

(Continued from third page.)

found to exist within the limits of this northern continent, it will be owing to the consumption of that policy which has been so unjustly assailed. Only a very brief reference to facts in confirmation of this assertion can in this form be given, and you are, therefore, necessarily referred to the report of the Secretary of War for further details. To the Cherokees, whose case has perhaps excited the greatest share of attention and sympathy, the United States have granted in fee, with a perpetual guaranty of exclusive and peaceable possession, 13,554, 135 acres of land on the west side of the Mississippi, eligibly situated, in a healthy climate, and in all respects better suited to their condition than 9,491,160 they have left, in exchange for the same river. The acres on the east side of the same river, stipulated to the United States, in addition, stipulated to pay them \$5,000,000 for their interest in, and improvements on, the lands thus relinquished, \$1,160,000 for subsistence and other beneficial purposes; thereby putting it in their power to become one of the most wealthy and independent separate communities, of the same extent, in the world.

By the treaties made and ratified with the Miami, the Chickasaw, the Sioux, the Sac and Fox, and the Winnebago, during the last year, the Indian title to eighteen million four hundred and fifty-eight thousand acres has been extinguished. These purchases have been much more extensive than those of any previous year, and have, with other Indian expenses, borne very heavily upon the Treasury. They leave, however, but a small quantity of unacquired Indian lands within the States and Territories; and the Legislature and Executive were equally sensible of the propriety of a final and more speedy extinction of Indian titles within those limits. The treaties which were, with a single exception, made in pursuance of previous appropriations for defraying the expenses, have subsequently been ratified by the Senate, and received the sanction of Congress by the terms upon which these important negotiations were concluded. I can speak from direct knowledge; and I feel no difficulty in affirming that the interest of the Indians in the extensive territory embraced by them is to be paid for at its fair value, and that no more favorable terms have been granted to the United States than would have been reasonably expected in a negotiation with civilized men, fully acquainted with the value of the land, and fully aware of the rights of the Indians to their own rights. For the Indian title to 116,349,897 acres acquired since the 4th of March, 1829, the United States have paid \$72,560,056, in permanent annuities, lands, reservations for Indians, expense of removal and subsistence, merchandise, mechanical and agricultural establishments, and implements. When the heavy expenses incurred by the United States, and the circumstance that so large a portion of the entire territory will be forever unsaleable, are considered, and this price is compared with that for which the United States sell their own lands, no one can doubt that justice has been done to the Indians in these purchases also. Certain it is that the transactions of the Federal Government with the Indians have been uniformly characterized by a sincere and paramount desire to promote their welfare; and it must be a source of the highest gratification to every friend to justice and humanity to learn that, notwithstanding the obstructions from time to time thrown in its way, and the difficulties which have arisen from the peculiar and impracticable nature of the Indian character, the wise, humane, and unyielding policy of the Government in this the most difficult of all our relations, foreign or domestic, has at length been justified to the world in its near approach to a happy and certain consummation.

The condition of the tribes which occupy the country set apart for them in the West is highly prosperous, and encourages the hope of their early civilization. They have, for the most part, abandoned the hunter state, and turned their attention to agricultural pursuits. All those who have been established for any length of time in that fertile region maintain themselves by their own industry. There are among them traders of no inconsiderable capital, and planters exporting cotton to some extent; but the greater number are small agriculturists, living in comfort upon the produce of their farms. The recent emigrants, although they have in some instances removed reluctantly, have readily acquiesced in their unavoidable destiny. They have found at once a recompense for past sufferings, and an incentive to industrious habits, in the abundance and comforts around them. There is reason to believe that all these tribes are friendly in their feelings towards the United States; and it is to be hoped that the acquisition of individual wealth, the pursuits of agriculture, and habits of industry, will gradually subdue their warlike propensities, and incline them to maintain peace among themselves. To effect this desirable object, the attention of Congress is solicited to the measures recommended by the Secretary of War for their future government and protection, as well from each other as from the hostility of the warlike tribes around them, and the intrusions of the Whites. The policy of the Government has given them a permanent home, and guaranteed to them their peaceful and undisturbed possession. It only remains to give them a government and laws which will encourage industry, and secure to them the rewards of their exertions. The importance of some form of government cannot be too much insisted upon. The earliest efforts will be to diminish the causes and occasions for hostilities among the tribes, to inspire an interest in the observance of laws to which they will have themselves assented, and to multiply the securities of property, and the motives for self-improvement. Intimately connected with this subject is the establishment of the military defenses recommended by the Secretary of War, which have been already referred to. Without them the Government will be powerless to restrain its pledges of protection to the emigrating Indians against numerous warlike tribes that surround them, and to provide for the safety of the frontier settlers of the bordering States.

The case of the Seminoles constitutes at present the only exception to the successful efforts of the Government to remove the Indians to the homes assigned them west of the Mississippi. Four hundred of this tribe emigrated in 1836, and fifteen hundred in 1837 and 1838, leaving in the country, it is supposed, about 2,000 Indians. The continued treacherous conduct of these people; the savage and unprovoked murders they have lately committed, butchering whole families of the settlers of the Territory, without distinction of age or sex, and making their way into the very centre and heart of the country, so that no part of it is free from their ravages; their frequent attacks on the lighthouses along that dangerous coast; and the barbarity with which they have murdered the passengers and crews of such vessels as have been wrecked upon the reefs and keys which border the Gulf, leave the Government no alternative but to continue the military operations against them until they are totally expelled from Florida.

There are other motives which would urge the Government to pursue this course towards the Seminoles. The United States have fulfilled in good faith all their treaty stipulations with the Indian tribes, and have, in every instance, insisted upon a like performance of their obligations. To relax from this salutary rule because the Seminoles have maintained themselves so long in the Territory they had relinquished, and, in defiance of their frequent and solemn engagements, still continued to wage a ruthless war against the United States, would not only evince a want of constancy on our part, but be of evil example in our intercourse with other tribes. Experience has shown that but little is to be gained by the march of armies through a country so intercepted with inaccessible swamps and marshes, and which, from the fatal character of the climate, must be abandoned at the end of the winter. It is recommended, therefore, to the Govern-

ment the plan submitted by the Secretary of War in the accompanying report, for the permanent occupation of the portion of the Territory from the Indians, and the more efficient protection of the people of Florida from their inhuman warfare.

From the report of the Secretary of the Navy, herewith transmitted, it will appear that a large portion of the disposable naval force is either actively employed, or in a state of preparation for the purposes of experience and discipline, and the protection of our commerce. So effectual has been this protection, that, so far as the information of Government extends, not a single outrage has been attempted on a vessel carrying the flag of the United States within the present year, in any quarter, however distant or exposed.

The exploring expedition sailed from Norfolk on the 19th of August last; and information has been received of its safe arrival at the island of Madeira. The best spirit animates the officers and crews, and there is every reason to anticipate from its efforts results beneficial to commerce and honorable to the nation.

It will also be seen that no reduction of the force now in commission is contemplated. The unsettled state of a portion of South America renders it indispensable that our commerce should receive protection in that quarter; the vast and increasing interests embarked in the trade of the Indian and China seas, in the whale fisheries of the Pacific ocean, and in the Gulf of Mexico, require equal attention to their safety; and a small squadron may be employed to great advantage on our Atlantic coast, in meeting sudden demands for the reinforcement of other stations, in aiding merchant vessels in affording active service to an additional number of officers and in visiting the different ports of the United States, an accurate knowledge of which is obviously of the highest importance.

The attention of Congress is respectfully called to that portion of the report recommending an increase in the number of smaller vessels, and to other suggestions contained in that document. The rapid increase and wide expansion of our commerce, which is every day seeking new avenues of profitable adventure; the absolute necessity of a naval force for its protection, precisely in the degree of its extension; a due regard to the national rights and honor; the recollection of its former exploits, and the anticipation of its future triumphs whenever opportunity presents itself, which we may rightfully indulge from the experience of the past—all seem to point to the Navy as a most efficient arm of our national defence, and a proper object of legislative encouragement.

The progress and condition of the Post Office Department will be seen by reference to the report of the Postmaster General. The extent of post roads, covered by mail contracts, is stated to be 134,818 miles, and the annual transportation upon them 34,580,202 miles. The number of post offices in the United States is 12,553, and rapidly increasing. The gross revenue for the year ending on the 30th day of June last was \$4,462,145. The accruing expenditures \$4,177,923; excess of expenditures \$417,923. This has been made up of the surplus previously on hand. The cash on hand on the first instant was \$314,008. The revenue for the year ending June 30, 1838, was \$161,540 more than that for the year ending June 30, 1837. The expenditures of the Department had been graduated upon the anticipation of a largely increased revenue. A moderate curtailment of mail service consequently became necessary, and has been effected, to shield the Department against the danger of embarrassment. Its revenue is now improving, and it will soon resume its onward course in the march of improvement.

Your particular attention is requested to so much of the Postmaster General's report as relates to the transportation of the mails upon rail roads. The laws on that subject do not seem adequate to secure that service, now become so essential to the public interests, and at the same time protect the Department from combinations and unreasonable demands.

Nor can I too earnestly request your attention to the necessity of providing a more secure building for this Department. The danger of destruction to which its important books and papers are continually exposed, as well from the highly combustible character of the building occupied as from that of others in the vicinity, calls for prompt action.

Your attention is again earnestly invited to the suggestions and recommendations submitted at the last session in respect to the District of Columbia.

I feel it my duty, also, to bring to your notice certain proceedings in this District, in the name of the United States, on the relation of Messrs. Stockton & Stokes, of the State of Maryland, against the Postmaster General, and which have resulted in the payment of money out of the National Treasury, for the first time since the establishment of the Government, by law writ of mandamus, issued by the Circuit Court of this District.

The facts of the case, and the grounds of the proceedings, will be found fully stated in the report of the decision; any additional information which you may desire will be supplied by the proper department. No interference in the particular case is contemplated. The money has been paid; the claims of the prosecutors have been satisfied; and the whole subject, so far as they are concerned, is finally disposed of; but it is on the supposition that the case may be regarded as an authoritative exposition of the law as it now stands; that I have thought it necessary to present it to your consideration.

The object of this application to the circuit court was to compel the Postmaster General to carry into effect an award made by the Solicitor of the Treasury, under a special act of Congress, for the settlement of certain claims of the relations on the Post Office Department; which award the Postmaster General declined to execute in full, until he should receive further legislative direction on the subject. If the duty imposed on the Postmaster General by that law was to be regarded as one of an official nature, belonging to his office as a branch of the Executive, then it is obvious that the constitutional competency of the Judiciary to direct and control him in its discharge was necessarily drawn in question. And if the duty so imposed on the Postmaster General was to be considered as merely ministerial, and not executive, it yet remained to be shown that the Circuit Court of this District had authority to interfere by mandamus—such a power having never before been asserted or claimed by that court. With a view to the settlement of these important questions, the judgment of the Circuit Court was carried by a writ of error to the Supreme Court of the United States. In the opinion of that tribunal the duty imposed on the Postmaster General was not an official, executive duty, but one of a merely ministerial nature. The grave constitutional questions which had been discussed were, therefore, excluded from the decision of the case; the court, indeed, expressly admitting that, with powers and duties properly belonging to the Executive, no other department can interfere by the writ of mandamus; and the question therefore resolved itself into this: Has Congress conferred upon the Circuit Court of this District the power to issue such a writ to an officer of the General Government, commanding him to perform a ministerial act? A majority of the court have decided that it has; but have founded their decision upon a process of reasoning which, in my judgment, renders further legislative provision indispensable to the public interest, and the equal administration of justice.

It has long since been decided by the Supreme Court that neither that tribunal nor the Circuit Courts of the United States held within the respective States possess the power, denied to both of these high tribunals, (to the former by the Constitution, and to the latter by Congress) to issue writs of error to the Circuit Court of this District. No such direct grant of power to the Circuit Court of this District is claimed; but has been held to result, by necessary implication, from several sections of the law establishing the Court. One of these sections declares that the laws of Maryland, as they existed at the time of the cession, should be in force in that part of the District ceded by that State; and, by this provision, the common law, in civil and criminal cases, as it prevailed in Maryland in 1801, was established in that part of the District.

In England, the Court of King's Bench—because the Sovereign, who, according to the theory of the Constitution, is the fountain of justice, originally sat there in person, and is still deemed to be present, in construction of law—alone possesses the high power of issuing the writ of mandamus, not only to inferior jurisdictions and corporations, but also to magistrates and others, commanding them, in the King's name to do what their duty requires, in cases where there is a vested right, and no other specific remedy. It has been held, in the case referred to, that, as the Supreme Court of the United States is, by the Constitution, rendered incompetent to exercise this power, and as the Circuit Court of this District is a Court of general jurisdiction in cases at common law, and the highest Court of original jurisdiction in the District, the right to issue the writ of mandamus is incident to its common law powers. Another ground relied upon to maintain the power in question is, that it was included, by fair construction, in the power granted to the circuit Courts of the United States, by the act 'to provide for the more convenient organization of the Courts of the United States,' passed 13th of February 1801; that the establishing the Circuit Court of this District, passed the 27th day of February, 1801, conferred upon that Court and the judges thereof the same powers as were by law vested in the Circuit Courts of the United States and in the judges of the said Courts; that the repeal of the first mentioned act, which took place in the next year, did not divest the Circuit Court of this District of the authority in dispute, but left it still clothed with the powers over the subject which, it is conceded, were taken away from the Circuit Courts of the United States by the repeal of the act of 13th of February 1801.

Admitting that the adoption of the laws of Maryland for a portion of this District confers on the Circuit Court thereof, in that portion, the transcendent extra-judicial prerogative powers of the Court of King's Bench, in England, or that either of the acts of Congress, by necessary implication, authorizes the former Court to issue a writ of mandamus to an officer of the United States, to compel him to perform a ministerial duty, the consequence, in one respect, is the same. The result in either case is, that the officers of the United States, stationed in different parts of the United States, are, in respect to the performance of their official duties, subject to different laws and a different supervision; those in the States to one rule, and those in the District of Columbia to another and a very different one. In the District the official conduct is subject to a judicial control, from which in the States they are exempt.

Whatever difference of opinion may exist as to the expediency of vesting such a power in the Judiciary, in a system of government constituted like that of the United States, all must agree that these disparaging discrepancies in the law and in the administration of justice ought not to be permitted to continue; and as Congress alone can provide the remedy, the subject is unavoidably presented to your consideration.

M. VAN BUREN.  
WASHINGTON, DECEMBER 3, 1838.

From the Christian Intelligencer.  
THE OXFORD TRACTS.

We continue the extracts from a recent work published in England, entitled, "Essays on the Church, with some observations on existing circumstances and dangers, by a Layman." They more particularly exhibit the character of the Oxford Tract Theology.

"We have already traced the identity which exists between the Popery which is now uprearing itself in the midst of the Church of England, and the Popery of Rome; and have shewn how very minute and trivial is the distance which is still left between them. But it seems advisable, before leaving the subject, to resolve these details into their first principles, and to shew if possible, in what fundamental points the preachers of this revived Popery have erred; abandoning the doctrines of the Church of England, and adopting those of the great Anti-Christian apostasy.

"I. The first grand error, then, into which these teachers fall, is that of denying the sufficiency and supremacy of God's word, the Holy Scriptures, as our one sole, and sufficient Rule of Faith; and setting up as a necessary addition and accompaniment to it, the Traditions of the Church. In this they so entirely coincide with the Romanists, that Dr. Wiseman, the Pope's missionary in this country, has contented himself with quoting from Mr. Newman's work, on 'the Arians of the Fourth Century' the following passage:

"Surely, the Sacred Volume was never intended, and was not adapted, to teach us our creed; however, certain it is, that we can prove our creed from it, when it has once been taught us. From the very first, the rule has been, as a matter of fact, for the church to teach the truth, and then to appeal to the Scriptures in vindication of its own teaching, upon which the Romish controversialist remarks: 'This is more than sufficient for my purpose; it not only admits the premises which I have laid down, but goes as far as I can wish, in the consequences it draws.' [Wiseman's 5th Lecture, p. 139.]

"In the Tracts for the Times, No. 71, the same doctrine is thus stated:

"The Bible is the record of necessary truth; and the Church Catholic's tradition is the interpreter of it."

But Chillingworth had, long ago, set limits to the light of truth, with his usual power and clearness; he says, 'He that would usurp an absolute lordship and arbitrary over any people, need put himself to the trouble and difficulty of abrogating and annulling the laws made to maintain the common liberty; for he may frustrate their intent, and compass his own design as well, if he can get the power and authority to interrupt them as he pleases, and to have his interpretations and additions stand for laws; if he can rule his people by his laws, and his laws by his lawyers. So the Church of Rome, to establish her tyranny over men's consciences, need not either abolish or corrupt the Holy Scriptures, the pillar and supporters of Christian liberty. But to more expedite way, and therefore the

opinion and esteem of being the public and authorized interpreter of them, and the authority of adding to them what doctrine she pleased, under the title of traditions or definitions. For by this means, she might both serve herself of all those clauses of Scripture which might be drawn to cast a favorable countenance upon her ambitious pretensions,—which had the Scriptures been abolished, she could not have done; and yet be secure enough of having neither her power limited, nor her corruptions and abuses reformed by them; this being once settled in the minds of men, that unwritten doctrines, if proposed by her, were to be received with equal reverence than of the warfare to be waged, he would hardly have failed to remember, that for whole centuries the chief to those that were written; and that the sense of Scripture was not that which it seemed to reason and understanding to be, but that which the Church of Rome should declare it, seem that never so unreasonable and incongruous.' (Chillingworth's Works, fol. p. 40.)

And it is very important that we should always bear in mind, that it is one unerring test of truth or error,—whether the teachers of any given doctrine are ready to submit to the judgment of God's word or not? 'To the Law and to the Testimony; if they speak not according to this word, it is because there is no light in them.' The Bereans are praised by the Spirit of God, for that they, being laymen, searched the Scriptures daily, whether these things were so.

But to this test, no teacher of error will ever willingly consent to be brought. In the aversion, all shades and contraries of heresy agree. With the Socinian, reason is to be the judge;—with the Irvingite, 'the Church or the voice of the Spirit.' The Quaker equally refuses the simple word of God, and prefers 'the inward witness';—the Romanist asserts 'the authority of the Church,' to declare what the sense of Scripture is;—and the 'Tracts for the Times' refer us to 'the Church Catholic's Tradition.' And inasmuch as each and all of these refuse to abide by the plain and unambiguous decisions of God's word, we know and are assured, by the most certain of all tests, that it is because there is in each and in all of them, some human admixture, which cannot abide this trial.

But it has been asked, Do you mean, then, to set up every man's own private interpretation of Scripture as his rule of faith? Or, if not, what better guide have you to propose than that of the Church's teaching, or the Church's tradition? It is strange that this sophistical dilemma should have perplexed any one. But it was well answered in the Downside Discussion. 'The statute law of the realm is the rule of life to all persons within that realm. We do not mean the statute law according to each man's own private interpretation, but the statute law itself! So the Holy Scripture are our rule of faith;—The Holy Scriptures themselves; not the Holy Scriptures as we choose to interpret them!

But it has been objected,—that a meaning, an interpretation, must be attached to the words of Scripture, or the mere act of reading them will be of no use.—Is then, each man to attach his own meaning as he reads, or ought he not rather to accept the interpretation of the catholic or universal church?

The first answer to this, is, that to the great bulk of mankind, to whom, in dealing with these matters, we must always have reference,—there is no such thing available or accessible, as this alleged 'interpretation of the Catholic church.' Let a man turn on which ever side he will, he is sure to find whatever party he meets, laying claim to 'the consent of antiquity.'

But the second reply is, that in any difficulty, a far more safe and certain guide is provided for us, than all the wit or wisdom of man could furnish. The promise is, that 'the way-faring man, though a fool, shall not err therein;' and this promise is made doubly sure by the means provided for its accomplishment. 'Your heavenly Father will give the Holy Spirit to them that ask him. Here, then, is an interpreter incomparably beyond all that man could devise, a sure, an unerring guide; One; not a thousand conflicting authorities; and one too, obtained by asking, instead of lying hid in the multitudinous volumes of the Councils and the Fathers.'

II. But the next leading and fundamental error of this school consists in an undue exaltation of what is termed Antiquity. Aiming, on the one hand, to pull down the Scriptures from their rightful elevation, as the one standard of truth; they endeavor, on the other, to elevate most induly, certain of the works of men, in such sort as to bring them nearly to the same level with God's word.

To show that we do not misrepresent the views of these writers we shall just observe, that in one of their publications, we are told that to assert the principle of 'the Bible, and nothing but the Bible,' is to be guilty of 'an unthankful rejection of an other great gift, equally from God.' (Tracts for the Times, No. 71, p. 8.) to wit, tradition. In like manner, a departed friend is thus lauded:—

He was one of those, who, feeling strongly the inadequacy of their own intellects to guide them to religious truth, are prepared to throw themselves unreservedly on Revelation, wherever found, in Scripture or Antiquity.' (British Critic, Jan. 1833, p. 224.)

Here is an exaltation, without any qualification or obscurity, of what is called 'Antiquity,' to the same rank with 'Scripture,' as equally the product of 'Revelation.' And in another page it is said, 'How little should we know of the interpretation of Scripture without the works of Origen, of Tertullian, &c.' (Ibid. p. 47.)

Thus we are at one and the same time informed, that the writings of the fathers are to be looked upon as a portion of revealed truth; and that they are absolutely essential to our understanding the Scriptures. Now it would be idle to ask for proof of this

of these assertions. Both, clearly, are mere assumptions; and of the boldest, nay of the most rash and groundless description.

We have seen that one of the Oxford writers talks of 'throwing ourselves unreservedly on the guidance of Revelation, whether equal in Scripture or antiquity.' And if we ask, what is included under this term, 'Antiquity, we find that there is no intention of confining its application to the works of the apostolic Fathers,—to those who wrote in the days when the miraculous gifts of the Spirit were still vouchsafed to the church;—but that we are to be carried down a course of centuries, and still to accept the perpetually deteriorating works of the divines of the day, as the products of 'Revelation.' It is said,

'Three centuries and more were necessary for the infant church to attain her mature and perfect form and due stature. Athanasius, Basil and Ambrose are the fully-instructed doctors of her doctrine, morals, and discipline.' (British Mag. vol. ix. p. 359.)

Now here we have a principle introduced, which is obviously inconsistent with the ground previously taken. We were first told that the study of 'Antiquity' was important, inasmuch as it introduced us to the contemporaries and immediate successors of the Apostles. But now it is argued, that the Fathers rise in authority and in value, in proportion as their distance from the apostolic times increases! Common sense will teach us just the contrary. The main ground of the respect and venerable which the earlier Fathers may justly claim, arises from the fact of their having been actually conversant either with the apostles, themselves, or with those appointed by the apostles to various offices in the church. advance two or three hundred years down the stream of time, and what is the inevitable result? You come to a race of divines who were as far removed from the Apostle in distance of time, and probably also in likeness of doctrine, as are the present theologians of Germany, from the days and the opinions of Luther and Metanion. When authority, therefore, is claimed for the writings of Basil, or Ambrose, we naturally demand to know what ground the claim is made. Not on the existence of the special gifts of the Spirit, for those had been withdrawn; not on the score of a personal knowledge of the apostles and their ways, for this was prevented by the intervention of three centuries; not on a close adherence to Apostolic usages; for it is even made a matter of boast, that they had ventured 'it' added to them. What, then, remains to claim our especial and submissive attention? Nothing, but their intrinsic worth, whatever that may be. In other words, we ought to read Basil or Ambrose with just as much veneration as we read Cranmer or Ridley, but assuredly with not a whit more. And, thus weighed and compared together, the value of the works of the sixth century will be found to fall far, very far short of those of the sixteenth.

III. The next fundamental error to which we shall allude, in this school of theologians, is a constant tendency to dwell more on the 'outward and visible sign,' than on the 'inward and spiritual grace,'—to pay greater attention to the form and vehicle in which the divine mercy is conveyed to us, than to the truth and power of the blessing itself. We are aware that this imputation has already been declared to be 'uncharitable;' but we know not how to estimate or describe a body of theological writers, otherwise than by their published works; and that is really the spirit of those works, will hardly be denied; nevertheless, to leave no room for cavil, we will offer an instance or two in proof.

I. 'The Lord Jesus Christ, just before his ascension, commissioned his apostles to 'go into all the world, and preach the gospel to every creature.' He charged them in 'baptize all nations, in the name of the Father, and of the Son and of the Holy Ghost; and to teach them to observe all things; that he that commanded; and he added 'Do, I am with you always, even unto the end of the world.' Now of the power thus vested in the apostles, and the authority given to them, (impliedly only, not expressly to transfer that power to certain successors; we hear much from these writers. It is, in fact, the centre of their system; for they tell us, that 'The very notion, that representatives of the apostles are now on earth, from whose communion we may obtain grace, as the first Christian did from the apostles, is surely, when admitted, of a most transporting and persuasive character; it will supply the desideration which exists in our actual teaching at this day.' (British Mag. vol. ix. p. 365.)

Here, most clearly, it is the authority, vested in certain persons by succession, that is held up as the grand desideratum. 'To be commissioned by those who derive their own commission in a direct line from the apostles, and thus from Christ, is the main thing. But the great end object of the ministry so commissioned,—namely, to preach the gospel to every creature,' is wholly forgotten; or the writer, who is so 'transported' with the idea of having actual 'representatives of the apostles on earth,' would never have lost sight of the fact, that an immense majority of these 'representatives of the apostles,' now living on the earth, are among the greatest traitors to Christ, and the most bitter enemies to his gospel, that can possibly be found. If the writer had not thought more of the 'authority' and the 'commission,' employment of these 'representatives of the apostles' consisted in hunting out of their dens and caves of the earth, those few real disciples of Christ, 'of whom the world was not worthy.' But it is evident that the authority conferred, is the chief matter in this writer's eyes; and that the object and end of this mission—the preaching of the gospel—fills quite a subordinate place.

II. This is placed beyond a doubt by the constant preference shewn for the Romish apostacy over the purified church of

Germany, Scotland, &c. We have already seen, that Rome is constantly addressed as our 'mother,' 'sister,' and the like, and 'our present separation from it, declared to be 'a grievous calamity' [British Magazine, vol. ix. p. 243;] while the church of Israel is likened to Samaria, and even to Scotland in a state of utter apostasy. Now this is entirely to overlook the inspired description of Rome, as 'the mother of harlots, and abominations of the earth; drunken with the blood of the saints, and with the blood of the martyrs of Jesus;' and from whom God commands his people to 'Come out that ye be not partakers of her sins, and that ye receive not of her plagues.' It is also entirely to forget the broad and notorious fact, that Italy, so especially to be envied as possessing 'representatives of the apostles on earth, from whom we may derive grace,' is a land wholly given up to idolatry, infidelity, superstition, and degrading vice; while Scotland is a country, where the gospel is preached, and honored, and believed and where Christians abound, and faith and the fruits of faith are every where visible. But all these things matter not, when a man acquires a habit of looking more to forms and names, than to things—to ordinances and sacraments, more than to grace and holiness.

III. The like error runs through all their views of the sacraments. The ministers of the church are declared to be the only ministers in England, 'who have a right to be perfectly sure that they have the body and blood of Christ to give to the people.' Thus the value of the sacrament is made wholly to depend upon the kind of ordination received by the minister, instead of laying, as the Church constantly does, the chief stress on the faith of the receiver. The church declares plainly, that unbelievers do not eat the body and blood of Christ [Art. xxix.]; and it also distinctly states, that what remains after communion, though consecrated, is nothing but 'bread and wine.' Clearly, then, the church look to the substantial part, the spiritual reception of the sacrament, by faith. But the writers whom we have quoted, by their greatest stress upon the minor circumstances of consecration, whether by a priest or a deacon, and the like. And their argument goes to prove, that in the Church of Scotland, with hundreds of godly ministers, and thousands of pious communicants, there has not been a single real sacrament, for nearly two hundred years! And that merely because there has not been a priest, in the apostolic succession, to convert the bread and wine into the body and blood of Christ; while infidel and debased Spain and Italy, our Lord's body and blood is constantly offered to the people, inasmuch as the priests who there officiate,—unbelievers, themselves, as most of them are,—are yet the right line of 'Apostolic succession.'

POETRY.

From the Imperial Magazine.  
THE HARMONY, A MORAVIAN VESSEL.

[This is a small brig belonging to the United Brethren, which, for upwards of fifty years, has regularly carried provisions, and other commodities, to their mission stations in Greenland, Labrador, &c. The missionaries are entirely dependent for their supplies upon its safe arrival. It is customary for the Brethren to offer solemn prayer to God on its sailing, for its safety; and to welcome its return with praises and thanksgivings.]

Little bark, thy wings expand,  
Catch the gently blowing breeze;  
Hasten to the destined land,  
Skim across the azure seas;  
Seek the distant, chilling Pole,  
Cheer and bless the longing soul.

There, where Greenland's mountains raise  
High their snowy-crested heads;  
Where gay nature seldom strays,  
Seldom her glad blessings sheds;  
There, upon that sterile land,  
Dwells a holy Mission band.

Self-devoted to the Lord,  
Home's sweet comforts they resign;  
Trusting in His holy word,  
On his promise they recline,—  
Not in vain—their vessel brings  
Bounties from the King of kings.

Precious bark, the Brethren's prayer  
On thy hallowed path attends;  
And Jehovah's watchful care  
Safe the Mission brig defends:  
Not a swelling billow's force  
Dares to stop its prosperous course.

Far amid the frozen deep  
Lies its oft-repeated way;  
Yet not icy bonds can keep  
Prayer avails far more than they;  
Like to faithful Noah's ark,  
'Tis the Christian's sacred bark.

Long hast thou the bills rook,  
Long the frozen plain defied;  
God, who erst the waters took,  
Deigns himself to set thy guide:  
He who storms and calms the sea,  
Still will keep and prosper thee.

Still go on and to the Pole  
Heavily burdened safely bear;  
Till the Gospel-heralds tell  
A: the Gospel-message there:  
Till the spots of Greenland find  
Jesus, Saviour of mankind.

Till the fallen race of man  
For thy aid no more shall call;  
When the heaven-projected plan  
Shall embrace and rescue all:  
When, O God! the world shall prove  
All the fulness of thy love!  
J. S. B., Jun.

Astley, Worcestershire.

Wanted.

Teacher to take charge of Pleasant Hill Academy, who is competent to prepare young men for entering College; also to teach the usual branches of an English education.—A man of family would be preferred. Applications to be made to William Shaw, Mill Grove, Sumter district. None need apply except those who can be recommended for sobriety and morality.

Nov. 15, 1838. 34-87