

plut, to the gate of St. Stephen, where we arrived at five o'clock in the afternoon. We then dismissed our...

THE OBSERVER.

NEW-YORK, SATURDAY, OCTOBER 24, 1846.

Now it is High Time to Awake!

The Universalist newspaper of this city, and other enemies of evangelical truth have made light, on several occasions, of our...

But the scoffing of the opposer must be no pretext for the watchman to be silent when the time for the cry has come. And we are not afraid of the imputation that we are encouraging a periodical religion, or a spasmodic system of effort to promote revivals.

Looking to the truth forces itself upon our observation, and compels our unwilling admission, that there is less of the spirit of revival in the churches than there has been for twenty years past.

It is always easy to find reasons for the declension of religious interest, and when these reasons are named, we are apt to look upon them as *apologiae* for sins rather than as *aggravations*.

Now it is time. Behold now is the day of salvation. Thousands of Christians are looking for the set time to favour Zion to come, and are praying for the days of the right hand of the Most High to return.

It is time to awake. The church has slept long enough: too long for her to be the health of the world. It is time to awake. The church has slept long enough: too long for her to be the health of the world.

There is one reason that we may urge as more pressing than any that we have yet named. It is this: the enemy is awake. There never was a time since the invention of the art of printing when the enemies of the truth were more active, progressive, subtle and successful in their efforts to disseminate error and suppress the faith of the church than at this moment.

Our call then is upon the churches to return unto the Lord: to rouse themselves from present stupidity, and enter with fresh zeal and energy, with humble dependence and faith, upon the service of God.

The afternoon of Wednesday was occupied in obtaining a narrative of the state of religion, when it appeared that while our churches are in harmony, and exhibiting a good degree of attention to the external of religion, and particularly in reference to the cause of missions, there is a general and deplorable dereliction of special revivals, together with an unusual degree of worldly-mindedness in our members, for which Synod was alarmed, and felt it to be their duty to raise the voice of solemn admonition.

In the evening, the special Synodical sermon was preached by the Rev. Mr. Andrews, of Troy: the subject—"The relation of baptised children to the church, and the duties and responsibilities resulting therefrom."

with this distant and steadfast branch of the Presbyterian church, for purposes of strengthening and mutual encouragement.

In the afternoon of Thursday the sacrament of the Lord's Supper was administered, agreeably to previous appointment; and a special prayer meeting was held in the evening. Both of these were seasons of unusual solemnity.

Before adjourning, the Synod passed the following resolution, viz: Whereas the narrative of the state of religion at this meeting of Synod exhibits a state of things in relation to revivals and vital piety in most of our churches alarmingly low, and altogether inconsistent with the Christian obligation, while there remains much in the world around us to excite to deplore the church and seriously threaten her prosperity: Therefore, Resolved, That it be recommended to all our churches to observe a season of fasting and prayer, under such particular regulations as the pastors and elders shall deem most for edification.

THE SYNOD OF NEW-YORK.—This body met at Peekskill on Tuesday, Oct. 20th, at half past 3 o'clock, p. m. and was opened with a sermon by the Moderator, Rev. James M. MacDonald, from Matt. xii. 23, 25. Rev. Hugh N. Wilson, of the Presbytery of Long Island, was chosen Moderator, and Rev. W. D. Snodgrass, D. D., and Rev. E. D. G. Pringle, were appointed Secretaries.

THE SYNOD OF NEW-YORK AND NEW-JERSEY.—The Synod met on Tuesday evening and was opened with a sermon by the Moderator, Rev. Mr. Ludlow, of Fort Keeseville. The Rev. Henry A. Rowland was elected Moderator, and Rev. Messrs. Seymour and Lewis, Clerks.

WESTERN EDUCATION.—We invite attention to the notice in another column of the anniversary of the Western College Society, to be held next week at Springfield, Mass. The Rev. Dr. Beman is expected to preach the annual discourse before the Society on Wednesday evening, the 28th inst. Thursday will be devoted to business by the Directors, and at a public meeting on Thursday evening the annual report will be presented and addresses delivered. An interesting occasion is anticipated.

THE MISERABLE WIDOW.—We have received \$5 from Aggers, for the missionary's widow, and have forwarded the same.

THANKSGIVING.—In the following States, the 26th day of November has been designated as a day of public Thanksgiving: viz.—New York, Connecticut, Ohio, Maryland, New Hampshire, Massachusetts and Michigan.

Wreck of the Steamer Great Britain.

PASSENGERS AND CREW ALL SAVED.

For many days past the public mind has been intensely anxious respecting the fate of the Steam Ship Great Britain, which was to leave Liverpool Sept. 23d, having on board the Rev. Dr. Cox of Brooklyn, and many other passengers. The arrival of the CALIFORNIA at Boston, has excited much interest.

The Great Britain left Liverpool on the day appointed, taking one hundred and eighty-five passengers, about sixty tons of valuable fine goods, and about the same measurement of passengers' luggage. She was accompanied by a pilot, and a large number of spectators, and the crews of congregated thousands of the town of Liverpool.

For about ten hours the noble palce of iron—the largest that perhaps remains the deep—was propelled by the power of steam. The wind was fresh, and the sea was high. In fact it may be said that she had overtaken her. At four to five o'clock, in the afternoon, the island of the rocks was visible, and the ship was seen to be in danger. The wind was fresh, and the sea was high. In fact it may be said that she had overtaken her.

Alarms and cries instantly pervaded the ship, and apprehensions were general amongst the passengers. The ship was seen to be in danger. The wind was fresh, and the sea was high. In fact it may be said that she had overtaken her.

hundred dollars a week. During the day, the steamer Prince of Wales went round Belfast to render the...

THE SAVOY OF DR. COX. The friends of Dr. Cox in Brooklyn, met on Wednesday evening last, and hearing of the arrival of the Long Island train from Boston, of his safety, and of his narrow escape from a water grave, the evening was spent in joyful thanksgiving and praise.

It was announced in the Liverpool papers that he would preach in the Scotch Church, Liverpool, Oct. 4, on the providential escape of the passengers of the Great Britain.

An effort was made to induce the owners of the Government to send for, but their contract with the Admiralty rendered it impracticable. The proprietors of the Great Britain refunded the passage money to the passengers; some of them came on in the Calcutta, and the others will come by packet or in the next steamer.

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the graduating class delivered addresses, which for exemption from prejudices of style, manliness of thought, purity of diction and happy manner of delivery, will compare advantageously with similar efforts of any senior class who have graduated here or elsewhere.

The baccalaureate of President Presly, which followed, was an able and an appropriate address. The pathway to usefulness and professional distinction was clearly and impressively described. There the mind of the youthful graduate was encouraged to form high purposes and to indulge in lofty aspirations.

After an intermission, the Col. Orr oration before the two literary societies, by An. Orr of Anderson, and an address by Augustus Lee, a graduate of Eakin College, were pronounced. The exercises of the day throughout secured the marked attention of a very large and highly respectable assembly, among whom we noticed a number of distinguished gentlemen.

THE EXAMINATION OF THE TESTIMONY OF THE FOUR EVANGELISTS, by the rules of evidence administered in Courts of Justice, with an account of the trial of Jesus, by Simon Greenleaf, L. D. Royal Professor of Law in Harvard University. Boston, Little & Brown, 1846. pp. 613.

THE HISTORY OF MICAH, THE EPHRAIMITE, and HIS TIMES. BY GEORGE S. BROWN, D. D. Boston, Little & Brown, 1846. pp. 613.

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and taught the rules and laws of investigation, for any man who is not willing to arrogate superior claims to learning and ability, to turn aside superficially from an examination of the Gospel.

Such are our views of this work, which we commend to all: to the legal profession from the character of its topics and the rank of its author: to men desirous of knowledge, in every rank in life, because of its presenting this subject under such a treatment as every day practical questions are treated with.

THE ASSOCIATION OF THE STATE OF N. Y. FOR THE PROMOTION OF THE FINE ARTS. Every subscriber of five dollars is a member for the year. The money thus obtained, after paying necessary expenses, is applied in the first instance, to the production of a large and costly original Engraving, in the highest style of American Art.

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The Literary Periodical Press in France. (From our Correspondent.) FRANCE, August, 1846. Origin of literary journals in our country.—The Parisian journals during the eighteenth century.—Parisian literature under the Revolution and under Napoleon.—The Globe under the Restoration.—The Review of the Two Worlds.—The Independent Review, &c.—Smaller journals.

I wrote you, some months ago, two letters on our political press, and I am promised to give you also some account of our literary periodical press. This I will now attempt, though, as the labor would be great if I should enter into all the particulars, I shall confine myself to what is most interesting.

The first attempts at literary and scientific periodical publications in France were very crude. No man could be supposed to take part in them, and in this respect a great difference is to be remarked between the seventeenth century and our own. Now, our most celebrated writers, as Mr. de Chateaubriand, Mr. de Lamennais, Mr. de Bonald, Mr. de Lamarque, &c., do not consider it beneath their genius to write in the journals: it is there, on the contrary, that they have exerted their greatest influence. But it was not until two hundred years ago. We do not see that Camille, or Racine, or Pascal, nor Bossuet published articles in the periodical papers: they left this work to inferior authors; and it is not surprising that the earliest journals of this sort were in general not above mediocrity.

The first periodical of any value was the work entitled: "The *Politique Mercure*." It was first published in 1672. What is most curious in this journal, is that it was edited in *verse*. The editor, named *Vive*, took the pains to put his articles into rhyme. He made verses of every subject, and the opening of a new theatrical piece, the first appearance of a comediante, on the tombs of the illustrious, and so forth. We may say that what baronous and detestable poetry was published in this *Mercure*. Yet this journal is preserved in the libraries of the curious, and is consulted with profit by historians; for it contains many quaint anecdotes which are found no where else.

But the plan was defective, and the *Politique Mercure* was changed into the *Mercure de France*. Prose took the place which it ought to occupy in a periodical work. The *Mercure de France* has been continued ever since, with some modifications, and forms a series of 700 volumes. It is a good collection of articles, and contains many interesting facts. Here and there only are some good articles to be met with; *verses* in *prose* are common. And if any one had patience to look through this medley, I believe he could hardly call it a volume or two worth reading. Still, the *Mercure de France* enjoyed great credit in its time. All the gentry of the provinces, all the widows who were at a loss how to pass their time, spent hours in reading the *Mercure*, and in guessing the conundrum or riddle which was propounded at the end. Quiet days these! Political papers were not then stirred up, and the public were easily contented. After the Revolution of 1789, the *Mercure de France* was discontinued, and at length became extinct. Some writers have tried to revive it under the name of the *Mercure of the nineteenth century*; but the attempt has failed. As a general rule, periodical papers do not resuscitate: when they are dead, they are dead.

There are scientific and literary journals which date also from the reign of Louis XIV, and which have done more service to mankind than the *Mercure*. We name first the *Journal de Trévoux*, which is still continued, and which has lasted for a century and a half. The *Journal de Trévoux* was first published in 1691, and it is a large collection in 4to, printed at the expense of the government, and which contains profound dissertations upon the sciences, antiquities, discoveries in mathematics, philosophy, chemistry, &c. The editors never laugh; their face is grave, their pen sober and reserved; they address themselves only to a few readers learned like themselves. I have sometimes opened the *Journal de Trévoux*, but I confess I could never read it through.

The celebrated *Bayle* published, in the beginning of the eighteenth century, another collection under the name of the *Journal de la République de Lettres*. He met with great success, and his work has never had many rivals. It is a large collection in 4to, printed at the expense of the government, and which contains profound dissertations upon the sciences, antiquities, discoveries in mathematics, philosophy, chemistry, &c. The editors never laugh; their face is grave, their pen sober and reserved; they address themselves only to a few readers learned like themselves. I have sometimes opened the *Journal de Trévoux*, but I confess I could never read it through.

Another publication, which was quite remarkable toward the middle of the last century was the *Literary Year*, by *Freron*. It was also published monthly. *Freron* was not all the qualities of *Bayle*; but he had an inexhaustible fancy and a sprightly style. His efforts were principally directed against *Voltaire*. He assailed him, criticised all his compositions, showed how inconsistent and superficial this philosopher was, how hasty his judgment and how frivolous his infidelity. *Voltaire*, says his contemporaries, had a monthly enemy, and he was obliged to answer him in one day. He reworked himself into a comedy upon the way, he made jest of him, he slandered him, and had him represented unfavorably in a comedy upon the stage. *Freron* went to see the comedy acted, and derived matter for some new articles, which showed at once his courage and his good sense. We must do justice to *Freron*: it was rare and honorable in those days, to contend against the omnipotence of the dictator *Voltaire*.

The *Jesuits* published also, towards the middle of the eighteenth century, a literary work called the *Journal de la République de Lettres*, which was edited by the disciples of Ignatius, and all acquainted with the spirit of this company, will know beforehand what such a work must contain. The *Jesuits* attacked furiously, not only infidel philosophers, but the most respectable writers, and had never genius nor talent nor worth out of their small school. The *Journal de Trévoux* met with some success from its very acerbity, but it never obtained currency with honest men.

The Revolution of 1789 was unfavorable to the progress of the literary press. It was impossible to be studying the beauties of the Greek and Latin authors, or to be reading the works of the great historians, or to be studying the works of the great poets, while the State was seeking its foundation. Politics was all in all at this time; and literature was despising to be heard, if they kept shut up in their studies, threw themselves into the straits of parties. Thus, *Marmontel*, *Lafayette*, the abbe *Morlet* and others, who had acquired some reputation in the republic of letters, set about composing articles on a monarchical or a republican form of government. As to poetry, it took flight before our civil disorders. The Muses do not love the noise of revolutionists shouting in the streets, nor the contest of orators disputing for power in the legislative halls.

When quiet was restored after the fall of Robespierre, some distinguished authors, as Mr. de Fontenay, Mr. Lacretelle, Mr. Ginguené, tried to restore the culture of letters. They published a paper, entitled: "The *French Spectator*." But the constant wars of Napoleon interrupted still these peaceful labors. The emperor did not all that he could to have great writers under his reign; he would have been glad to unite the glory of letters to that of arms, and to equal the illustrious age of Louis XIV. He could not succeed. The most eminent scholars of this period were the disciples of his pen, not willing to flatter the despotic and to wear foreign crowns to enjoy a liberty which was refused them in their own country.

The restoration of the Bourbons gave a spring to literary journals. Then appeared the *Globe*, the best magazine we have had in France for fifty years. Among the contributors to it were Messrs. Guizot, Cousin, Villain, Jouffroy, &c., our most learned professors, our most brilliant writers. It appeared two or three times a week, and its reviews were awaited impatiently by the public. The *Globe* was the champion of the *romantic school* in opposition to the classic school. This is not the time to explain all the circumstances of this movement, but it is certain that the more aged poets and prose-writers belonged to the classic school; they refused to change their opinions and habits at the age of sixty years; they treated the new literature with disdain, saying that they did not understand anything of the rules of art; and the French academy—our first literary body—made common