



RELIGIOUS INTELLIGENCE.

From the Missionary Herald, for September.

Table with columns: Schools, Boys, Girls, Total. Rows for various stations like Panditerpo, Tillypally, etc.

The last returns from Panditerpo, made the boys in the free-schools connected with that station 300, and the girls 102—total 405.

Progress of Education.—Le Courrier de la Grèce, for Feb. 1 (13), 1831, contains a brief view of the schools of instruction in liberated Greece, from which the following table is compiled.

Table with columns: Provinces, Schools, Scholars, Teachers, etc. Rows for Peloponnesus, The Islands, Western Greece, Eastern Greece.

The number of Lancasterian schools in the spring of 1820, was 25; and, in the spring of 1830, it was 62, containing 5,413 scholars.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

We have just received the London Christian Guardian for Aug., from which we make the following extract: The anniversary Sermon for this Institution, was preached at St. Paul's Convent Garden, on Thursday evening, May 5, by the Rev. J. H. Stewart, M. A.

The Annual Meeting was held at Exeter Hall, on the following morning, when the chair was taken by the Bishop of Lichfield and Coventry.

The Report stated an increase of £2,010 13s. 8d. in the funds during the past year.

Over to the late depressed state of the funds, no children have been admitted during the year into the schools, notwithstanding several very pressing applications.

The present number of Missionaries is 30, besides 3 who are engaged in India, under the inspection of the Madras Co. mission.

A very encouraging account is given in the report, of the labors of several of these Missionaries. Considerable anxiety has of course been felt with regard to the Rev. W. Becker, with Messrs. Lange, Waschitchev, and Lawrence, who were at Warsaw when the revolution broke out.

Before the breaking out of the revolution, the printing of Tracts in the Polish language was continued, so far as local hindrances would permit, for distribution among the Jews.

The report states that the work of Jewish conversion is evidently going forward in England, as well as in other countries. There is a wide field of labour among this people, many openings for the Missionary, and many pressing calls for the word of life.

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the measure, and in one of his speeches, said that Sir James Mackintosh had declared his adhesion to the Temperance Society, and is ready to plead its cause when called upon.

We hope that these animating tidings will produce an effect here. We, in the United States, ought to take a more vigorous hold of this great cause.

Dr. Hewitt in London.—Dr. Hewitt from America, said he entered that room with the depression and anxiety of a stranger, exhausted by a long and rapid journey, and ill fitted for the service he was now called upon to perform.

MISCELLANY.

INTERESTING EXTRACTS FROM NEW ENGLISH WORKS, PUBLISHED IN 1831.

Expeditious to procure a Substitute for Books.—I have often been amused with the ingenuity and perseverance manifested by the natives in their endeavours to obtain a substitute for books.

Memorable Conversion of a Native.—One remarkable instance occurred during the year in which I left the islands. The native name of the individual to whom I allude was Hiro.

He was in the prime and vigor of manhood, being at the time between thirty and forty years of age. When the number of Christians increased in his neighborhood, and the Sabbath-day was first publicly observed, in order to show his utter contempt of Christian institutions, he determined to profane the day.

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and though the scales on his bodily eyes were not removed, but his blindness continued till his death, which occurred in 1824, such was the impression which analogy of circumstances produced, that when he presented himself for baptism, he desired for to be called Paul.

INSTANCE OF JUDICIAL IMPARTIALITY.

In the autumn of 1822, the queen of Tahiti, the widow of Pomare, visited Huahine. Her attendants, who followed in her train from Tahiti, requiring a piece of timber, she directed them to cut down a bread-fruit tree, growing in the garden of a poor man on the opposite side of the bay near her own residence.

The magistrate, turning to the queen, asked if she had ordered the tree to be cut down? She answered, 'Yes.' He then asked if she did not know that they had laws? She said, 'Yes, but she was not aware that they applied to her.'

ELEVATION OF SOIL IN EGYPT.

Since the time of Herodotus, Egypt has gained new soil to the depth of two hundred and thirty inches. And if we look back from the reign of Moeris to the time of the deluge, and reckon that interval by the same proportion, we shall find that the whole perpendicular accession of the soil from the deluge to A. D. 1721, must be 500 inches.

THE EFFECT OF A REFORMED PARLIAMENT UPON THE CHURCH OF ENGLAND.

The following very candid observations on this subject are extracted from a late number of the London Christian Observer, an able Church of England publication.

"Some of our correspondents," say its editors, "have put the question to us, How would a Reformed Parliament affect the interest of the Established Church? We should have less hesitation in offering in reply the most favorable opinion, if the Established Church were in that state of spiritual efficiency which would command, to a due extent, the affections and duties of the people.

"Our view, then, is, that under a Reformed Parliament the administration of our national ecclesiastical establishments will undergo a severe ordeal; but that the issue will be, if the clergy are faithful to their high trust, to make it more popular, more spiritual, and more useful.

by a continuance, instead of a correction, of the existing evils; and, to speak the plain truth, we should less dread open opposition than the interested support which views religion only as an instrument of temporal advantage.

MORALS AT OXFORD UNIVERSITY.

"From careless boyhood to uncultured man, Indulged to act ere principle began; With just enough of spirit for excess, And heart which nothing save a vice can bless,— In Oxford see the reprobate appear!

King William IV.—No monarch, perhaps, ever ascended the throne of his ancestors with more sincere gratulations from his people than William IV.

and since the sceptre has been in his hands, the enthusiasm of the people has been unbounded. The frankness of his manners, and the popularity of his measures, will form a new era in the biography of kings, and hold him out as a bright example for his successors to imitate.

CHRISTIAN GUARDIAN.

YORK, SATURDAY, OCTOBER 8, 1831.

OBEDIENCE TO CIVIL GOVERNMENT AND PRAYER FOR THOSE IN AUTHORITY.

That civil Government is necessary, the constitution of human nature and the situation of human society prove beyond a doubt. That it is beneficial to the private and public interests of mankind, the history of all ages most clearly demonstrates.

To the Christian, however, there are obligations of obedience to the government of a higher order. He hears a voice from heaven, saying, "The powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation."

But to what extent is the subject obliged or in duty bound to obey the government? Three different answers have been given to this question by Moralists.

First, it has been maintained that the authority of civil government is absolute and unlimited, and of course the duty of obedience on the part of the subject equally so.

Secondly, the limits of obedience to the government have been defined by the principles of public expediency. This is the general doctrine of modern statesmen.

So long as the interest of the whole society requires it, that is, so long as the established government cannot be resisted or changed, without public inconvenience, it is the will of God (which will universally determines our duty) that the established government be obeyed, and so longer.

But who shall judge of this? We answer, Every man for himself! In contentions between the sovereign and the subject, the parties acknowledge no common arbitrator; and it would be absurd to refer the decision to these whose conduct has provoked the question, and whose own interest, authority, and fate, are immediately concerned in it.

be determined by reasonings and conclusions of his own, or submit to be directed by the advice of others, provided he be free to choose his guide." pp. 345, 346.

Dr. Paley adds:—"It may be as much a duty, at one time, to resist government, as it is at another, to obey it; to wit, whenever more advantage will, in our opinion, accrue to the community, from resistance, than mischief."

This doctrine may be good in theory; it may be good in practice so far as freedom of opinion and discussion is concerned; but to a greater extent we consider it to be fraught with dangerous consequences.

A third view of this subject makes the constitution of a country the rule and limit of obedience to the existing authorities. Dr. Adam Clarke, in his notes on Romans xiii, verse 1, explains and establishes this proposition in the most satisfactory manner, and in the sentiments of that learned Divine we perfectly concur.

"In all nations of the earth, there is what may be called a constitution, a plan by which a particular country or state is governed; and this constitution is less or more calculated to promote the interests of the community. The civil governor, whether he be elective or hereditary, agrees to govern according to that constitution.

Nothing can justify the opposition of the subject to the ruler, but every attempt on his part, to change the constitution, or to rule contrary to law. When the ruler acts thus, he dissolves the compact between him and his people; his authority is no longer binding, because illegal; and it is illegal because he is acting contrary to the laws of that constitution, according to which, on being raised to the supreme power, he promised to govern.

In cases where the constitution of a country prohibits the free exercise of religious opinion; or what is nearly the same thing, lodges absolute power with the rulers, it is obvious that resistance on the part of the christian subject is unjustifiable.

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