. I inquired of him why he was thus forbearing, when the people clamored for his presence? and his answer was, the success of the cause depended very much upon the countenance of the clergy, and he was anxious to avoid producing discord in the Church. Upon particular inquiry, I learned from him, that the Catholic clergy were not generally favorable, as it seemed to reflect on the sufficiency of their influence and preaching to suppose a pledge was further necessary to bind their flocks to temperate living; and further, many of them said, that father Mathew knew that administering the pledge to the people would lead them to condemn the practices of the priests. The Protestant clergy are not favorable, but they are not opposed. They take no part, but make little opposition, perhaps done, as the movement is almost exclusively confined to Catholics, in the provinces. Yet some of the dignitaries of the Established Church have been requested to give their sanction; and Archbishop Whately, of Dublin, declined, saying the Gospel was sufficient without a pledge. I presume it might be, if his honor, and all others, would preach it as did the Master and his apostles, and denounce, in such terms as are suitable, all intemperance and vice. But until they do this they ought not to impede the good others would do.

I had as yet seen father Mathew only by candle-light, when Mr. Cortlan and myself took a cup of coffee with him, and, as he said, a company of tea-totallers—ladies and gentlemen. After the party broke up he walked with us to our hotel, taking each of us by the arm, and invited all of us to come and take breakfast with him next morning, nine o'clock. Of course we accepted, and, as it was Friday, we had a meagre breakfast; but every thing else, eggs, butter, honey, toast, bread, hot cakes, tea, coffee, chocolate, and nobody to interrupt our conversation. It was here I learned much of what I have already stated, and now I had an opportunity of measuring this remarkable man. He is little above the ordinary size, well built, square, and firm; aquiline nose, fresh color, and a countenance very expressive of benevolence and decision; very agreeable, and even bland, in his manners; if any thing, a little overkind; and neatly dressed in citizens' dress, of a fine black cloth frock coat, &c. He would have been distinguished in some other way, if not in the most excellent of all ways, in benefiting the miserable population of his country by suppressing intemperance.

He showed us many little ballads, addresses, songs, &c., which had been published by various persons and societies, and gave us all a copy of each. He also presented each of us with a silver medal, about the size of a dollar, beautifully executed: on one side a company kneeling around him, taking the pledge, while he holds out his right hand towards them, and says, "May God bless you, and grant you strength and grace to keep your promise." On the reverse a cross, with rays of light, under which are, "He reasoned of righteousness, temperance, and judgment to come," Acts, chap. 24, verse 25, surrounded with a wreath, open a little at the top, where is the cross, and on the left hand of the wreath, "The apostle"—at the junction of the stem, "of," and on the right, "Temperance"—referring to father Mathew himself. I prize it highly, and shall bequeath it as a legacy to my children.

There are inferior medals struck, which are sold for a shilling each, and these produce money enough to pay all his expenses, and probably to defray the expense of building a very magnificent marble church, now in course of erection in Cork. He took us to see it; he calls it his church.

I have said, the Protestant clergy do not generally take any part in his temperance movements. But there are exceptions.—He showed us a letter from a young Scotch clergyman, who had knelt to him and taken the pledge when he was in Glasgow, some weeks since, where he had administered it to thirty thousand in two days.—From what we saw when we were there since, thirty thousand more ought to take it. But to the clergyman's letter; it was beautiful, and truly catholic.

Just before we parted he said, "I should like to administer the pledge to you all." But our American feelings of voluntary and personal obligation, unaided by others, had the mastery, and we made no reply. Yet I am satisfied the pledge, in the form of religious obligation and priestly sanction, is necessary to Ireland, perhaps to Catholics everywhere.

No man, who does not choose to be blind, can pass through Ireland without seeing the good effects of temperance among the great mass of the people. I saw only a few persons drunk, or even disguised. The falling off in the excise duty shows a reduction in the consumption of whisky from eleven to six millions of gallons last year; a circumstance noticed by the Lord Chancellor of England, while he said the loss of revenue was a matter of moral congratulation. So said the celebrated Maria Edgeworth, whose property in Edgeworthstown had ceased to yield its accustomed rents, owing to the progress of temperance; for many of the houses had been rented for grog-shops. I have this from father Mathew himself.

The gentry of Ireland are not opposed, though they do not assist; they see its benefits to the poor people, hence they are glad of it. But they themselves still hold on to their whisky punch and sherry wine. It is something not to oppose. But the

most violent opposition comes from the tillers, who often send the neighboring priests a cask or so, and who generally have all the grog-houses under their control, by paying the rent, and putting a tenant in to sell their fire-waters. Mr. Mathew mentioned a single distilling establishment in Cork which paid £6,000 per annum, or nearly \$30,000 rents for the thousands of wretched grog-shops through the country where their liquors were retails. But the cause is onward, and it is hoped will triumph. No one, I believe, attaches any sinister motive to father Mathew. But Mr. O'Connell ought to take the pledge himself, and keep it; but it would be foolish in him to subsidize this movement to political purposes. J. P. DUBOIS.

THE LOVELY NINE, AND THE LOVELIER NINE.—The Greeks and Romans, among other objects, dressed the fine arts in persons of nine virgins called the muses.—These were all, according to their mythology, the daughters of Jupiter, by Mnemosyne. They were as follows: Calliope, said to preside over Eloquence. Clio, History. Erato, Lyric poetry. Melpomene, Music. Polyphonia, Tragedy. Terpsichore, Rhetoric. Thalia, Dancing. Urania, Comic poetry. Hymns.

These names were held in high estimation by those refined heathens, and the arts over which they presided were called the 'humanities,' as they were supposed to exert a humanizing (refining and moral) effect on mankind. In referring to them it was common to designate them as 'the lovely nine.'

But Christianity boasts of a 'lovelier nine, and every way entitled to the honorable title 'the humanities.' We find them referred to by Paul in the epistle to the Galatians, v. 22, 23. They all preside over the heart of the man who is truly and fully a child of God. Their names are as follows:

Love—Joy—Peace—Long-suffering—Gentleness—Goodness—Faith—Meekness—Temperance.

Concerning these lovely personifications the Apostle has his remark:—"Against these there is no law." Their influence upon the heart (over which they preside) is so to spiritualize even apostate humanity, as to render it a fit temple for the indwelling of the Holy Spirit.

Happy the heart where grace reigns, Where love inspires the breast; Love is the brightest of the train, And strengthens all the rest.

TO PRESERVE CORN FOR BOILING.—Extract of a letter from a subscriber in Canada.—"Travelling through the country in the early part of this month, I was surprised at eating green corn; but on recollection, I had seen several methods of preserving it for winter use in your Farmer. On asking the lady of the house, her method seemed to be far different from any you have stated. I beg to introduce this simple way to you. Pluck the corn when fit for eating, strip down the husk so as to remove the silk, and then replace it—pack it away in a barrel, and pour on a strong pickle, such as is used for meat, with a weight to keep it down, and you will have a good sea stock—parboil and then boiled to make it perfectly fresh and sweet as when taken from the stalk.—Genesee Farmer.

Cows.—Farmers are too negligent as to the kind of cows they keep. There are many cows which do not pay to the owner the expense of keeping them, and occasion an annual loss. It costs no more to keep a cow that will average nine or ten quarts a day than one that will average only six or seven; and the difference in amount would in the course of the year be a handsome profit. If we estimate the cost of keeping a cow at twenty-five dollars, we shall find that if a cow gives six quarts per day, the loss in keeping will be \$4.75. If the yield is eight quarts per day, then the profit will be about \$5. If the milk is ten quarts per day, the profit will be \$11.75. Now is the time to ascertain whether your cows are worth keeping or not; and the farmer should look well to this part of his husbandry.—Albany Cultivator.

ELOQUENCE IN ARKANSAS.—We find the following specimen in a card published in an Arkansas paper, by some one who was charged with not wishing to celebrate the fourth of July:

"Shades of Washington, Hancock, and Ethan Allen! If I have offended, remember the frailty of mortals, and be propitious! What! abolish that day of days!—that day when the concentrated wisdom of ages was blazoned forth in that 'immortal sheet'—that epoch, not only in American history, but in the history of the world—that day, for the celebration of which, I in the days of my boyhood, expended the last sixpence to buy fire crackers! Forbid it, departed shades! Pacific Ocean, thou instand of creation! and you, ye tall pines of Norway, crow quills for such an occasion, aid in expunging that resolution! Let the Lethæan flood roll over it forever!

A celebrated writer on sight, says, that the wearing of veils permanently weakens many naturally good eyes, on account of the endeavors of the eye to adjust itself to the ceaseless vibrations of that too common article of dress.

NEW PAPERS FOR SALE.—We observe in our exchange papers, that quite a number of Newspapers are for sale. Among them are the Mobile Chronicle and Advertiser, (Whig,) whose Editor proposes to engage in other business; the Petersburg Statesman, (Loco,) whose Editor retires on the 1st December; the Augusta Constitutionalist, (Loco,) the Chicago American, (Whig,) and Bennett's N. Y. Herald, (Loco.) Bennett says he is going to London, to establish a paper to "defeat, explain, and exhibit to Europe, the laws, morals, resources, movements, and tendencies of the United States." The American people may well rejoice to get rid of such a nuisance as Bennett, however much they may regret that he will place himself in a position to sink still lower American credit and character. His denunciations and explanation of American morals can only consist in the exhibition of their opposite, in his own person.

It does not surprise us that many of the Editorial fraternity should be on the lookout for more pleasant and more profitable employments. No class is more used by the public who they serve in these times, especially, they suffer both from the inability and indifference of their debtors, many of whom, scattered over the face of the world, cannot be hunted up, and managed to resist all the appeals of justice and admonitions of conscience. It is enough to make any editor gloomy, and to deprive him of all spirit to conduct his paper as it should be, to look over his books and see how his earnings are withheld, year after year, by heartless or inconsiderate persons. We are told a few weeks ago, by one of the Editors of the first paper in the country, that with a quarter of a million of dollars on his books, he often found himself without five dollars with which to go to market! Though not so unfortunate as to have so much on our books, we yet have many thousands, which we would gladly, most gladly, realize, if possible, to pay our own debts. When it is seen that a man owes more than ten dollars, it would seem that we might be paid without much inconvenience, and yet we have to struggle on, apparently totally forgotten by those who could so readily pay so small a sum. We are at this moment in urgent want of a considerable amount, which we have a right to demand, ten times over, but which it seems impossible to collect. But we had no idea of writing a dun when we commenced this paragraph.—Fayetteville Observer.

TAKING A FOOL'S ADVICE.—There is a moral in the following which we would all, as well as the Yorkshire Noblemen, benefit by studying. A Baronet of the last century, whose mansion was Yorkshire, was supposed to be dead, when the following conversation took place between his father, or son, and one of his servants.

Servant.—Our master is gone. Fool.—Ah! whether is he gone? Servant.—To Heaven I hope. Fool.—To Heaven! no that he has not, I am sure.

Servant.—Why so? Fool.—Why because Heaven is a great way off, and when my master was going a long journey he used for some time to talk about and prepare for it; but I never heard him speak of Heaven, or make any preparation for going: He cannot therefore, be gone thither.

BENEFIT OF A WIND MEASURE TO THE POOR.—It is estimated that the Revenue Bill, just passed, will give work to 250,000 persons, and the means of a comfortable livelihood to about 1,000,000. What have the Loco Foes ever done for the poor? Answer; they promised them, that on condition that they would support Mr. Van Buren, that a flood of gold should come up the Mississippi, over speed the country, and that Mr. Benton's shining "yellow keys" should "glitter through the interstices of every poor man's and poor woman's purse"—these are the very words. Now years and years have rolled away, and where are the "yellow boys? Alas, Echo answers, where? And the "poor man's purse" responds, where? Such is the fulfillment of all the flattering promises of Locoocoosum.—Newark Daily.

A HARD HIT.—During the discussion in the Senate of the Tariff Bill, (now the law of the land,) Mr. Calhoun indulged in a very fierce and harsh denunciation of the Bill, calling it a measure of oppression, of abominations, of plunder, and all sorts of odious names.

And in illustration and show the enormity of the bill, said "just take the duty on rolled Iron, on which the farmer will be obliged to pay \$25 per ton! Mr. Buchanan, of Pennsylvania, answered Mr. Calhoun, and said, the duty on rolled Iron is not as high in this bill, as it was under the bill of 1828, which imposed a duty of \$35 per ton. The duty on rolled Iron is not as high in this bill, as the Tariff of 1826, which Mr. Calhoun advocated and voted for. This bill only imposes a duty of \$25 per ton on rolled Iron, and Mr. Calhoun's Tariff bill of 1816 which made him so popular in Pennsylvania, imposed a duty of \$30 per ton on rolled Iron—that was \$5 higher in the ton, than in this bill, which was now so much denounced by Mr. Calhoun.

CHOLIC OR GRUBS.—I give you here a receipt for curing those of cholic or grubs. I have tried it more than a dozen times with severe cases of bel. lache, (whether from cholic or grubs; I could not say,) and without failing in a single case to give instantaneous relief.

Simply rub the large vein on either or both sides of the neck of the horse with spirits of turpentine. Rub it in strongly the whole length of the neck over the vein, and in twenty minutes the horse will be relieved.

KEYS.—Some Solomon, and a wag at that, has put out the following snug affair: "If you cannot inspire a woman with love for you, fill her above the brim with love for herself, and all that runs over will be yours."

CESAR had the testimony of ages to his bravery, and yet he refused a challenge from Anthony. "If Anthony is weary of life, tell him," said Cesar, "there are other ways to death besides the point of my sword."

EXPLANATORY.—"Grandma," said a little girl with rosy cheeks to an elderly dame, "what makes it thunder and lighten?" "Well, my darling, I 'spect' the light of the blessed sun gets lodged in the clouds, and when a snag on't gets together it busts. The streaks that fly out is the lightning, and the bustin' is the thunder."

A Mr. Joseph Case was recently married, in Illinois, to Miss Susan Snarl. Poor Jo! What a pity that so Jo Case a fellow should be caught by a Snarl!

"SAW MY LEG OFF."—We notice in a Western paper that a Mr. Saume was united in marriage lately to a Miss Marian Legoff.

A lady "down east," advertises for "a divine, jocular, serious, bold majestic, inoffensive, scientific, nimble, husband."

"I have so many things to see to," as the right eyed spider said when he jumped four ways at once.

"Ach! away!" said the man to his tooth; "you hurt yourself more than you do me."

Why is there such honor among thieves? Because they generally hang together.

ORIGINAL. AN ADDRESS

Delivered before the Literary and Theological Association of the Holston Annual Conference of the Methodist Episcopal Church, at its anniversary meeting in Knoxville, Tenn., Oct. 11th, 1842.

BY D. R. MANALLY. PUBLISHED BY REQUEST OF THE ASSOCIATION.

DEAR BRETHREN: If I understand it correctly, the object proposed in the organization of the association which now holds its anniversary meeting, was the intellectual and religious improvement of its individual members. To aid in carrying out the proposed ends, the constitution provides that an address shall be delivered at each annual meeting, and that it shall be the duty of each official lecturer "to hold up the importance of the doctrine of Holiness to the success of all ministerial effort."

In presenting myself before you, brethren, at this time, in obedience to your call, for the purpose of attempting an address, I have to regret that a work so solemn in itself, and so important in its consequences, had not been committed to able hands. Little has been given me in a tangible form, from which to prepare an address. With the exception of that clause in the 6th article of the constitution which I have just quoted, neither the constitution itself, nor any resolution of the association points out any specific course to be pursued in the annual addresses, but each lecturer is left to pursue that course which in his own judgment, will be most likely to secure the ends proposed in the organization of the society. With this in view, I propose in the first place, by a very few remarks, to pass in review before you the importance and necessity of study to a christian minister. You will not, however, expect me, on this subject, to produce any thing new, or deeply interesting, when you recollect that it has employed the most profound talents and extensive learning in every age of the christian church. From the learned and inspired apostle, who solemnly enjoined it on Timothy, and with him upon all subsequent ministers, "to study to show himself approved to God a workman that needed not to be ashamed," down to the present hour, whenever and wherever the gospel of Christ has been in its purity preached and practised, the importance and necessity of close assiduous study to a minister has been urged, received and in some good degree acted upon. And I am truly happy to be able to say that we never need go beyond the writers of our own church to find this subject examined in all its length and breadth. Among our trans-atlantic brethren, the deep penetration of Wesley—the apostolic zeal of Coke—the sweet and solemn strains of Benson—the profound and extensive learning of Clarke, and the close, logical discrimination of Watson, have all been made subservient to this cause. Each of these in his turn, with many others who might be named, felt the importance of this subject, had it carefully in review, and each has left the world what in generations yet to come, will prove that "he being dead yet speaketh."

On this side the water, there have ever been men ready to contribute their testimony in favor of the truth of the position, and labor industriously to impress others with a sense of its importance. Instance such as the revered Bangs, and the lamented Emory, Ruter and Fisk. These, taught by example, as well as by precept. Their whole ministerial career was living evidence of their deep sense of the importance of the first rule of a Methodist preacher, "BE DILIGENT."

The interest ever manifested on this subject by the wise and good in all ages of the church, will not at all astonish us when we remember that the preaching of the Gospel of Christ, is a regular system of teaching. Belief, in its ordinary sense, is an act of reason, therefore superior reasons alone, should dictate to the weak. No position can be fully relied on as true, until it is itself, or its accompanying evidence, be fairly or satisfactorily understood. When we, as is often the case, give our assent to the truth of a proposition which we do not understand, it is because we understand and are convinced by the evidence which accompanies such proposition, and establishes its claims to truth. Not that we ever did or ever can believe in the truth of a proposition when we neither understand it nor its accompanying evidence. To suppose such would be preposterous. If then the business and legitimate work of the ministry be to TEACH, and to teach the most awful and important doctrines the world ever knew; doctrines which grasp in their widening range the solemn realities of heaven, earth and hell, which god down to the deep shades of death—plunge from thence into the fathomless abyss of eternity, and involve the fearful interests of a deathless existence; and if it be impossible, as it certainly is, for ministers to teach, until they are themselves informed, the importance of study, must be obvious to all—and must be felt by all who feel as they should. A minister's relation to his fellow-man is a peculiar one. None like it. On moral and religious subjects there is, and ever has been a variety of opinions extending from the shores of a well grounded faith into the cheerless and hopeless gulf of atheism itself, covering all possible shades between these two great extremes. All of these varieties demand his attention. He must mingle with every class of society, from the palace of kings, to the peasants cottage or the culprit's dungeon. He must meet every form of objection—contend with every grade of intellect

and with every variety of talent. He must array himself against the learning, the philosophy, the wit and the sarcasm of the infidel, and against the stupidity and ignorance of the clown. He must be able to draw from the deep fountains of heavenly wisdom so as to meet every possible case. He is the advocate of the bible, and as such must show the justness of its claims to antiquity, utility and truth. He must show its origin, trace its history, note its struggles and proclaim its conquests. He must explain its doctrines, defend its morals, enforce its precepts, maintain its institutions, pour out its comforts and thunder its anathemas! And all this must be done under the recollection that every effort is helping souls to heaven, or driving them to hell!—Well might an holy apostle exclaim "who is sufficient for these things!" And well might he exhort a fellow-laborer to "take heed to himself," to "study" and to give "attendance to reading," for without which these duties never have and never can be properly performed.

Not only is a minister's individual relation to his fellow-men, peculiar from the foregoing considerations, but it is so from the fact that he is engaged in teaching a system of a peculiar character. A system peculiarly exposed to objections because of its addressing every one, and every one is compelled to answer yea or nay to its requirements, hence every one must needs have something to say however unreasonable it may be, for or against it. Pertness and ignorance may ask a question in few words which may require some patience and much learning to answer, and as mankind are generally more fond of short objections than long answers, the same question will be as triumphantly asked the next year as if nothing had ever been said or written on the subject. In view of all these facts to suppose a minister competent to discharge the duties peculiar to his office, without the benefits arising from unwearied attention to his proper studies, would be as absurd as to suppose an architect competent to his task without his square, rule or plum-line; or a mariner, capable of navigating agitated and dangerous seas, without chart, compass or rudder.

It may not be improper just here to institute for a moment an enquiry as to the relation Methodist preachers in general have sustained to this subject. That the principle has been from the first recognised by the church in general, and by her ministers in particular, none will deny, and that it has in the main been acted upon by the ministers in every period of the church's history, I must contend; not ignorantly, however, of the many charges to the contrary. But these charges, in the name of my brethren, I fearlessly hurl back upon the heads of their originators, and point to more than one million of souls now composing the Methodist church in these United States, and thankfully say, "ye are our epistles known and read of all men." That is the most competent ministry which most efficiently secures the end for which it was instituted; and I call upon all candid men to say if there is not, proportioned to the whole number, as much intelligence, piety, and practical demonstration of the power of Godliness in the Methodist as in any of her sister churches! And could she have attained to this had her ministers either believed or disregarded the principle in question? No; they ever have been—they are now—and I trust in God they ever will be, a Bible-reading, a Bible-studying, and a Bible-loving set of men! As, however, those whom they teach advance in a knowledge of the truth; so must they.

Your attention will therefore be now called to an enquiry as to that course of study which will be most likely to secure that amount of sanctified knowledge so necessary to the full and faithful discharge of ministerial duty. But let me remind you that I shall speak of learning as consisting only in the acquisition of ideas, and as being valuable or desirable only so far as it enables us to promote the true interests and secure the happiness of ourselves and our fellow-men. Many individuals have passed through literary institutions of high character, and received their diploma, whose college course served only if possible to make them the more ridiculous. The studies which they had pursued were only preparatory to their becoming learned.—They here received a capital, but never improved it, and vaunted themselves upon the mere fact, of their having taken their degrees. Another remark suffer me here to make;—that languages are only useful so far as they are the medium of conveying ideas; and it will be directly in the way during the present lecture to enquire whether, possessed of a language sufficiently copious to convey all the ideas our minds are capable of conceiving, there are not studies from which we may derive more useful information than is possible for us to do in the study of either the ancient or modern languages in the abstract. This will not here be considered as a general question, but as one bearing on the present case only. To literary students generally I would recommend the study of both ancient and modern languages to be carried as far as circumstances will allow. But I am not now addressing literary students generally—but a body of ministers, whose academic and collegiate days have all passed. A body of ministers whose labors and toils are surpassed by those of no other association of men on earth. Ministers whom I am persuaded feel, deeply feel, their need of much wisdom, as well as of grace; many of whom have already passed, while others are fast approaching, the