NEW YORK EVANGELIST.

DEVOTED TO REVIVALS, DOCTRINAL DISCUSSION, AND RELIGIOUS INTELLIGENCE GENERALLY.

VOL. I. NO. 16.

BY AN ASSOCIATION OF GENTLEMEN.

NEW YORK, SATURDAY, JULY 17, 1830.

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NEW YORK EVANGELIST. A Religious Paper of the above name is to be sued weekly in this city, by an Association of Its design, as intimated in the title, is, especially, to promote Revivals of Religion, and to disseminate those essential doctrines of the Bible embraced generally by those who are denominated

Calvinists. No reasonable efforts will be spared in rendering it an interesting medium of Religious Inlligence—worthy of the patronage of all who love icn, and whose heart's desire and prayer to Ged is, that sinners may be saved.

This paper is open for the discussion of such subjects as relate to Revivals of Religion; particularly as respects their nature—their influence on the Church, and on the world—the means of promoting them—the various difficulties either preventing, embarrassing, or effectually terminating them—the popular prejudices and objections against such excitements, &c. &c.

with regard to doctrinal character, this paper stands pledged for decision both in defining and de-fending those truths which are of vital importance, in order to the safety and enlargement of the Church. Such controversial discussions as tend to elicit the truth, if clothed in the language of kindness, and temperately conducted, will meet with a cordial re-

Besides sustaining these two prominent features, the Evangelist is devoted to all such Religious Intelligence as shall be furnished in the growing prosperity of the various institutions which this age of olence has brought into action. It will advocate fearlessly, the Bible, Tract, Missionary, Education, Temperance, Sabbath, and Sabbath School Institu-

For such a paper, there have been frequent and for such a paper, there have been frequent and imperious demands, especially in those sections of the church which have been favoured with "seasons of refreshing from the presence of the Lord." In answering these demands, the Evangelist contemplates a field of usefulness, interesting, and to a great de

gree unoccupied.

With these objects in view, the conductors of this paper, without intending to interfere with other Religious Journals, most devoutly hope, that their efforts will be conducive to the enlargment of Christ's Kingdom; and be greatly instrumental of ushering in that glorious era of Revivals, when "a nation shall be

Clergymen and others will confer a special favour in contributing such original communications as comport with the character of this paper.

New York, March 1, 1830.

THE NEW YORK EVANGELIST will be furnished to single Subscribers for \$2 50 per annum, in advance. Any person who will procure eight subscriptions, and forward the money for the same, shall receive a ninth copy gratis.
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paying in advance, shall receive a fifth copy gratis.

** All Communications relating to the Evangelist
may be addressed to N. C. Saxton, No. 28 Exchange may be addressed to N. C. Saxton, Place, 2 doors from William Street.

REVIVAL DEPARTMENT.

HOW TO STOP A REVIVAL.

A writer in the Western Luminary, published at Lexington, Ky., gives the following solemn views of the guilty course by which a great revival was checked in its progress, and the churches of Christ thrown into confusion. Let him that heareth understand.

"It will be remembered by every observer, that when the revival commenced, Christians, ministers, and people, were humble, united in love, and engaged in prayer and supplication. They felt the importance of eternal things, and the worth of immortal souls and they communicated these feelings to others;—for many, who were not Christians, were seriously impressed. This harmony and love not only prevailed among the members of the same society, but Christians of different denominations 'loved one another.' Under these circumstances the Lord was pleased to bestow on us rich blessings. If I am not mistaken, not forsaken our first love, and engaged in quarrelling about 'matters of speculation?' For so soon as the revival commenced, different denominations, anxious to increase their numbers, began a war upon each other, and appeared to be bent on promoting the in-terest of their sect, at the expense of candor and Christian love. Preachers would misstate the sentiments of other sects, represent them as holding 'horrid doctrines,' and thus, instead of promoting love, which is the ossence of religion, as much as in their power, they nade Christians hate each other. With such feelings how could the blessing of the expected?

But how was it in the same denomination? I ap prehend not much better. The ministers and people divided into parties, warmly controverting about their peculiar notions. And who were the principal agents in producing these divisions? 'And why are so many churches languishing for the bread of life and ready to die?' The committee 'are willing to suppose that the ministers have not been altogether blameless; —being imperfect, they were liable, by mixing with the people, to participate in their mistakes; and 'that they have in some measure contributed to the present state of the churches.' But have sters been in a great measure GUILTY They divided, and the people, as a natural consequence, took sides with them. Had they been united the people would have been united too. The revival had just commenced, when the ministers disputed and quarrelled about 'matters of speculation,' and thus turned off the attention of the people from the great

ers were called 'revival men'; others who did not possess popular talents were thrown into the shade. The former became 'puffed up,'—the latter were envious. There were thrown out in whispers, suspicions about the designs, orthodoxy, or piety of each other. I have heard it said,—he is a Hopkinsian, an Emmonite, or a Triangular; "Some mini and by these terms was to be understood something highly objectionable; when they should have treated ch other with open candor, and Christian and bro-orly tenderness. If a minister be a heretic, or herly tenderness. If a minister be a heretic, of old errors so dangerous as to render his deposition old errors so dangerous as to render ms deposition om the ministry necessary, try him fairly, according to the book of discipline;—give him an opportunity of defend himself,—if guilty, depose him. If any old such errors as 'arise from the weakness of the man understanding, and are not likely to do much the previous subscriptions and donations amounted to schief, bear with him as a brother. In either case about \$500. this improper to injure his standing in the church by insimuations behind his back. I repeat it, the ministers have in a great measure caused the divisions which have distracted our churches. And it is to be

it, widening the breach. Such is the deceitfulness of the liminar heart, that we sometimes persuade our and layman from each conference appointed to visit tor; and Rev. Messrs. Hitchcock, of Randolph, and selves we are serving God, when we are serving the wicked one. Our whole souls may be occupied about notions and matters of speculation, flattering our-selves it is religion, and our feelings, at the same time, be near akin to those of Paul when he started to Damascus. These remarks are made from a conviction of their truth, and not with a view to inflict No one attaches more importance to the ministry than I do. It is an institution of the Great Head of the church, and is indispensable to the rosperity of the Redeemer's kingdom in the world. have mourned over the state of things in our hurches, and hope that all, ministers and people will let what the committee have said about 'brotherly love and unity' sink deep in their hearts, and come to

ECCLESIASTICAL ASSEMBLIES.

a speedy repentance and reformation."

It is gratifying to every friend of the Redcemer to see the ncreasing interest in our annual ecclesiastical meetings and the religious influence which gathers round them from ear to year. Many delightful revivals of religion owe heir origin to these occasions. Ministers meet, not to smoke and tell stories, but to confer together respecting the ecessities of the church, and to plan increasing labors, and kindle new zeal, for the conversion of the world. For this reason, as well as to afford valuable information to our sub cribers, scattered through nearly all the states in the union we have devoted no inconsiderable labor and space to these bodies the present season. We proceed now to give what we have abridged from the Portland Mirror, concerning

The General Conference of the churches is comosed of delegates from the several district conferen ces. These are formed of the pastors and represen-tatives of the churches, and differ from a presbytery, in having no ecclesiastical power, or control over the churches. The General Conference met this year at Winthrop, on Tuesday, June 22. On Monday evening, a sermon was delivered by Rev. Silas McKean, of Vermont.

-Luke xxii.53. "When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of dark-ness." From this text the preacher showed that Satan with all the wicked are combined in opposition to Christ—that they can do no more against Christ than he is pleased to permit—that there are seasons when Satan and wicked men are suffered to discover their malice and opposition to Christ in an uncommon degree—And that whenever this is suffered, Christ has wise and important ends to be answered by it. The discourse was adapted to present circumstances, and calculated to strengthen the confidence of Christians in their Almighty leader, to draw them more firmly together, and to raise every soldier of the cross to nore vigorous exertions.

The sermon excited so much interest among those who heard it, that a copy was requested and granted

At 10 o'clock the General Conference of churches in Maine assembled. The meeting was opened with prayer by the Rev. Mr. Tappan of Augusta, the Mo-derator. The following gentlemen were chosen offiers for 3 years. . Rev. D. Thurston, Moderator.

Rev. A. Cummings, Cor. Sec. Rev. Charles Jenkins, Rec. Sec. The subject of the American Tract Society was

then taken up, and resolutions passed recommending the universal adoption of the plan of monthly distri-The next was Temperance. Several statements

from different parts of the country were made with addresses. The following is one of the resolutions: "That we learn with great pleasure, that in several churches connected with this conference, there is not a member who either drinks ardent spirits or traffics in them, and we look forward to the time when

all our churches shall in like manner be freed from all participation in the guilt of intemperance.

At half past seven, Tuesday evening, the annual meeting of the Maine Branch of the American Education Society, was held. The exercises commenced by singing "Go preach my gospel." Rev. Samuel P. Newman, Proff. in Bruns. Col. delivered a sermon, which was rich in instruction, argument, and encou-

preceding morning.

At 9 o'clock was the annual meeting of the Main Missionary Society; after singing, prayer was offered by Mr. Blood, of Bucksport, after which, the report by Mr. Blood, of Bucksport, after which, the report of the trustees was read by Rev. Dr. Gillet, the Cor.

ses were made by twelve gentlemen, minis ters, and laymen. It is to be presumed they make their speeches shorter, and more to the point, than we are accustomed to have in New York. As specimen

Rev. Allen Greely adverted to a fact stated in the Report that many friends of the Society who had not money to cas into its treasury, had marked some of their flocks, with eview to devote the avails of them to the Lord. He said i reminded him of the Christian poet's beautiful description of the Messiah's second advent:

Thy rams are thore Nebaioth, and the flocks of Keder there, The looms of Ormus, and the mines of Ind, And Saba's spicy groves pay tribute there.

Rev. Mr. Cogswell also offered remarks on the resolution. To encourage increased efforts in the friends of the Society, he related the instance of a man in a neighboring state, who, with an estate valued at \$2500, is accustomed to give for charitable purposes between two and three hundred dollars annually, besides supporting a large family. Mr. C. did not extend his remarks, but barely alluded to the motto adopted at the battle of Trafalgar, by the distinguished Nelson; and said—The Lord Jesus Christ expects every follower to do his duty.

Rev. Mr. Tappan, of Alfred, after contrasting the condition of those who enjoy the purifying sway of the Gospel with that of the heathen, asked how any one who truly loved the gospel and the souls of men, can hoard his treasures, while sinners are perishing amidst the pollution of sin and guilt for the want of the gospel. Rev. S. Thurston, of Prospect, said it is quite easy to pass resolutions recognizing the duty of increased efforts in this cause, but he insisted on the utter hypocrisy of voting for this resolution, unless the contemplated exections are made to replenish the Treasury of the Society.

Hen. Mr. Regrees briefly defined the meaning of a life.

he contemplated exertions are made to replenish the Trea-ury of the Society.

Hev. Mr. Rogers briefly defined the meaning of a life number of this Society as one who is bound to give and ontinue to give as long as he lives to carry forward its ob-

In the afternoon, the business was finished, and was followed by the anniversary sermon before the society, from Rev. John Smith, D. D., Proff. in the Theol. Scm. Bangor. The discourse was founded on 1 Cor. xv. 58. For as much as ye know that your labor is not in vain in the Lord. At the close of these ser-

vices a collection was taken up, which together with

\$500. Wednesday evening at half past 6, an adjourned meeting of the Maine Branch of the American Education Society was holden, and addresses delivered.

The report on the state of religion, made by the Rev. C. Marsh, is a very able document; we can give only extracts.

a spirit of melancholy. It was rather in a strain of lamentation. And if it fell into the hands of those influence of zeal. must have afforded them not a little unhallowed pleasure, and encouraged them to expect, that at no very distant day, they would be called upon to attend in triumph, the funeral of revivals of religion in Maine. But blessed be God, his arm is not shortened, neither is his ear heavy. He is still the Lord our Righte-cusness, and the defence of Zion. To some of the churches, which at your last anniversary, were like the mountains of Gilbon. God in his sovereign mercy. the mountains of Gilboa, God in his sovereign mercy,

"Take down your long neglected harp. I've seen your tears, and heard your prayers, The winter season has been sharp. But spring shall all its wastes repair."

And the result is, there has been a shaking among the dry bones, and the breath has come from the four winds, and breathed upon the slain and they live."

TABLE OF	THE	cou	NTY	CONFE	RENC	ES.
	Churches.	Pastors.	Additions.	Present No.	Revivals.	Subjects.
Oxford, Washington,	18	12 6	179 33	815 399	2°	27
Hancock & Waldo, Penobscot,	14 13	9	62	793 506		
Sumerset, Lincoln,	15 18	6	33 161	489 1127	2	,110
Kennebec, Cumberland,	19 32	10 21		1023 2682	4	
York,	21 DIT10	15 NAL	NOT	1216 ICES.	Seve	ral.

ADDITIONAL NOTICES.

Washington.—In many respect, the churches in this county are in a state of trial. Efforts hitherto unknown, are now making for the dissemination of error among us. We are distant from our sister churches. We need your sympathies, and your prayers, and you assistance.

Lincolns.—It was stated the lest year, that God had done great things in the town of Phipeburg. The work has been extensive and of an interesting character. Many of the subjects of the work, are heads of families. As the fruits of this work, 80 have professed Christ before the world, some of them from that class of men who do business on the great waters.

waters.

The Pastor of the church in Waldoboro, says "This church has during the past season, experienced severe trials from enemies without. But though persecuted, we are not destroyed, nor materially weakened. At the present time, we are in the undisturbed enjoyment of our civil rights and religious privileges. The bonds of Christian fellowship have been strengthened by our trials, and we are not without a confident hope, that much good will result from what was evidently intended for cvil. Brethran, Pray for us, that we may not render evil for evil; that brotherly love may continue, and that our afflictions may be for the furmay continue, and that our afflictions may be for th

may continue, and that our afflictions may be tor the furtherance of the gospel."

KENNERE.—Within the year, a church has been formed in the North Parish, in Augusta. Twelve of its original members were from other churches; 18 were received from the world, the most of whom were the fruit of a revival that commenced last summer, and which has not entirely subsided. Twelve have been added the present year. Some have joined a Baptist church in Windsor. The number of conversions within the range of 50 families, is not far from 50. They will probably soon build a houte for God. There has been some special attention in three other towns, and in another there have of late been a few striking cases of conversion, and there are some inquirers belonging to a female Bible Class.

version, and there are some inquirers belonging to a female Bible Class.
York.—The last year for the mostpart, was a year of religious declenaion. But in several instances, God "has reversed our heavy doom," and "revived our dying graces." In as many as eight towns, there are tokens of the special operations of the Holy Ghost. The work in some instances has become somewhat extensive, and is of a deeply interesting character. It is not like the wind, or the earthquake, or the fire, but like the still small voice of Jehovah's grace.

From the reports of the several county conferences, though far from being perfect, it will be seen that 614 have been added by profession, and 114 by letter the last year 132 have died, 38 have been dismissed and recommended, and 25 have been excommunicated: Let him that thinketh he standeth, take heed lest he fall. The present number as reported, is 9115, a few less than were reported the last year. The reason of this is the reports of the county conferences are incomplete. 10,911 sabbath scholars are reported, and 3009 bible scholars, 15,743 volumes in the subath school library, 25, Bible Societies, 29 in the sabbath school library, 35 Bible Societies, 72 Tract Societies, 40 Sabbath Union Societies, 26 Domestic Mission Societies, 60 Foreign Mission Societies, and 55 Temperance Societies.

Had the reports of the C. Conferences been full, all these numbers would have considerably increased, and some of them doubled.

Rev. Mr. Page from N. Hampshire, reported an increase of Congregational Ministers. The bible cause is well sustained. A spirit of Christian liberlity is gaining ground in their conferences of churches. Last year a subscription of \$30,000 was raised for the benefit of Dartmouth College. But what calls especially for devout and grateful acknowledgements, is the revival with which that state has een recently favored. In many of the places thus blest, Temperance Societies had been previously oranized. The connexion is interesting. Bible class astruction has been signally instrumental in the promotion of revivals. A number of towns were noticed in which revivals were in progress. Interesting facts were mentioned, illustrating the power of grace, and mysterious operation of the Holy Spirit on the hearts

In the afternoon, the Rev. William Allen, D. D. preached the sermon before the conference, from John xvii. 17. Sanctify them through thy truth; thy

At the close of this discourse, a collection amount-At the close of this discourse, a collection amounting to \$54 50 was taken up in aid of feeble churches. The sacrament of the Lord's Supper was then administered to a numerous assemblage of professed believers. Rev. Dr. Gillet and Mr. M'Kean, officiated at this solemnity. Before the assembly dispersed, Rev. Mr. Green addressed the crowded auditory of spectators in a short but deeply affecting appeal. The whole services were closed by singing the Christian

Doxology.

The conference recommended to the churches in their connexion to observe the day of fasting, humiliation and prayer, appointed by the General Assembly of the Presbyterian church, in view of the profana-tion of the Sabbath. Also, that netitions continue to be presented to our National Legislature, asking the repeal of any laws requiring the transportation of mails, and opening of Post Offices, on the Sabbath, until the existing euactments on the subject are abolished. ished. Finally they passed a resolution in fing the members of our churches to spend a season between sunset and ten o'clock, on each Saturday evening, in prayer for a revival of religion, throughout our state; and to continue the observance of this season until the blessing be graciously afforded. The conference then adjourned without day.

GENERAL ASSOCIATION OF MASSACHUSETTS. [Abridged from the Boston Recorder.]

The Association met at Groton on Tuesday, June which have distracted our churches. And it is to be feared that some of them are now, without intending logical Seminary was discussed, resolutions in its fa-

the seminary at the next anniversary. A resolution Barbour, of Byfield, were elected Scribes. Rev. was also passed in favor of the Colonization Society. Thomas Snell, D. D. was re-elected Secretary for three years.

Religious Exercises .- On Tuesday evening a sermon was delivered by the Rev. Mr. Adams, of Vassal-borough, Me., from John ii. 17, The zeal of thy house Subject, Christian zeal. 1. The 2. Its reasonableness. 3. How presence of a large concourse of people, by the Rev. Dr. Beecher, and the Rev. Dr. McDowell, of Charles-

European Churches.—A communication was made from the General Association of Connecticut, by the Rev. Mr. Marsh, relative to a letter of sympathy plence to be addressed to the persecuted Christians in Switzerland, which was committed. On report and recommendation of the committee, the Association adopted in substance the same letter to those Christians, which had been prepared by the General Association of Connecticut.

Association of Connecticut.

A communication was read from the Rcv. J.

Wheeler, of Windsor, Vt. requesting that arrangecommitted. On report of the committee, voted, That a committee of correspondence with those churches be appointed, which should also correspond with the Congregational Board of London. The Rev. Drs. Codman, Beecher, and Wisner, were appointed said

TABULAR VIEW OF THE SEVERAL ASSOCIATIONS.

Associations.	Churches.	Pastors.	Additions.	Members.	Revivals.	No. of subjects
						50
Berkshire,	24	-		4000	Bullet 1	76
Mountain,	-	dente	-	-	2	90
Franklin,	17	13			severa	100
Hampshire,		160				43.34
Hampden,	20	12			4	200
Brookfield,	16	16	109	2410	3	60
Harmony,	12	10			3 2 3	150
Worcester Central,	-	11	300		3	240
Worcester North,	7	7			5	120
Middlesex Union,	11	11			4	
South Middlesex,	7	6		Calina	2	50
Andover,	16	16	100	2400		
Haverhill,	1.5	G			31	
Essex Middle,	14	12			3	100
Salem and Vicinity,	1			2000	4	
Suffolk North,	12	11	200		5	150
Suffolk South,	10		176	1426	3 4 5 4 3	100
Norfolk,	14	10				
Taunton,	10	10			2	
Old Colony,	10	9	100	1100		
Pilorin	6	6				

ADDITIONAL PARTICULARS.

Franklin.—Four churches are connected with the Mass.
Missionary Society. There are 5 towns in the county, in
which are no orthodox churches. Two churches have been which are no orthodox churches. Two churches have been supplied the year past. In a few places there have Feen revivals. One in Ashfield, where the subjects were 150. Of this number, opwards of 50 were members of Sabbath schools. In Charlemont is a very interesting revival at this time, of which the subjects are about 30. In several other time, of which the subjects are about 50. In several other towns, more than ordinary interest prevails. Sabbath schools are flourishing. In Heath, Charlemont and Hawley, no ardent spirits are kept by the merchants. Hampshire.—No special revivals have prevailed here. At present there are favorable indications in some of the

mineucement of the year 1830. Suffolk South.—The Seamen's Seamen's meeting has a congrega

commencement of the year 1830.
Suffolk South.—The Seamen's meeting has a congregation, varying from 200 to 500.
Taunton.—Pastors, 10; no destitute churches. The church in Assonet has received a pastor, and ardent spirits have been banished from the store and the tavern.
Old Colony.—Five churches have been dismissed to form the Filgrim Association. One half of the churches are assisted by the Mass. Missionary Society. One church has been raised from the dead, that in North Bedford, consisting of 14 members.

Filgrim Association.—Formed the year past; has six churches, and six pastors. There has been no general attention to religion for several years. Some additions have been made to the churches, the year past.

General Convention of Vermont.—The Rev. Mr. Nolks, delegate, said that Zion with them hung her harp on the willows, the last autumu; now, revivals are returning, especially on the west side of the mountain. Middlebury, Vergennes, Orwell, and several other towns are visited. Error is no where popular.

no where popular.

General Association of New Hampshire.—The Rev. M. General Association of New Hampshire.—The Rev. Mr. Dana, delegate, stated that the number of churches is 126; number of communicants about 12,009; destitute churches not far from 40. Six ministers have been dismissed, and 7 ordained. Special attention to religion has existed in a number of towns. The General Association met at Newport in September, and not long afterwards the revival commenced; but after special efforts had been made to prevent it, by the thoughtless and wicked.

General Conference of Maine, represented by the Rev. Mr. Adams. The number of churches is not far from 140; of ministers, about 93; of communicants, 9118. There is a great want of ministers in this state. The Theological Seninary is in a languishing condition; and painful solicitude is felt as to its future fate.

BENEVOLENT SOCIETIES.

The American Bible Society.—On Wednesday, a 11 o'clock, the Rev. Mr. Patton, delegate of this so ciety, was heard in regard to the resolution taken in ciety, was heard in regard to the resolution taken in May 1829 to supply every destitute family in the United States within two years. One difficulty in the way of accomplishing this purpose was supposed to be the impracticability of printing a sufficient number of copies; but that difficulty has been overcome. Another is the want of money, the immense sum of \$500,000 being required. Towards this amount, the sum of \$110,000 has been pledged, and the pledge redeemed to the amount of \$20,000 constitutions. redeemed to the amount of \$20,000. Donations equal to \$20,000 also have come in, without a pledge Due for bibles from auxiliaries, which would be used for this purpose if paid in, nearly \$47,000. In Mas

sachusetts,				
Franklin co. has pledged	1 \$2500, and	paid	\$245,32	
Hampshire "	300.	66	400,00	
Hampden "	5000.	66	100,00	
Merrimack B. Soc.	nothing	66	600,00	
Berkshire county	nothing	14	2000,00	

Will the special effort be sustained and the work be done? If the debts are not paid, it cannot be done. If pledges are not redeemed, it cannot be done. If, there is procrastination, it cannot be done. Mr. P. then considered the influence of this effort on the United States and on the world; and concluded by read-

ing 2 Cor. viii. 10—14. He was followed in an address by Dr. Beecher; and Mr. Hitchcock moved, that a committee be appointed to devise and recommend a plan for raising money for who watch, not for your good, but for your halting, it routs have afforded them not a little unhallowed pleasure, and encouraged them to expect, that at no very distant day, they would be called upon to attend in tri-

were appointed a committee for that purpose.

Am. Seamen's Friend Society.—The Rev. Mr.
Brown of Charleston, S. C. appeared as agent of this society and presented its claims. He urged them upon the authority of God, who has said that the abundance of the sea shall be converted to the church. Seamen are men; men in their prime; men of more intelligence than is supposed; there are some Greek scholars before the mast. They are men of enter-prise, and go every where, through the world. There are two millions in the world, and 100,000 in the U. States. Their moral condition is deplorable; for they are cast off by society, and sailors' boarding houses are but ulaces where the wicked lie in wait for nouses are out places where the wicked he in wait for their souls. They have gone abroad without letters of recommendation, and fallen into snares. But the character of the sailor is generous and noble. What can be done for the benefit of this class? How shall ments might be made to open a correspondence with we convert them to the church! Answer: by forthe Congregational Churches of Scotland, which was mishing them with churches; with ministers; with moral boarding houses; with register offices, to re-cord their names and characters; with libraries; with worship on board of vessels; and with a periodical work adapted to their use. Funds can be furnished, by life-memberships of \$50; by contributions, especially in sca-ports; by making pastors life-members; and by patronizing the magazine. The success which has attended past efforts is as great as could be expected. Reasons for effortare many and vast. Sea-men are lost sinners; there are many obstacles to the progress of religion among them; they die fast; and re are dying men ourselves.

Massachusetts Sabbath School Union.—Mr. Ar-

temas Bullard, agent of this society, addressed the association on Thursday forenoon, on the responsibility of ministers in regard to Sabbath schools; pecially in regard to teachers and libraries. They should look out for bad books. They should impress it upon the teachers that the children may be converted young. Many facts in recent experience, con-firm this fact.

He was followed by Dr. Beecher, in a glowing address concerning Sabbath schools in the Valley of the Mississippi. At the close, a subscription was raised, in shares of \$25 each, amounting to \$575, to support an agent in the Valley for the ensuing year.

CASE OF THE REV. MR. BARNES, AND THE PRESBYTERY OF PHILADELPHIA.

In order that our friends may understand this affair, it is necessary to revert a little to its commencemen The First Presbyterian Church of Philadelphia ha ng been long without a pastor, agreed man to call the Revalbert Barber, who was the pastor of a church in Morristown, N.J. under the jurisdiction of the Presbytery of Elizabethtown. The call was taken in the first place to the Philadelphia Presbytery, and a motion made for leave to prosecute, (according to the book of Discipline.) This motion was contested by a part of that Presbytery, headed by Rev. Dr. Green, upon the ground that Mr. Barnes held unsound or erroneous sentiments. This allegation was founded upon a sermon, entitled "The Way of Salvation," which

At present there are favorable indications in some of the towns.

At present there are favorable indications in some of the towns.

Hampden.—Discipline is not maintained as might be desired. Within their bounds, \$6,000 have been pledged to the lible Society; towards which \$2,500 have been subscribed Russel has been blessed with a revival, and 21 added to the church, when it was very near to being dissolved.

Brootfeld.—Sabbath schools are flourishing; the teachers seem to feel their responsibility. Error is not increasing. Harmony.—In Westborough, the revival begen with the meeting of the Association last fall.

Worcester North.—Great improvements have been made within 12 years, though the tood of this world has strongly fortified this part of his kingdom.

Middlesex Union.—Churches 11, as many pastors. These churchs have been driven from their houses of worship, have erected others and been greatly blessed. Only a single church, that of Pepperell, has escaped this trial; and if she long escapes, it will be because the Lord is on her side.

Haverhild.—The chill of winter has succeeded to the late season of refreshing, and Zion languishes.

Essex Middle.—In Ipswich, Miss Grant's female school has shared largely in the work. The prevailing evil is a nominal orthodoxy, attended with formality. In Rowley, it is believed there are 10 reclaimed drunkards.

Salem and vicinity.—Of Sabbath school pupils, 2000. In Beverly, a secession from the first parish has taken place since the sectlement of the present Unitarian minister, consisting of about 70 taxable persons; of whom, 40 have united with the evangelical Congregational Society.

Suffulk North.—A revival has existed in Boston from the commencement of the year 1830.

Suffulk South.—The Seamen's meeting has a congregational Society. to which all others must conform. They contended also that if Mr. Barnes had in fact been guilty of preaching and publishing any heretical, or unsound sentiments, the Presbytery of Elizabethtown, and that only, had a right to arraigu, try, and condemn him; and then it must be done in a legal manner, and not in his abscence, nor without giving him time to prepare for his

Ou the other side it was contended, that a formal acceptance of the Creed, and Confession of Faith. and performance of all and every requisite, in the But that whenever a suspicion arose from any cause, as from a publication, (as in the present case,) that the pastor called was unsound in the faith, Presbytery had a right to examine him—and if they thought proper, to arrest the call, and prevent it going any farther.
All the speakers on Mr. Barnes' side, (except one).

confined themselves to the mere point of order; and and condemn an ordained minister who was not vet under their jurisdiction, and who was not present to make his defence.

On the other side, Dr. Green and his friends took a wide range on this question, not only in regard to the point of order, but on the doctrines avowed by Mr. Barnes. The printed sermon was produced: it was read, dissected, reviewed, and examined, and much pains taken to make it appear that it was not agreea-ble to the Presbyterian confession of faith, and "old school divinity," as they called it.

Many books were produced and quoted, such as Dr. Owen, Edwards, &c. &c. to prove that the sentiments in Mr. Barnes' sermon were heretical, and that he ought not to be admitted into this Presby-

No small degree of acrimony was exhibited by the speakers on this side of the question, (especially from one of them.) They seemed to forget all the laws of kindness and Christian fellowship, and gave a loose to their long harbored prejudice against the "new school divinity," as they called it, and threw out many severe insinuations, and personal allusions against those on the other side. The names also of Dr. Emmons, Dr. Murdock, Dr. Taylor, and others, were bandied about without much tenderness

Christian candor.
After a discussion of about four days, warm, vering, and determined, the final vote was taken upon o prosecute the call, when it was determined in the affirmative, by a vote of 31 to 12, a very small minority indeed, when we consider how great an inesbytery.
Against this decision, a few members entered

protest.
The call then went on, and after some delay in the Elithtown Presbytery, was duly accepted. A special ting of the Philadelphia Presbytery was called for the express and particular purpose of and installing Mr. Barnes. admitting

resolvery met June 18th, 1830. The moderator or four points, it would give me some satisfaction, and perhaps put an end to all difference.

Mr. Bernes then presented his certificate of disassion from the Presbytery of Elizabethtown, and mission from the Presbytery of Elizabethtown, and the Presbytery of Elizabethtown, and the Presbytery been slander.

recommendation to the Presbytery of Philadelphia, as a brother in good and regular standing.

Rev. Mr. Patterson then moved, (seconded by

our proceedings. If we were an independent Presbytery, we might make rules for ourselves. But we are Presbyterians, governed by the rules of the whole Presbyterian church, just as a single state is governed by the compact with sister states. It is only necessary to read from the Digest and Book of Dis to confirm my views; (here he read from the book, the regulations to be observed in the translation of a

Bishop from one church to another.*)

Here is the rule, the only rule. There is no power here to examine, arraign, and try a minister. When a man is licensed, and ordained to preach the gospel, he is fully authorized to preach it; he is rectus in ecclesia; he is a minister according to the constitu-tion: and another Presbytery has no right to re-examine. If there are any charges against him, his own proper Presbytery, and that only, can try him: if a contrary principle were once admitted, it would open a door, and establish a precedent which might be imitted by the contrary property of the land. tated by every Presbytery in the land. Sir, we have no such power. Let us see what powers Presbyteries have; (here he read from Book of Discipline, the part regarding the powers of Presbyteries.) I am against this motion upon principle. It goes to establish a

Rev. Mr. Royd said he wished to come to a decision upon this question without much debate, that we might not be detained as before. Not a single brother would alter his opinion, if we debated ever so long—he presumed that every one had made up his mind n this business, and all that would be said, would

be in vain. Rev. Mr. Sandford renewed the motion made by Mr. Patterson, that the Presbytery now adjourn until 4 o'clock in the afternoon, that members who wished might have an opportunity of holding private conversation with Mr. Barnes as to his doctrinal views. Some desultory conversation arose, and it was said by several, that the time was not long enough,

it was now nearly 12 o'clock.

Mr. Patterson wished this motion amended, so as have this adjournment until next morning 10 ck, and thus afford sufficient time to any and all nembers who wished it, for a full and free n with Mr. Barnes.

Maley. We have heard the rules read the Book, and there can be found no rule not

precedent for this procedure. We have no right to examine Mr. Barnes: it is all out of order.

Dr. Green said he was also opposed to any post-ponement. He was not willing to have any privacy. He was willing to have it all in public. He had but lew questions to ask and that he wished to do publicly.

Cant. Moore. (elder of the calling church, and

Capt. Moore, (elder of the calling church, and commissioner for calling, &c.) said he arose to speak with pain. He had pursued his inquiries in regard to Mr. Barnes in every possible way, and from every source,—from those who are good judges. He had never heard any unsound sentiments from him. There were some things, to be sure, in the sermon, which were not quite so clear, but there was no here sy. It was preached in a time of great attention to religion in Morristown. I have also heard him preach in this city, and Dr. Neil had approved of his preaching. I do not know whether it is proper for him to

Rev. Mr. Hoff was opposed to the motion. From ad heard, he said, if he were Mr. Barnes, he would not consent to be examined in private. He would be willing to come forward to this Presbytery, and the world, and declare what he believed to be the fruth. "I consented to the confession of faith," said he, "and with the meaning of the framers of the confession of faith: and I will maintain all the doctrines in the confession of faith. And if I am ever called upon to defend any thing in that confession, which I think contrary to the Bible, I will come forward freely, and declare to the Presbytery, that I can-not honestly preach them, and will submit to their decision in the case."

Mr. Sanford said he would withdraw his motion.
The discussion continued upon Dr. Ely's motion to

Dr. Green said it was the privilege of every mem-ber, and the vote of the last Presbytery did determine that we had a right to examine, and that time was now come: and if proper satisfaction was given, he for one was willing to proceed to the installation. He said he did not wish to embarrass Mr. Barnes, or he congregation; but the purity of the church de nanded some explanation. There were some points in the sermon which he wished to have cleared up. He could not consent to proceed unless he had satisfaction. If Mr. Barnes' views were found to coincide with our standards, he had nothing farther to

Rev. Mr. Engles said there were some members here, who were not present at the last Presbytery, and he wished the minutes of that Presbytery might

read—which was done.

Dr. Ely stated that the reason why he had moved to postpone and examine, was, that any member might propose such questions to Mr. Barnes in regard to his sentiments as he thought propose. to his sentiments as he thought proper. He held that the Presbytery had a right to judge of the expediency of receiving him. I do not say how I may vote on the final question. Suppose Mr. Barnes had been dismissed from his Presbytery three weeks ago, nd since that time had published a sermon, in whic he had asserted that Jesus Christ was not the Son o God, would it not be proper for us to send him back? Or should we be obliged to receive him? No, they might have appealed to the Synod, and so to the General Assembly. This principle, had it been acted

e Dr. Green has hitherto pos sed in this upon in Ireland, would have prevented much of the

upon in Ireland, would have prevented much or the corruption in the Irish church.

I believe every Presbytery has the right of judging of the qualification of every person whom they are called upon to receive. If brother Barnes should differ from me in point of order; yet I think it proper for him to explain to the Presbytery, or any other persons, and now is the time. If he is willing, in brother laws and analysis to give his views mon three therly love and candor, to give his views upon three

themselves. We have as a Presbytery been slander ously reported, and charged with refusing license, because the candidate held the doctrine of indefinite

Rev. Mr. Patterson then moved, (seconded by Mr. Bradford,) that he be now received as a member of this Presbytery.

After some desultory discussion, Dr. Ely moved to postpone this question, with a view to make a motion that Rev. Mr. Barnes be examined by this Presbytery.

Mr. Patterson said he wished for peace, and offered to escond Dr. Ely's motion, if he would so modify it that the Presbytery should now adjournment, that any brother might have a private conversation with him; but he could not consent to have this Presbytery enter publicly into an inquisitorial examination of Mr. Barnes. Such a procedure have this Presbytery enter publicly into an inquisitorial examination of Mr. Barnes. Such a procedure have this Presbytery enter publicly into an inquisitorial examination of Mr. Barnes. Such a procedure have this Presbytery enter publicly into an inquisitorial examination of Mr. Barnes. Such a procedure have this Presbytery enter publicly into an inquisitorial examination of Mr. Barnes. Such a procedure has never before been attempted in this Presbytery. When Mr. Sanford, Dr. M'Auley, and others, came here from other Presbyteries, no such things were proposed.

Rev. Mr. Potterson said he had no objection to an adjournment, that any brother might have a private conversation with him; but he could not consent to have this Presbytery enter publicly into an inquisitorial examination of Mr. Barnes. Such a procedure has never before been attempted in this Presbytery. When Mr. Sanford, Dr. M'Auley, and others, came here from other Presbyteries, no such things were proposed.

Rev. Mr. Potts said we had a rule on this subject from the highest judicatory of the church, by which foreigners were subject to re-examination whenever they applied to a Presbytery here—and this was a private interview. The book of discipline is, I conceive, the only rule of directory for our proceedings. If we were an independent Presward and submit to this examination, (which I hope he will,) I am sure I will cordially receive him if

is sound in the faith. Dr. M'Auley said he was sure that this Presby tery had no right to examine him; but if Mr. Barne willing to submit to it, there was nothing to pre-him. But this Presbytery had no right to exvent him. amine him by committee, nor by themselves. What has been read in regard to the alien law, forms no precedent for the present case, but was in fact a proof to the contrary, and the very existence of this provision, was a proof that we had no such right; for if we had the right before, there was no need of this particular rule for foreigners, and this gave no right to examine our own countrymen. He went into a very able argument, to show that the Presbytery possessed no kind of right to examine a minister in such circumstances. He professed his ardent attachment to

the Presbyterian church, and his unwillingness to have any of its rules or ordinances violated. He read passages from the scriptures, and books of authorities, and precedents. He could not see any good policy in agitating this question at this time, and deprecated this motion upon principle. It goes to establish a precedent, a dangerous principle, calculated to do much mischief.

The consequences of this dispute. He reminded them that the Philadelphia Presbytery was not the whole presbyterian church, and that the allegiance of all its members was due to the church at large; and conmembers was due to the church at large; and con-cluded with a very affectionate and earnest appeal to their regard for the great cause of Christianity, and to the importance of united efforts against the common encry, at this momentous crisis.

He said that one of the Professors of the Theological Seminary at Princeton, had expressed himself de-cidedly against the sentiments in Mr. Barnes' printed sermon.

Rev. Mr. Biggs took this occasion to vindicate

What are our ordination vows? Are they not made and pledged to support and preserve the standards of of our church? And when any thing appears contrary to these, I am bound by them to do all I can to support them.

Now the whole reason why I want this examinate tion, is to preserve the purity of the church. I think of my ordination vows. I have vowed before my Maker, and must in conscience interfere. I cannot reconcile these things to my conscience, and the purity of the church demands this course. If I am sat-

church, made a long speech which we did not note down. It was in his characteristic style of invective, nsinuation, personal allusions, and wide digressions; after proceeding at some length with the

sparing bitterness against Mr. Barnes, and nearly all the speakers on the other side, Mr. Barnes arose and remarked to the Presbytery, Hat he was a stranger in this city; this was the first He time he had appeared among them, and as he had no him. right to speak, he hoped Presbytery would protect non, him from insult, and not suffer him to be abused in

their presence.

The moderator called Mr. McCalla to order, and decided that he could not proceed in this manner, nor discuss the merits of the main question upon this

After Mr. McCalla had proceeded at great length, in which notwithstanding he was often called to order, and reminded of the point in discussion, he continued to discuss the main question, condemning the principles of Mr. Barnes' book,

The vote was taken on Dr. Ely's motion that

Presbytery would proceed to examine Mr. Barnes, when it was decided in the negative, 20 to 18.

Mr. Barnes then arose, and said there had been demanded of him some explanation of his doctrinal views, and here by permission of the moderator. he would make a voluntary explanation of his views in the sermon referred to. He said he would freely acknowledge that there were some things in that sermon, which were not expressed so clearly as he wished; that it was written for his own people, in a time of revival, amidst a press of cares, when he was much hurried, and was never designed to go abroad. With respect to justification by faith in the righteousness of Christ, (which doctrine it had been said was not taught at all in his sermon,) Mr. Barnes said explicitly, that he did most cordially believe it. the held most fully the confession of faith of the Pres-pyterian church. That he had subscribed and adopted tex animo; and was ready to do it again. He said he was perfectly willing to converse with any person upon his doctrinal views. But that he could not submit o this examination.

to this examination.

The discussion was then resumed upon the main question, whether the Presbytery would now agree to receive Mr. Barnes as a member of this Presbytery.

Rev. Mr. McCalla spoke at length upon this question, in his usual way, until nearly 8 o'clock; and although this was the day, (Friday) set by the congregation for Mr. Barnes' installation, and notice of it had been given in several churches, yet, as there seemed to be no prospect of Mr. McCalla's coming to a conclusion of his speech, that night, an adjournment was called for, and the Presbytery adjourned to meet the next Tuesday morning at 11 o'clock.

TUESDAY MORNING. Rev. W. L. McCalla had the floor. The first reason he offered why Mr. Barnes should not be admitted a member of this Presbytery, was immorality, which he said he was prepared to prove. In entering upon this point, he was called to order by Mr. Patterson; and the moderator declared that he was out of order, and must not proceed to impeach Mr. Barnes of immerality. of immorality. He then went on to prove the hetero doxy of Mr. Barnes; took a wide range, quoted largely from several authorities, the same as those used in the first meeting of Presbytery, and many others. He compared Mr. Barnes' sermon with the confession of faith, to prove that it was not orthodox. He contended that Mr. Barnes did not believe, nor He contended that Mr. Barnes did not believe, nor teach that Christ died for the elect only; that we deserve to go to hell for Adam's sin, independent of our own sins, and the imputation, or transfer of Christ's righteousness to all believers, and the imputation or transfer of all the sins of the elect to him, and man's utter inability. He said that man is utterly unable to believe, to repent, and love God, in the same sense, and to the same extent that a dead body is unable to resuscitate itself. He found several passages in the confession of faith, which seemed to

favor these doctrines, (with his explanation.) He chair, so far as that decision prevented the preferring also read quotations from Owen, Edwards, and some charges to affect his installation.

The question on the appeal from the chair was thing from the Bible, and nothing from the early taken, and lost; so it was decided by the house that fathers. He made one or two quotations from Calvin; that was to prove the doctrine of justification by faith in Christ. The most of his quotations were from modern writers, and while a great many of them have written upon those points on both sides, he ap-peared to quote only from those opinions which were He indeged again in his characteristi bitterness, not only against Mr. Barnes, but also against several members of the Presbytery, and went on as far as he was permitted to go in his sarcastic remarks, anecdotes, and insinuations against the remarks, anecdotes, and institutions against the piety, orthodoxy, and consistency of every one who disbelieved his system of faith in any respect.

He continued until nearly 2 o'clock, when the Presbytery adjourned to 4 o'clock P. M.

TUESDAY AFTERNOON, 4 O'CLOCK.

Dr. M'Auley occupied the floor about one hour and a half. He did not enter into an examination of the sentiments in dispute. He examined the point of order, and endeavored to prove that this Pres had no right to refuse Mr. Barnes in this case. the points agitated, were not under their jurisdiction. If Mr. Barnes had been guilty of any thing contrary to orthodoxy or morality, it was the province of the Presbytery of Elizabethtown, and not this, to try him; and as they had dismissed him, and recom mended him to us, with a full knowledge of his printed sermon, and of the allegations and imputarions against him since this affair began, we had no right to agitate them now. That the case from Bal-timore adduced as a precedent, was not in point, and that the provision in regard to foreigners, did not apply to the case.

He read from the scripture, the confession of faith, and some other authorities, and made some very touching remarks to show the madness and folly of contending in such points. He said they had never been considered of vital importance in the church. That the church had always been divided on these things, and yet had never made it a subject of divi-He said it was most impolitic and unwise to agitate the question between the old school and new school divinity, at this time, when all the powers of darkness, and enemies of the truth, were uniting to destroy the Christian religion. That now, all animosities and heart-burnings, and unbrotherly feelings should be avoided. While all the talents and influence of the church should be used and exerted against nfidelity, and to defend the great and good cause which was so near all our hearts.

Rev. Mr. Engles also spoke some time against receiving Mr. Barnes. He considered these opinions so erroneous, that he was not willing to admit a person holding such sentiments, into this Presbytery. He said that one of the Professors of the Theological Seminary at Princeton, had expressed himself de-

Rev. Mr. Biggs took this occasion to vindicate himself from the charge of inconsistency. He said Dr. Green arose to answer some remarks in regard to what had been said, that the purity of the church was not merely the purity of this Presbytery, "but of the whole church." But is there any difference? think any good could possibly grow out of it. He said he had not altered his theological sentiments, and did not mean to indorse those of Mr. Barnes but he was against such intolerant proceedings. He believed the interests of religion, and the great cause of truth, never could be promoted by such measures. It would greatly strengthen the hands of the wicked, and cause the enemies of religion to blaspheme. He adverted to the indelicacy of lugging in any of the professors of the Theological Sem very wrong, and injurious, and would if permitted reconcile these sections of the church demands this course. It I am sacrity of the church demands this course. It I am sacrity of the church demands this course. It I am sacrity of the church demands this course. It I am sacrity of the church demands this course. It I am sacrity of the church demands this course. It I am sacrity of the church demands this course. It I am sacrity of the church demands this course. It I am sacrity of the church demands this course. It I am sacrity of the church demands this course. It I am sacrity of the church demands this course. It I am sacrity of the church demands this course. It I am sacrity of the church demands this course. It I am sacrity of the church demands this course. It I am sacrity of the church demands this course. It I am sacrity of the church demands this course. It I am sacrity of the church demands this course. It I am sacrity of the church demands this course. It I am sacrity of the church demands the church demand

Mr. Bradford took the floor. His object was prove that this Presbytery could not refuse to receive and install Mr. Barnes, and he quoted the confession of faith to show that it was imperative in this case; especially where it says "they shall" install, &c. He contended moreover, that this Presbytery had contended moreover, that this Presbytery had ommitted themselves, by permitting the call to after a proper understanding, and discussion of those points, which they had done by a vote 20 to 12. That by the request of this Presbytery, the Presbytery of Elizabethtown had in consequence released him from his charge, and sent him on here to be received and That it was in the nature of a contract, nstalled. by which we had bound ourselves-like the marriage ontract, where the consent of all parties had been already obtained, and nothing remained but the last ceremony, and when this time came, none of the uld honestly draw back. parties could honestly draw back.

Dr. Ely spoke at considerable length. He gave

shistory of the progress of his own min.

siness. He said that when he first read this sermon to sending this call. He of Mr. Barnes, he was averse to sending this call. He had taken pains to get correct information, and obtain satisfaction, for which purpose he had written a friendly letter to Mr. Barnes, to which he had an an-swer. Since Mr. Barnes had been in this city, he had sought a conference with him, and was satisfied that in reality Mr. Barnes did not hold any thing very er-

Here he read a kind of summary of articles, upor the questions in dispute, which he said he had drawn up, and had offered to Mr. Barnes, and that he had

up, and had onered to Mr. Barnes, and that he had cheerfully consented to them, and signed them.

These articles were read by Dr. Ely.*

Dr. Ely declared that he w.s now ready to vote for the reception of Mr. Barnes into this Presbytery.

Dr. Mitchell, an elder, arose and said in regard to the Professors at Princeton Seminary, he had received it from good authority.

ceived it from good authority, that two at least of the Professors, had expressed their entire approbation of Mr. Barnes' serm Rev. W. L. McCalla again arose, and spoke until nearly 8 o'clock. His speech consisted principally in answering some personal remarks respecting what he had before said. He animadverted very severely

upon what he called the inconsistency of Mr. Biggs. Dr. Ely, and some others. An adjournment being called ar, Mr. McCalla offered to waive his privilege of the floor, if they would take the question that evening; which being refused, the Presbytery adjourned to next morning at

WEDNESDAY MORNING.

9 o'clock.

After several propositions and some desultory

question upon receiving Mr. Barnes, was decided in the affirmative, 30 to 16. A motion was then made to install Mr. Barnes, when Rev. Mr Hoff arose, and said that he had in

his hand certain charges against Mr. Barnes. That he did not mean to prefer them formally until after a motion had been made to install Mr. Barnes, and that time was now come.

A desultory conversation here took place difficult to near, in which Mr. Hoff, Mr. Bradford, and Mr.

Rev. M. Potts asked how any charges could be nade except at Presbytery?

Mr. Patterson said the minority could have any

* They were such as the most rigid Hopkinsian would

proceed constitutionally, and have it decided by the General Assembly of the Presbyterian church. His Barnes had not been treated decorously. object he said, throughout this whole business, was to have a thorough investigation in some fair constitu-tional way, whether the sentiments expressed by Mr. Barnes in his sermon, were to be recognized as the sentiments of the Presbyterian church. He wished to have it fairly tried, and hoped it would be tried. He hoped to have it done as temperately as possible. every ecclesiastical decision was to be received as He had no other object in view. This object he had truth. The public will judge, and do judge. And le all along pursued. If any thing had occurred which was disagreeable, he should not feel himself to blame. us beware how we do any thing to prejudice the was disagreeable, he should not feel himself to blame. He had acted conscientiously, and for the purity of our hold upon them. The peace of the church does

Rev. Mr. Williamson said that he meant to speak to the question of installation. He thought if the paper did contain charges against Mr. Barnes, they ight to affect the question of his installationght to be received.

Here the moderator interrupted him, and told him that he had already decided this point, and that he

was out of order in speaking upon it,

The speaker went on still upon the same point. He said there was at least a suspicion, and there might possibly be some things in the paper, which (if t were read,) might couvince them that they ought

one to install him.

Dr. Ely. I have not read the paper referred to. I ask what is a reasonable obstruction to a man's installation? If (as the moderator says.) this paper contains charges against Mr. Barnes, I say you can proceed to install him. I would not myself be talled while I was under impeachment, right or wrong. As to the expediency, here is the good bro-He has authority to administer the ordinances without installation; and after what the moderator

has informed us, I cannot proceed.

Rev. Mr. Biggs said he concurred with Dr. Ely in his sentiments. He said if the Presbytery only had a season of interlocutory conference for 20 or 30 minutes, he had no doubt they would agree to have the

installation go on.

Rev. Mr. Steel said he concurred with Mr. Biggs, and should be obliged to vote against the installation, inless some such course were taken.

The moderator said he had looked over the paper. and he did not think there would be any evil result from the mere reading it. He therefore recommended

Dr. M'Auley moved that this paper be read. Mr. Bradford said he was sail opposed to the reading this paper. It was out of order, and he was constrained to object to it altogether.

Rev. Mr. Steel said if they would not let it be read

as a Presbyterial document, he insisted that it be read s a part of his speech.

as a part of his speech.

Whereupon it was voted to have it read.

It was then read, and contained several charges and specifications against Mr. Barnes, and his sermon, as containing heretical sentiments on the doctrine of original sin, atonement, man's ability, unputation, &c.

Mr. Steel then proceeded with his remarks. He said he was opposed to the installation. He could not see how any member of this Presbytery could now proceed to install Mr. Barnes. What good would it What purpose could it answer ! If he were as mmaculate as an angel, or any mortal upon the earth, ret as this paper had come up, we could not pro-

Mr. Bradford said we had no jurisdiction in this case; but if we had a power to lay it upon the table, yet it would not affect his installation. As the facts were known—this sermon preached and published long before his dismissal from his own Presbytery, they have never taken it up, but have dismiss him under all these circumstances, I presume we cannot take it up at this time. [Here he read from the book of discipline.] The offences contained in these charges, were committed when he was under their jurisdiction, and as they did not take it up, but dismissed him, we cannot do it now; and besides, those same objections were made by the same gentlecertified that he is "orthodox, and in good standing, and they are as careful and orthodox, at least, as this

ody.

If you can call him to account for what was trans-

vanced before. (Mr. Bradford explained.)

Capt. Moore said he felt himself imperiously called and more evidence.

Dr. M'Auley observed that there had been much been much capt. In our first meeting we had a check as and the "new school." upon to speak again. In our first meeting we had a we were led to expect that the opponents would go is calculated to ruin them, and make pared to meet them there. This was their proper course, if they had any thing against Mr. Barnes; and as they did not do it, I do not think they can consistently do it now. When our call went to the Presultant of Elizabeth the above. tently do it now. When our call went to the Presperator of Elizabeth, the church and congregation of Morristown unanimously remonstrated against Mr. Barnes being taken away from them. Then was the surcs. Here the Dr. recounted some of the dreadful time for the protesters to have interfered, and that was the proper tribunal. I regret that I have been any way instrumental in bringing Mr. Barnes into all these troubles. We have, in my opinion settled the question by our vote 30 to 16, to receive him, and we can-

same request to make—if he had said or done any thing to injure the feelings of any one, he now asked their pardon. He then went on to speak against the installation of Mr. Barnes, in his usual way, and with

the same violence as if he had not asked pardon. He occupied about 1½ hours.

Mr. Biggs said the reading the paper of charges, had relieved his mind in regard to the propriety of going on; as nothing had been read in those charges, but the same things they had heard before. They

Sandford took part.

The moderator decided that no charges could be brought against Mr. Barnes in this stage of the business, and he read from the book of discipline on this subject. (See the process, and manner of prowho had attended this debate, who said he was perfectly astonished to see such proceedings, and hear such strange talk as he did in this Presbytery. Dr. M. said he would mention one thing which appeared to him to be of some importance in this case, and that was this: Mr. Barnes about four weeks ago was appointed by the Géneral Assembly of the Presbyterian church, as a member of their Missionary Board, and that with a knowledge of all these things; and stranger than all, he was nominated to the Assembly by one Dr. Ely said he appealed from the decision of the

taken, and lost; so it was decided by the house that this was not the time to receive charges against Mr. Barnes. It was then attempted to lay the charges on nothing gained by this whole affair. He was grieved at the effects which he feared would follow. He said ceed to install Mr. Barnes, while such charges were this sermon had been examined, and examined mostly try where among the documents of the Presbytery. on one side. Very little had been said by any person to defend its doctrines. Mr. Sanford went into a Barnes had not been treated decorously. He had no opportunity to make his defence. He believed there was no cause to arrest the installation at this time. He then explained something he had said at the firm meeting, about this Presbytery being in its dotage, &

In regard to the peace of the church, public senti-ment is in the advance. The time is past when necessarily against us: for in that case we shall lose

not call for such a course.

Nor does the spiritual welfare of the church call for any such measures. I have heard nothing in this house to alter my views of this thing. And now, Mr moderator, I consider this last measure, as a dernier resort. It has altered its shape; but it is the same thing. I regret the effect it has already had upon the public mind, and I fear the consequences, sh delay now take place.

Dr. Green said it had been asserted that the "old

chool party" had been losing ground-but, said he, I believe the contrary is the fact, I think the old school

theology is rising—they only want rallying.

Mr. Barnes arose, and said he had no desire, if he knew his own heart, to be installed at this time, ou his own account: he would not press the thing. But these charges were not new. long before the public, and time enough had been given to examine them. Had they been new, he as under impeachment, right or expediency, here is the good broporty to administer the ordinances in; and after what the moderator cannot proceed.

I can be said he concurred with Dr. Ely in the said he c long before the public, and time enough had been consequences to this congregation, who must this time in so unsettled and dangerous a state.

Rev. Mr. Osborne said there was nothing new to heard. We have heard these objections over and over again. If these objections are to be brought up, sed to induce us to decline installing, there would be a palpable inconsistency in all our pr

ngs. Mr. McCalla objected to what Mr. Sanford had Mr. McCalla objected to what Mr. Sanford had said, that Mr. Barnes had no opportunity to explain and answer for himself. (Here Mr. Sanford explained, that he had never been called upon Lually or according to order; and he was not obliged to answer improper demands.

Mr. McCalla went on again a few seconds, when Mr. Barnes were and said that in fact he never

Mr. Barnes arose, and said, that, in fact, he never had virtually any opportunity to stand upon his defence. He was not properly called upon, and did not consider himself obliged to be compelled, and dragged unprepared before a tribunal which had no jurisdiction in his case. But when he was properly cited, and had the constitutional time to make preparation for his defence, and before a tribunal wh

a right to try him, he would not decline a moment.

Mr. McCalla went on again. He adverted to something Dr. Mitchell had said in regard to Mr. Barnes being appointed member of the Missionar Board—said that the General Assembly had not mucl

opportunity to know this case, &c.

Dr. Mitchell arose to explain. He said this case f Mr. Barnes was published in the "Philadelphian," which was distributed every day in the General Assembly in great numbers. Also in the "New York Observer," and was a matter of so much conversa-tion and public notoriety, that it was impossible the General Assembly should not know all about it.

Mr. McCalla spoke again.
Mr. Hoff said that nothing he had heard had changed his opinions in this case. That none of Mr. Barnes' sentiments should be brought into this dis-

He said he was in New York a few days ago, when he found it reported that only a very small minority remained in this Presbytery, to hold up the orthodox, done so, they cannot with any propriety object to him here. (Here Mr. Bradford read again from the confession of faith.) The Presbytery of Elizabeth, have certified that he is "orthodox, and in good start" or old school doctrines. This report had gone abroad, and would produce an impression. He intended to vote against the installation. He should act confession of faith.) The Presbytery of Elizabeth, have certified that he is "orthodox, and in good start" or in the confession of faith.) pain the various positions which the friends of Mr. Barnes had taken. They had shifted their ground. They said at the first meeting, this is not the time to examine Mr. Barnes-and now they If you can call him to account for what was transacted six months or a year ago, so you may for things
six years ago. No sir, you cannot charge and try
him for any thing which was done when under
the jurisdiction of the Presbytery of Elizabethtown;
but if he is guilty of any thing after he comes here,
you can try him; but not otherwise.

Mr. Boyd here charged Mr. Bradford with inconchanged my ground. I am the same and shall remain so. If I am wrong, I shall wait for more argument,

debate of 4 days, and when the vote was taken to prosecute the call, there was a protest entered, and I think, said he, the course pursued by the old school we were led to expect that the opponents would go to the Presbytery of Elizabethtown, and we were prerecede from them. And I do not believe that the
members of the old school will approve of any such

I am of the old school. I have examined my own

onsequences of the disruption of various churches. The Scotch church, Seceders, Burghers, and Antiburghers, and some of more modern times; and warned the Presbytery of the same dreadful fate, if they pursued the same course of crimination and renot now decline. After the vote you have given, I they pursued the same course of erimination and refuse to install. I take this opportunity to say that if I have at any time, done or said any thing to injure the feelings of any brother, I tence of "preserving the purity of the church." The aid any thing to injure the feelings of any brother, I tence of "preserving the purity of the church." case under consideration is in my opinion en out of order. There has not been one jot of case under consideration is in my opinion entirely out of order. There has not been one jot of proof brought from scripture, from the confession of faith, nor any precedent to support it. I do not believe that there is no danger of unfavorable reports abroad. Men will have their own opinions You cannot prevent their thinking. Now as to this di-lemma which we are charged with, did we not from the beginning press upon you to send Mr. Barnes back—that you had no jurisdiction in this case—and nad refleved in similar in regard to the propriety of the majority, that we would go into an examination Now I have never resisted the majority of this Presbytery. Did they not go into an examination as far as they pleased? And what has been the decision of the Presbytery? Was not the sermon taken up and

^{*}III. When the congregation calling any settled minister is within the limits of another Presbytery, that congregation shall obtain leave from the Presbytery to which they belong, to apply to the Presbytery of which he is a member; and that Presbytery, having cited him and his congregation as before directed, shall proceed to hear and isaue the cause. If they agree to the translation, they shall release him from his present charge; and having given him proper testimonials, shall require him to repair to that Presbytery, within the bounds of which the congregation calling him lies, that the proper steps may be taken for his regular settlement in that congregation: and the Presbytery to which the congregation belongs, having received an authenticated certificate of his release, under the hand of the clerk of that Presbytery, shall proceed to install him in the congregation, as soon as convenient. Provided always, that no bishop or pastor shall be translated, without his own consent, previously obtained.

esterday morning that charges were already Now, I do not think such things are exprepared. Now, I do not think such things are exactly according to old school doctrines. I never learned such things in that school. I am sorry that they have taken this course. (Dr. Elyexplained that that by dividing they may exterminate both. We it was not in the morning, but afternoon.) No matter when, he told me, the fact is the same.

Now, when I moved for the reading of that paper, Now, when I moved for the reading of that paper, I did not know but this dreadful paper did contain some dreadful things, which would oblige us to proceed to instant deposition. And when I heard them read I found they were the same things over and over again. I do not find any thing which stands in the way. If it should be proved that Mr. Barnes did preach and publish this sermon, does it of course follow that he must be denoted?

reach and publish this sermon, does it of course follow, that he must be deposed?

I do sincerely regret this whole business. I fear it will greatly injure the cause of Christ. I fear that true charity has not been duly felt in this business. I think we ought to lay our hands on our mouths, and our mouths in the dust. I do not think that any thing of this kind has been necessary. Mr. Barnes has been duly ordained, and we have the highest evidence that he has been in good standing. His character is fair, and we ought to be the last persons in the world to blacken the character, or lessen the influence, of a gospel minister. I deprecate the whole business, and I pray God it may not issue in great

evil to the church of Christ.

Dr. Green adverted to the expression in Dr.

M'Auley's speech, as to the modesty of the minority.

He said that from first to last the minority, as far as he could see, had the purity of the church at heart. All I wish, said he, is to proceed in a proper manner. I am willing to carry this case to the highest judicatory of the church—and I believe they will confirm my opinion. He who knows the motives of the human heart, knows that my motives are sincere. We have had no associations to take this step, but what conceines inwelled us to do. And I utterly disclaim science impelled us to do. And I utterly disclaim all intention of controlling the majority. The gentleman has perhaps forgotten that at the time when we proposed to them to write to the Elizabeth Presbytery, they declined. We have pursued a straight course from the beginning, and we are determined to do so to the end.

We have been charged with being enemies to orthodoxy. On this subject I know there is a difference of opinion as to the course we should pursue in regard to those who are heterodox. Sir, the General Assembly over and over again has written to the churches to warn them against *Hopkinsians*, and so has the very Synod to which this Presbytery belongs.* Permit me to s y, that, it is in this way that all the churches

have been corrupted.

The church of Geneva did so. They were very liberal, and took in those who were known to be he-The church of Ireland did so. They accommo-

dated and accommodated, until their purity was gone.
The church of France, where Calvin belonged, did so that they might "follow the spirit of the age."

And what were the consequences? Now, these are the consequences of this liberalty which we are called upon to pursue. Sir, there is not perhaps a single person in this house, who has so feeble a hold on life as myself. But, so long as I live, the purity of the church shall be near my heart.

We have been told a great deal about the mischief this will pecusion and the dearest and

this will occasion, and the danger to the souls of men by pursuing this course. Sir, I think my knowledge of history shows me the best way to proceed. The good of souls is the very thing which carries me out.

Dr. Ely said in regard to the disposal of the paper on your table, we could not suppose there was design in the framers to do wrong. They are undoubtedly honest in their motives. And yet I have a right to judge how far I am to be influenced by this They are un-

But I have been looking into the Book of Disci-But I have been looking into the Book of Disci-pline, in regard to charges for any thing of which a minister might be guilty before he left his own I res-bytery. Now, I think they must show something which he has done since this event. I think that for any offence which he has committed before he left that Presbytery, and which has come to light since his dismissal, he cannot be charged here. It must be something which has been done since he was admitted and come under our jurisdiction. And if there was something against his opinions, still it ought to be considered whether it was of vital importance, and whether it amounted to heresy or schism. I do not think there is any heresy in this case. Upon the whole, brother Barries and I do not differ much in our sentiments. If he is a heretic, I am a heretic too.

The question was then taken by yeas and nays, and decided in the affirmative by a vote of 32 to 17.

So it was agreed to proceed to the installation on

* "In the General Assembly, May 24, 1817, concerning the Records of the Synod of Philadelphia, it was resolved, that the said Records be approved to page 499, excepting sertain pasts of a pastoral letter commencing on page 494, and a resolution in page 493, which enjoins on the several Presbyteries belonging to the Synod, to call to an account all such ministers as may be supposed to embrace any of the pinions usually called Hopkinsianism. On these parts of the Record, the Assembly would remark, that while they commend the zeal of the Synod, in endeavoring to promote commend the zeal of the Synod, in endeavoring to promote a strict conformity to our public standards, a conformity which cannot but be viewed as of vital importance to the purity and prosperity of the church; the Assembly regret that zeal on this subject should be manifested in such a manner as to be offensive to other denominations of Christians; and especially introduce a spirit of jealousy and suspicion against ministers in good standing, and which is calculated to disturb the peace and harmony of our ecclesiastical indicatories."

EVANGELIST.

SATURDAY, JULY 17, 1830.

It is always matter of regret, when Christians s far forget themselves, in controversy with brethren, as to call in the aid of those "who are enemies of the cross of Christ." From the general course of the Methodist New England Herald, we were not prepared to expect any such things in that quarter. We were surprised, therefore, and sorry, to see in the last paper a long quotation from the Unitarian Christian Register, contrasting the course of the Calvinists and the Methodists in a certain revival. In times of war it has sometimes been the policy of a weak and declining nation, in a moment of despondency, to call in the aid of some ambitious, grasping power in the neighborhood. But the Greeks, the Parthians, the Britons, have rued the day that they did it. They found more trouble from their allies, than from their antagonists, and in the event were eaten up by those to whom they had looked for protection.

Suppose it could be made out that a methodist re vival was really more agreeable to unitarians than a calvinistic revival; what then? would it be any argument of the falsity of calvinism, that it was hateful to those who "deny the Lord that bought them?"

But our brethren of the Herald may be assured it is not so. We certainly have a higher opinion of the methodists of Massachusetts, than to believe their religion is particularly agreeable to unitarians. The true explanation of these honied words from the Rerister is, that they are alarmed at the advance of angelical religion, and see no way to escape its pres-

ng new, or different from his sermon? Dr. Ely ting them to spend their strength upon each other. They are willing, therefore, to commend the methogive this caution with the most friendly feelings, and without knowing or wishing to know, the merits of the transaction which led to so unfortunate a step.
For aught we know, the methodists were wholly the injured party. Perhaps they were not only revived themselves, but anxious to see others revived, and willing to act with them in the revived ranks, with perfect reciprocity, but were ill used and opposed by the calvinists. But the testimony of the common enemy does not prove it, nor the commendation of all the socinians and infidels in the world aid them in their appeal to an enlightened Christian community. The work of the Holy Ghost, plucking sinners out of the burning, is not honored by such testimonials as the following, which is all we choose to copy of the articles which our brethren exhibit as proofs of the excellency of Methodist Revivals.

Our second reason for making this extract, is the contrast furnishes of the spirit of Methodism with the temper of Calvinism.—The former has a warmth and tenderness that the latter can never exhibit. With all that there is to condemn and lament in these scenes of irreligious 'getting oreligion,' we vastly prefer the tone and coloring of this sketch to the gloony or the triumphant celebrations that file the columns of some other papers. How much more all sactor to the good of the papers. How much more plessant are the freshness and glow of this description, than the dull, stale recital which is often given in the correspondence of different denominations. Methodism is the soil for revivals. There they are imbedded in the nature of the system. and produce generous fruits amidst all their pernicious tux-urieuce. The Congregational or the Presbyterian Church offers much less to engage the affections and the imagina-

After all, brethren, if our dispute turns upon the question about our revivals, we are afraid it will prove that they are both poor enough. If they are both desist from circulating Choctaw books, or he the work of the Spirit, he is one, and there must be a sameness in his work. But if they are our work, they will probably come out like Whitefield's convert. As he was preaching, a poor drunkard came up, pro-As he was preaching, a poor drunkard came up, pro-fessing to be very glad to see him, and said, "I am and death of the Savior. In the evening seven child one of your converts." Whitefield replied "I should ren were baptized. The members of our church, for the most part, have walked as becometh Christians, think if you were ever converted at all, you must be one of my converts. If the Holy Spirit had ever converted you, he would have done it better."

BURGUNDY WINE, AND TEMPERANCE GROCERIES.

As these two subjects are exciting no little interest n our city just at present, and the right has been extensively questioned, of the churches to use pure wine at the communion, and of grocers to keep family aricles without selling ardent spirits, and of merchants to introduce their protegés to their correspondents, and as a certain brandy-drinking minister has denounced it as profaning the sacred ordinance for us water drinkers to dislike the taste of alcohol even in the conecrated cup, and as others whose susceptibilities do not perceive the taste of brandy in our common wines have thought the agitation of the subject foolish, we have taken an interest in presenting from time to time the remarks of our cotemporaries on the subject. So far as the public press affords an indication of public sentiment, the extracts we have heretofere made from the Richmond Telegraph, and the Rochester Observer, and now from the Charleston Observer, and the New Bedford Record are pretty conclusive proofs that the agitation of the subject of drinking alcohol when the Lord Jesus drank wine, is neither unwise nor premature.

"SUPREMELY RIDICULOUS."

"SUPREMELY RIDICULOUS."

The Anti-Temperance papers in New York, and their humble imitators elsewhere, attempt to turn into riducule an advertisement, which appeared in the "Journal of Humanity," offering for sale "Burgundy Wine, warranted pure," which had been imported expressly for sacramental purposes. The wine it appears, was imported at the suggestion of Arthur Tappan, of New York—had been tested by a chymist, and pronounced to be free from all mixture of distilled spirits. This being a true analysis of the whole story, we are at a loss to discover how any man of correct moral feeling, and having the slightest regard to the religious sensibilities of his fellow men, could see in it any thing "supremely ridiculous." The emblem which the Lord Jesus Christ selected to represent the shedding of his blood for the remission of sins, was wine. But it is well known that the wines commonly imported into this country, are adulterated—bear scarcely a remote resemblance to the pure juice of the grape—are in fact a mixture of French Brandy, and other ingredients, of which pure wine forms but an inconsiderable item. Is it therefore ridiculous for those who would celebrate an ordinance of Christ—an ordinance dear to their hearts, to prefer for that purpose unadulterated wine? I sit ridiculous, in this age of mercantile deception, to their hearts, to prefer for that purpose unadulterated wine? Is it ridiculous, in this age of mercantile deception, to apply a chemical test to that which is offered as wine? Is it ridiculous to inquire whether the aliments to be used on that holy occasion, are such as Christ himself selected? Those editors who have labored to turn this advertisement Those editors who have labored to turn this advertisement into burlesque, are, if we mistake not, great sticklers for freedom of conscience. Yet they assail with malignant asperity, the consciences of those who conceive it to be wrong, to pervert an ordinance of Christ by the employment of other ingredients than those which he himself appointed. And in doing this, they assail the whole Christian community. For what disciple of Jesus, when about to celebrate the sufferings of his dying Lord, would not prefer pure to mixed wine? In the name of the followers of the Redeemer, we venture to affirm, that none of them will sympathize with that spirit which affects to regard as ridiculous, the effort to procure pure wine for the celebration of the sacramental supper. On the contrary, they will pity and deplore it.—Charleston. Obs.

From the Record of the Times, New Bedford, Moss. It is really somewhat amusing to witness the zeal and engagedness with which certain editors circulate information which is directly calculated to benefit those whom they intend to destroy. Witness the following recent instances:—A gentleman in New York, desirous of taking away from the enemies of the temperance reformation every "appearance of evil" which arises from the use of alcoholic wine in our churches caused a quantity of unadulerated Burrently the enemies of the temperance reformation every "appearance of evil" which arises from the use of alcoholic wine in our churches, caused a quantity of unadulerated Burgundy wine to be imported,—wine which could confidently be recommended as the "simple juice of the grape," such as was used in primitive times, before "alcohol" was discovered or manufactured. Now it was only necessary to have the fact known, in order to create an extensive demand for the article; and in almost every city and principal town in the country, some wiseacre editor has been found ready to seize upon the circunstance as another evidence of an attempt to "unite Church and State," and sound the alarm upon the right hand and the left. The effect of course is good, producing the very result that the importers desired—a general knowledge of the fact that they have for sale pure, unadulterated Burgundy wine, and that churches which have voluntarily formed themselves into temperance societies, and solemnly pledged themselves not to use alcohol, can be supplied at very reduced prices. Again notice is given in New York of the establishment of a "Family Grocery Store," in which liquors will not be kept; and this circumstance, which, in our goodly town, where there are twenty or thirty such establishments, would not have been considered a strange thing, is seriously taken up by some of the principal editors in "Gotham," and in it is discovered a conspiracy against the equal rights of three thousand rum dealers, whose craft thereby is said to be in danger; and a long philippic is published and re-published against such "unholy adu unchristian practices." Why, one editor tells his readers, as if the knowledge of the fact were quite a new thing, that the "Christian religion breathes only love and peace to all men," while this "temperance etore" is at war with every man who retails liquors by the glass!

THE FATHERS.

A writer in the Philadelphian undertook a few weeks since to convince a person of Pelagianism on the authority of the surt, but by dividing the evangelical ranks, and set- Fathers. We commend to his attention the following re-

low the Fathers always have to be treated in the argument with Papists. Then it is found convenient to convict them f errors, absurdities, contradictions, nonsense. I think, n our arguments among ourselves, the authority of the Fathers is worth no more, than in the argument with Rome. Let our jarring statements be tried by the Bible alone, and there will be some hope of coming to a conclusion, and our faith will rest, not on the word of man, but on the word of

"And were the Fathers infallible—so that their privat "And were the Father infallible—so that their private reason must be made the gave of our interpretation? Was their private reason less hable to err than ours? And besides as many of the Fathers differed among themselves (for they have been made unanimous only by the index expurgatorious,) whose private reason must we follow? For instance, Origen taught that after long periods of time the damned shall be released from their torments, and restored to a new state of probation (see Buck's Theo. Dic. word Origen)—he also held that souls were condemned to animate mortal bodies in order to expiate faults they had committed in a previous state of existence; (Ibid)—he also held, as is well known, that the true meaning of the sacred writers was to be sought in a mysterious and hidden sense. Now surely no one will pretend to say that all the Fathers held these notions. Augustine believed that the eucharist should be administered to infants—but this is not now a doctrine of the church, and if we deemed it necessary we might easily show that all the noise about the unanimous consent of the Fathers is a mere sham, without any foundation in truth."

INTERESTING FROM THE CHOCTAWS.

Extract of a Letter, dated Emmaus, C. N. June 9, 1830. "Almost every Captain in this district supposed to be favorable to the Gospe', has been broken. Such determined opposition to the Gospel, I never saw. Every device which malize and ingenuity can invent is tried, to put it down. The Choctaws are told that is tried, to put it down. no men of respectability among the white people are Christians; that it takes 9 or 10 years to become a Christian, that they are now to lose their lands be use the missionaries have come among them,

Last Sabbath, while in the meeting house at Chicksake, we received a most abusive letter from one o the acting chiefs and his head men, commanding us to send his warriors to every missionary house, and burn every Choctaw book to asies. But in the midst of all this commotion and opposition, the Lord is graciously carrying on his work. On the same day that we received the letter fourteen were added to the church, so far as we are able to judge. But some have gone astray. All, however, now manifest penitence, and we hope have sincerely returned to the Shepherd and bishop of souls. It has been, and still is, a most trying time for christians; every sertion is made by the en-emy to make them for sake Christ."

Note. God always "carries on his work in the nidst of commotion and opposition," when his people continue faithful. So he did in "the persecution that arose about Stephen." Opposition never hindered the gospel. ED. EVAN.

WESTERN RESERVE COLLEGE. The friends of this institution, and of Christ, will be grati-

ied at seeing the following tabular view of the subscriptions which have been made in this city for its benefit, shewing at once the liberality of our citizens, and the zeal and faithfulness of its agents, Professor Storrs and Mr. Coe. Perms nency and immediate usefulness are now conferred upon an infant establishment, of a decidedly evangelical character, destined to plant the principles of our pilgrim fathers in "the New England of the West :"

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Subscriptions due 1st of nterest on bonds do		-	560 }	1,643	00
Subscriptions due 1st of nterest on bonds do			505 } 1083 }	1,588	00
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Potal raised in New Yor	k			\$28,556	75

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In-temperance and Politics.

It is known that those who love the pleasure, and tho who love the profi s, of the rum-drinking system, have reently made it a political matter in a neighboring state, by combining to oppose the election or continuance of every man who will not drink his alcohol, and who shews his sin-cerity by lending his name to the temperance cause. Nothing is wanting to complete the injustice, but for them now to say that the Temperance Society is political. As a writer in a Norwich paper says :

"That man's patriotism ought to be strongly suspected, who can look with indifference upon the calamitles brought upon individuals, families, and the country at large, by the intemperate use of ardent spirits; and he who can delibe

title short of a monster of deprayity. I hope that he claim to be hot water men, will not first make it a matter, and then charge it upon the friends of tem.

It is not yet forgotten that the tyrant Nero first to Rome and then charged it upon the Christians.

LIQUOR-DEALING EXPOSED.

Under this head a writer in the Philanthropist, who igns himself "Brookline," gives the following state-As I have withdrawn from this traffic because I be-

lieved I could obtain an honest living by transacting business of a different character, one in which such abominable frauds are not absolutely necessary; 1 may perhaps be permitted to lay open the "secrets of the trade," for the benefit of whom it may concern, particularly the country merchant, who being unacquainted, and consequently unsuspicious, is too often ensnared by the crafty and designing. It is well known that many of the grocers in Boston, who have known that many of the grocers in Boston, who have enjoyed a large share of country business, have accu-mulated handsome estates, if not splendid fortunes; while on most of the staple commodities of trade, they do not require sufficient advance to cover the losses by bad debts! Inquire the rates at which they sell "pure liquors," and on comparison with cargo prices, they will be found about the same; often a few cents less per gallon than the cost of importation; where the latter is the case, some explanation is usually made, as "I purchased the article for cash of one who was much in need of the money," or "I imported it myself," while the ink is hardly dry on the note he gave the importer for it, at a higher price than what ie now demands.

may be asked, why does not the competition which such a desire to sell must produce, tend to de-press the price to such rates as they should be? To those at all acquainted with liquors, the answer is obvious: to those who are not acquainted, we will say, it is well known that the cost of importing foreign liuors is nearly as follows:

Rum from West Indies, Brandy from France or Spain, Gin from Holland,

Should there be so great a desire to sell as to re-luce the price of the adulterated, much below the cost of pure liquors, doubts of their purity would immediately be entertained. Dealers, therefore, are virtually compelled to receive an enormous profit on these, while by reducing the prices of such articles as are not susceptible of adulteration, they at once fasten their fangs upon the unsuspecting victim.

We will, for example, take a memorandum of such articles as are usually purchased by the country dealer, and examine the profit and loss account : 1 Hhd. St. Croix Rum, say 100 galls. sold 890 00

at 90 cts.

Cost of \$\frac{1}{2}\$, say 33 galls, pure St. Croix, 29 70

"\frac{3}{4} \cdot 67 \cdot (Alcohol neutralized by the most poisonous of all acids, which, in their nature, are more poisonous than the alcohol whose flavor they destroy,)

20 10 49 80 Pipe Holland Gin, say 120 galls, sold at 81 00, Cost of \(\frac{1}{2}\), say 40 galls. Holland, "\(\frac{2}{3}\), say 80 galls. Amer. at 30, 120 00 40 00 24 00

-64 00 l Pipe Cogniac Brandy, say 120 galls., sold at \$1 IU, Cost of 3, say 40 galls. Cog., 110
" 80 " Amer. 33 -70 40 Quarter Cask Malaga Wine, say 30 at 50 Cost of 15 galls, sweet wine, at 50 " 15 " sweet cider, " 4 Gum Arabic and other substances in sufficient quantity to give it a rich glutinous appearauce, 8 30

1 Quarter Cask Port wine 30, at I 75 Cost of 20 galls. Catalonia or other low priced red wines at 50, 10 00 5 galls. Brandy, at 33 1 65 Logwood and other pernicious in-gredients to impart to it the ap-pearance of "Keal Port," 1 50 52 50 13 15 Sundry small articles amounting to 100 00 the profit on which is about a suf-ticient compensation for the labor of packing, &c.

PRICES OF THE PUBLICATIONS OF THE AMERICAN
TRACT SOCIETY.

All duodecimo tracts (each cover being counted as 4 ages) are sold at the rate of 15 pages for a cent, or 1,500 ages for a dollar.

A tract of 8 pages covered is counted as 12 pages.
A tract of 12 do. do. 16 do.
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Deduct actual loss on Teas, Sugars, &c. \$203 00

Being \$203 nett profit on \$731,70, or re than 27 per cent. on amount of sales. When these facts are fully understood we cease to wonder how those who are annually selling such articles to the amount of two or three hundred thousand dollars, amass these splendid fortunes.'

And yet with the knowledge of these things before them, men who think they have, from the uncontrollable energy of principle, discontinued trading in ardent spirit, pass by the stores from which liquors are excluded, and hasten to extend their patronage to those who still continue the unhallowed traffic

From the American Baptist Magazine. IS THIS PRESENTERIAN TOO?

Donation from the American Tract Society. N. Y We have much pleasure in publishing the following com-unication, received by the Corresponding Secretary, from he American Tract Society, as it evinces their kind luterest and solicitude for the diffusion of light in the Eurman Em-

pire.

"At a meeting of the Executive Committee of the American Tract Society, New York, May 17, 1830, the Rev. Mr. Sommers stated that several American Missionaries were about to embark for Burmah, and suggested the propriety of making them a donation of tracts in English; also expressing his belief that it is desirable money should be granted to publish tracts at the missionary presses in that country. Whereupon it was unanimously

Resolved, That three hundred dollars be granted to the American Baptist Board of Missions, to be appropriated in the publication of tracts in Burmah, agreeably to the principles adopted by this society. Also, that twenty thousand pages in English, be granted for the use of the Missionaries, to embrace one entire set of the society's publications, for the Mission station.

A true copy of the Minutes.

W. A. HALLOCK, Cor. Sec. Extract from the letter of the Secretary enclosing the

Attract from the control of the cont

the gospel. Rev. Dr. Bolles.

CEYLON. Moral tendencies of Heathenism.

Went this morning with one of my assistants to distribute tracts to the people returning from the great festival at the temple in Nellore. I took a stand in sight of the temple, and of the car in which the idol was conveyed in procession round the temple yard attended by immense throngs—as great this year as in former years, if not greater. A large number, perhaps four or five hundred, were rolling on the ground after the car, covered with dirt and filth, and almost naked. As is customary, the ponderous machine stopped

frequently, (at the pleasure of the idol, it is said) when the people raised their hands with the palms put together over their heads, and shouted, and the dancing girls before the car used more violent gestures; then the idol again moved onward. When the car was brought to its place, the idol was taken, with many ceremonies, from its lofty seat, and conveyed to its place in the temple. Though I have often witnessed similar sights, my eyes affected my heart, when I looked at the immense multitude prostrating the reason, which God gave them for his service, to the adoration of a dumb idol—as though it delighted in show, and singing, and dancing, and the play of musical instruments—offering it flowers and incense, and anning it, as though it could be regaled with perfumes and refreshed by the cool air; when it had to be tied to the car, and when taken down, was borne on men's shoulders, for it could not walk.

A lesson for Infidelity.

Would that the worshippers of human reason could come nd see what men are when left to the guidance of mere cason—see a man hew down a tree, and with one part kinle a fire to cook his food, and with the other part make to dle a fire to cook his food, and with the other part make to himself a god and worship it. And would that those who talk of the morality of the heathen, could view but a small part of the crimes and abominations of one such festival as this, when thousands of either sex, and of all ages, are, for twenty successive nights, until midnight or after, crowded together in the precints of this temple; quarrelling, stealing, and committing other irregularities not to be named, while thus collected together for their idol worship. The truth is, that idolatry degrades the intellect, and almost all the accompaniments of idolatry corrupt the heart; and there is no redeeming spirit in the injunctions to morality, connected with the system, for they are without any effective sanctions; and then there are no examples of holiness even among the gods.—We distributed about seven hundred tracts, and I returned home, towards noon, oppressed by heat and fatigine, as well as by sad thoughts of what I had witnessed; ready to say—

"'Tis the clime of the East, 'tis the land of the sun, Can be smile on such deeds as his children have done?"

Mr. Winslow's Journal.

The following anecdote, from the Newburyport Herald, aptly illustrates the idea which many people have of a popuar and prudent minister, and the course which no small number of preachers of various denominations follow for the sake of public favor: preaching in such a way as not to offend pride or worldliness, or sin, and following every current, instead of changing that which is wrong by the vigorous application of God's truth.

"One of the parishioners of a minister who had lately been settled, while on a visit to Boston, was asked by a friend how he liked his new minister? 'Very well,' he replied, 'and I believe he gives universal satisfaction.—He is one of the most liberal, discreet men I ever knew—for in the pulpit he neither interferes with politics nor religion?"

DISUSE OF TITLES.

The Stonington Baptist Association, Connecticut, at their late meeting, passed resolutions on subjects which it seems difficult to conceive important enough to call for the grave censure of an ecclesiastical convention.

"Towards the close of the session, and after business of more importance had been finished, the Association recommended the disuse of the tide Reverend, in application to ministers; and declared by vote, the reading of sermons to

A paraphrase of Paul's experience. Rom. vii. 15

For that which I do at one time I allow not at auother, for what I would at one time that do I not at another. If then I do at one time that which at anwould not, I consent unto the law that it is good. Now then it is no more I, in the exercise of grace, that do it, but sin that dwelleth in me, that is t in the exercise of sinful affections, into which I am often falling. For I know that in me, (that is in my flesh.) in me when in the exercise of sin, dwelleth no good thing: for to will is present with me at one time; but how to perform that which is good I find not on account of the rapid change in my affections. For the good that I would, that I purpose at one time, I do not accomplish; but the evil which I would not, which I purpose not to do, that I do. Now if I, at one time, do that which at another I would not or purposed not to do, it is no more I in the exercise of grace that do it, but I in the exercise of sin. I find hen a law, an established course of events, that to me willing to do good evil lies near. For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bring me oftentines into captivity to the law of sin which is in my members. Oh wretched man that I am, to have such sore conflicts with temp-tation, and to be so frequently falling into sin! Who shall deliver me from this body of death, from these temptations and backslidings ? I thank God there is a way of deliverence through Jesus Christ our Lord. So then this is my experience, that with the mind, with the new heart, by the exercise of grace, I my-self serve the law of God, but with the flesh, in the exercise of the carnal mind. I often serve the law of

WHAT IS HOPKINSIANISM ?

A minister, who is well known to be no Hopkinsian, was once inquired of by a pious woman in his church, "What is this Hopkinsianiam, of which I hear so much?" "Madam," said the divine, "it is a great black thing, floating about in the air, which every body talks about, and nobody sees."

BROADWAY HALL, 440 BROADWAY.

The Rev. Elihu W. Baldwin will preach in the course of Lectures now being delivered to young men. at Broadway Hall, (440 Broadway,) next Lord's day afternoon, On the Prophecies. Service to commence at half past 3 o'clock, P. M.

LECTURES ON FUTURE PUNISHMENT.

A series of Lectures on Future Punishment will be delivered by Rev. Joel Parker, at the Free Presbyte-rian Church in Thames street, near the City Hotel, on Sabbath evenings. The course will be commenced on the 11th instant. Service to commence at

The Anniversary of the Sunday Schools attached to the 7th Presbyterian Church, corner of Broome and Ridge streets, will take place in the church, next Sabbath Evening, (18th) at 8 o'clock. The exercises will be appropriate, and a collection taken up to defray the current expenses of the schools, and assist the funds of the New York Sunday School Union Society. The friends of the cause are most cordially invited to attend.

TO CORRESPONDENTS.

Our correspondents must again accept an apology for the delay of their many favors, on account of our long article this week. The intrinsic importance of the struggle now going on in the oldest Presbytery of the country, warrants us in devoting much space to an exhibition of its merits.

List of letters received at this office during the week

Rev. D. Nash, Watertown, N. Y. \$2; Reuben Hough, Brooklyn, \$2; Selah Savage, North Greenwich, Con. \$2 50; W. C. White, Princeton, N. J. \$3; J. E. Baker, Pawtucket, R. I. \$5; Lewis Read, \$2 50; Rev. Amzi Francis, Bridgehampton, L. I.; D. P. Coit, Vernon, N. Y.; M. Grosvenor, N. Haven, Con.; Rev. Jacob T. Field, Patterson, N. Jersey; Parshall Smith, P. M. Chester, N. Y.; Rice Morgan, Pattterson, N. J.; Rev. Samuel Griswold, West-

POETRY.

For the Evangelist. The day-spring from on high hath visited us. Luke i. 78. manuel,-Thou who art that light Which came on gentile lands to shine, Which yet shall scatter Israel's night And spread o'er earth a day divine.

> The bow of promise brighter glows, Sure pledge of thy approaching reign, Tis there thy saints their trust repose, Nor shall they find one promise vain.

Soon shall each sun's first dawning rays Behold the prayer to Thee addressed, And hear the heaven-directed praise When lingering in the purple west.

Each moment, as it hastens by, Some contrite sigh to heaven shall bear. And every breeze that fans the sky Shall waft a grateful incense there.

Then every eye shall love the light And seek thy life-reviving ray; Then, changed by Thee, the sons of night Become the children of the day.

From the Cincinnati Christian Journal.

THE BETHEL FLAG.

O bring the peaceful banner nigh, Whose blazon tells of holy love; And spread the standard to the sky, Whose wavy folds reveal the dove.

"Tis done! and on the soft winds nov I see its streaming curls recline, And deem it as a second bow Of promise, and the blessing mine. Flag of the pure and azure heaven! How lovely is thy bearing here;-Free as the breezes round thee driven, Is thy sweet errand on the ear.

Thou markest not the hurrying keel: Whose foamy path leads on to gold: Thy nobler freighted barques couceal Gems, Tyre and Tarshish never told.

Thou leadest not the armed host. Thou art not in the battle's hum : No trump sings of thee, round thee roll No thunders of the stirring drum. But unto thee are gathered men. Whose only panoply is prayer;

Discourse along the list'ning air. Thou giv'st to patriot gaze no star, Nor stripes, a glorious augury;

Yet token of victorious war, Thy beaming symbols seem to be. For they type One, whose tempered shield Shook off the hurtling darts of sin;

When he trode once, no doubtful field, Imperishable crowns to win. They tell unto the ocean tost, That He who spans its floods can save; Aud that for him, the well nigh lost,

The Ark yet lingers on the wave. They herald joy to the opprest, And ransom to the sons of thrall, And shadow forth to labor rest, In music of Salvation's call.

With voice of psalms, then to the skies Unfurl the flag-a type of love; The answering anthem's shout shall rise When they reveal the Holy Dove.

W. E. TAPPAN.

EXPERIMENTAL RELIGION.

SALVATION,

An Allegory .- The following was written by a pious shipmaster, who sails out of an eastern port, and was originally addressed to a brother in the interior. It has been requested for the Sailor's Magazine, and the esteemed writer has kindly furnished the copy for that purpose. He calls it a waking dream, and the readers of the Magazine will doubtless be inclined to ask him to "dream again."—Sail.

THE WAKING DREAM.

Imagine the case of a seaman on a voyage, but con-nually nearing land. He finds that he has many dangers to apprehend—strong, impetuous, and irregular currents, setting him out of his course; (his passions)—a breaker on this side, and a sunken rock hecomes alarmed, which his eabin boy, (Conscience,) a simple open-hearted little fellow, observing, says, Examine your 'sailing directions' or 'coast pilot,' amine your 'sailing directions' or 'coast pilot,' (the bible.)—From page to page he turns his inquiring anxious eyes—until at length he finds it recorded that the sea on which he sails, is the 'cruising ground' of a 'Branch Pilot,'—(our Savior.) He finds it also laid down, that this Pilot has passed the ordeal which fully qualifies him for the service; that he has been accepted by the Supreme Governor, (the Almighty,) and honored by Him with the appellation of his beloved Son. He is also fully assured that all who will receive this Pilot on board, and act implicitly under his directions, will be guaranteed a safe conduct to their desired port. He is at the same time advised, that the entrance to the harbor is beset with dangers; that the entrance to the narror is esset whill usingers, that he must continually have all hands (all the faculties and energies of his soul) upon the look out; he must relax no exertion of his own but he must not presume to steer a course or set a sail which his pilot has not commanded; while every alwhich his pilot has not commanded; while every al-iewed sail must be so trimmed as to retain the most of the favored gale, (the influence of the Spirit,) and keep his ship in the direct course. And it is engaged on the part of the pilot, that he will withhold no good thing from those he has taken in charge, if asked aright. And he encourages them by saying, "Ask and ye shall receive," "Seek and ye shall find,"

The master having conned over these things in his Coast Pilot, feels at once that it is desirable to have this pilot—and resolves that he will immediately make a signal (repentance) for him. But one of his prin-(pride) starts up and says, " No capcipal officers (pride) starts up and says, "No captain, no—you have managed the ship so far very well, and I don't see why we should take another commander. This pilot too is so absolute—and I like to have a little "will of my own." "Ah!" says another officer, (sensual gratification) "if we take this pilot on board—adieu to all our enjoyments—for he will oppose our Saturday night's grog and jolly songs, and then we cannot play cards a little, and have now and then a genteel game of white, and says he we then and then we must steer just such a course as He points out; and if we should be passing one of those delightful little islands that we frequently meet with, where they have theatres and coffee-houses, and many other delightful places, where one may indulge himself a little, and be thought no worse for it by his shipmates—we must not stop a moment for supplies

your shoulder, captain, when you were turning over boy again pointed to their Sailing Directions, and the leaves of the Coast Pilot, I observed that he then turned to a page where it is said, "Come unto me all

and we are in no danger yet."

This officer having stated his opposition to such a This officer having stated his opposition to such a pilot, a pert little gentleman stepped up, who, I suspect, was the supercargo, (avarice,) he objected to taking the pilot at all—for said he, "this pilot will not allow us to take advantage of those little incidents in trade which frequently offer, and sometimes when we meet a poor ignorant fellow, that has money, you know we want to come in for a share; for if we have not moncy, we can't enjoy all these good things which the second officer has been describing. And if we happen to have an article a little damaged, or of inferior quality, this pilot will insist upon our representation. we happen to have an article a little damaged, or of the distressed mariners. No longer his "thy sail" inferior quality, this pilot will insist upon our representing it in the market just as it is, and this would never do; for we should lose money. Besides, this pilot is often furnished with a subscription paper in one hand, and a contribution box in the other, and he would wish a little share of what we have, for some of the from his friends in another part of the world. For my of ocean, part, I don't like this pilot, unless he can carry us to a Soon good market, where we can make plenty of money,

ntending with adverse gales at sea for a long time, and to save that which was lost and feels anxious and desirous to gain a secure har-bor. For his charts have laid down such an one, and ended—the ship is not in port; but I am with you and one only—with a very narrow channel, so narrow indeed, that it is believed many, who have gained this harbor, look back on the way they have come with astonishment, and wonder that they are there; and from these scenes of astonishment and wonder they turn, in ecstacies beyond the power of mortals to contain the total the total transfer of the ship. These lower masts are sufficient for every purpose—for we must now sail on the ocean of humility, till we enter the harbor of eternal life.

honor, and glory." Thus he settles down into a state of stupid carebut all-sufficient Savior and Redeemer, and I will lessness and indifference, composing himself in the cabin, and shutting his eyes to his danger, and wholly ceasing to examine the pages of his Coast Pilot—(a state of carnal security.) His watch have "turned in," and surprising to tell, although he was a good seaman, yet there was no one left on deck to keep watch but the little cabin boy, whose history, by the little cabin boy, whose history, by the little cabin boy, whose history, by the little forther notice.

In the town of W. Cor. there was a little girl he.

stay at home; for having one common origin and age with the captain, he loved him as he did himself; and being a lad of uncommon penetration, notwithstanding the weakness of his body, and discovering that the eaptain had on board many who were secret enemies, but pretended friends, he followed him in all his voyages, that he might be present to ward off the signs of these men, by putting the captain on and against their secret machinations. This he his guard against their secret machinations. often did, and often had open battles with them—in which, for a time, he would get the better of them; but thus far he had in the end got severely wounded, though never destroyed. Even then he could crawl off to his cabin, but keep his eye fixed upon his dear captain, whose soul he loved as his own. Besides, this eabin boy had formed an early acquaintance with the "Branch Pilot," and it was through his goodness that he had obtained the book of "Sailing Directions" ossessed by the captain.
While the captain and all his crew, except the

by, were sunk in this death-like sleep, the heavens began to gather blackness—a dense fog set in, and a darkness spread around them like Egyptian cule, and so exasperated her father that he gave her a in, and a darkness spread around them like Egyptian midnight. The ever watchful cabin boy now groped his way to his captain's berth, and unheard by his officers, warned him of danger—saying that he feared this darkness was a fatal prelude to eternal destruction: "for" said he, "we have a strong leeward current, and methinks I already hear the breakers on our eam. And now, O my beloved friend, arise out of this sleep, and put your ship about, and seek for the pilot ere we perish." The captain, alarmed for his safety, starts from his berth, and rushing to the deck, finds too true what his cabin boy had told him. No too true what his cabin boy had told him. ray of hope broke through the awful gloom of night. No friendly stars glitter in the firmament, blessed No friendly stars gitter in the inflament, blessed the terrific clouds, now charged with beaven's own lightning. It was midnight—awful midnight, such as nature never saw! The dashing surges roared to leeward, as in their fury they lashed the rugged pointed rocks which bound the beach to which they this pilot when fair weather would have allowed him to see my signal—but now, no friendly haven is nigh! What, what must I do to be saved?" "Call all hands," said the cabin boy, who had made himself very familiar with the "Book of Sailing Di-rections." "Call all hands and put the ship about; no time is to be lost!" And this he spoke with a voice no longer puerile and hesitating, but as one who must be heard.

The captain, finding him resolute, immediately ordered all hands called. Still half asleep, they came on dack, rubbing their eyes, saying, "O it will be day-light by and by, we hear no breakers." Soon in day-ight by and by, we lear no breakers." Soon in secret council they agreed as one, to resist the captain's authority, and kill the cabin boy. But the eabin boy was no longer an infant; and having brought the captain into a willingness to be guided by his counsel, he immediately ordered the principal officers. under arrest, and to be confined to their respective off the shore. And though the skies looked less angry than before, yet no gleam of day-light appeared, and many a sunker rock lay in the surrounding sea. After a long night of terror and anxiety, frequently calling out, "Lord, save, or we perish!"

"Lo, at last, as from sevenfold darkness borne, Faint issued on the wave the weeping morn. Far in the east the dusky rays disclose A little book, as on the mountain wave she rose—"Hoist, hoist the signal," then the captain cries, "If that's our Pilot—ere the stormy skies Again seclude him from our longing sight, And all our hopes sink down in endless night."

The signal (repentance) was immediately hoisted, and fluttered in the gale. Still the boat kept her distance—for many of the crew were still muttering among themselves, as unwilling to submit to this pilot, even if they could prevail on him to come on board. Among the rest was one obstinate fellow, who doubted if he was able to take them out of that dreadful bay, and proposed to the captain that they should make more sail, and try and extricate themselves without points out; and it we should be passing one of those delightful little islands that we frequently meet with, where they have theatres and coffee-houses, and many other delightful places, where one may indulge himself a little, and be thought no worse for it by his shipmates—we must not stop a moment for supplies, or to go ashore. And if one happens to drop an oath now and then, though he means no harmby it, he will steely pride. Now it was that the crew, despairing, he reprimanded at once; for I am told that this pilot will have no swearing on board. As I peeped over save or we perish!" Now it was that the cabin

sand, 'Swear not at all, neither by heaven, for it is God's throne, nor by the earth, for it is his footstool,' &c. &c. At any rate, sooner than forego all these pleasures, I would say, wait a little while longer before we take him on board. The weather is fair, and we are in no danger yet."

"unned to a page where it is said, "Come unto me all yo that labor and are heavy laden, and I will give you rest." "Turn unto me saith the Lord, and I will have mercy upon you." "Though your sins be as scarlet, I will make them as wool; and though they be like crimson, I will make them white as snow." be like crimson, I will make them white as snow.

The cabin boy farther told them, "Your signal for pilot was not noticed, because the mists of unbelief

Soon the pilot was alongside-and boarded the ship: not as a haughty conqueror, but with looks of kind compassion. With a voice of love he says, "I nd lay up goods for many years." kind compassion. With a voice of love he says, "I Now this poor captain has been toiling hard, and will never leave you nor forsake you; I came to seek ceive, to that Beloved Pilot who even gave his soul to death, that they might be saved. And they say, "FAR NOT; set the stern stysails of faith and hope. "Worthy art thou, O Lord, to receive blessing, and Watch on every side to keep off pirates and encmies, FEAR NOT; set the stern staysails of faith and hope. Watch on every side to keep off pirates and enemies, and keep your eye steadily fixed on ME, as your only and keep your eye steadily fixed on ME, as but all-sufficient Savior and Redeemer, a

watch but the little cabin boy, whose history, by the by, descrives a little farther notice.

This little cabin boy came into existence at the same moment with the captain, but his growth was very slow, and it was some years before he acquired sufficient strength to go to sea with the captain. As soon however as he did, he could not be persuaded to soon however as he did, he could not be persuaded to savior at last, she must not be ashamed to profess

her love to him before the world.

The father of this little girl was an opposer to religion, and flattered himself he might continue in sin with the hope that all would be well enough at last. Now it happened that the father had procured several men to assist him in cutting the grass in the field, which was very near his house. They were profane liged themselves during the intervals of their labor in cursing, swearing, and making a mock of religion. So far from meeting a merited rebuke of religion. So far from meeting a merited rebuke from their employer, they were rather encouraged in their implety by his smile of approbation—not remembering that for every idle word we must give an account before the bar of a holy God.

His little daughter, bowever, heard the men from

the house, and her heart was grieved. She could not bear to hear the dear name of her Savior used so irreverently, and she even feared lest the judgments of heaven should suddenly cut off these daring offenders at once. She therefore went into the meadow, and asked the men if they did not know it was very severe rebuke and sent her back into the house. She returned according to his orders; but it was to her elo set-and there she poured out her soul before Him who seeth in secret. The ridicule of the men, and the harsh treatment of her father, did not excite her anger, but compassion; and she prayed that they might see their folly and guilt before it should be for ever too late; and here at a throne of grace she felt that she had endeavored to discharge her duty, and an indescribable pleasure filled her heart-a pleas sing from an approving conscience and the sensible

presence of an approving God.

In the course of the day, the men relapsed into their beg of them not to take the name of God in vain. As she explained to them, in her artless way, the sewere driving. This beach formed the margin of the bay into which there was a strong indraught: and beyond the beach lay a fiery swamp, (hell.) in a land where there was "wailing and grashing of teeth"—a land where hope never comes, and the voice of mercy is never heard. Vengeance seemed written on the threatening skies, as with the finger of the Almighty, dipped in the furnace of his wrath, and ready to burst on his devoted head. ""Oht" eried he, "that I had forsake the paternal roof rather than to do violence sought this pilot when fair weather would have alto the dictates of her conscience. She according repaired to her channer, and after having commended herself to God, proceeded to tie up a small bundle of word;" and under circumstances like these, seek to withclothes, and putting her bonnet on her head, she went out not knowing whither she went. But this little girl could not leave the father, whom she tenderly loved, without bidding him a farewell. The third time, therefore, she went into the meadow, and throwing herself at her father's feet, said, "Pa', I must obey you, I am going away; but I shall pray for you," and immediately left the field and passing over the hill was out of sight. The unfeeling father at length began to reflect on what he had done, and what might be the consequence of his severe treatment. might be the consequence of his severe treatment. A torpid conscience began to awake, and he saw things in a different light. He could not work, for he was sad, and distressed. After some time had elapsed, he threw down his scythe and resolved to go in pursuit of his little daughter. He passed out of the field, and followed the road leading from the house; but he could not perceive his daughter—he hastened his steps if possible to overtake her—and now he came near a grove of trees, and he stopped to listen— and as he listened a voice fell upon his ear. He stood still to learn from whence it came-it was from the adjacent field—he erept softly along the stone wall and listened again—the woods were perfectly still—and now again the same feeble voice was heard—it was the voice of prayer—it was his little daughter wrestding at the throne of grace for the salvation of her dear father. This was a seene of thrilling interest and tenderness. The father's heart was melted—he hastened over the wall towards his daughter, and taking her in his arms, he exclaimed, "My daughter, I want you should pray for me, for I am a great sinner. He carried her home, and through the mercy of God obtained forgiveness of sin, and is now rejoicing in the hope of the Christian, and blessing the great Head of the church for such a child of piety and prayer.—Sab. Sch. Treas.

THE SCHOOL OF MORALS.

We see frequent accounts of riots, assaults and batteries, robberies, &c. at theatrical exhibitions, and we believe these things are so common that the precauion is generally used to have police officers present in ease of disturbance. Strange that he reforming tendency of theatres has not rendered such attendance dency of theatres has not rendered such attendance unnecessary! Suppose that at religious meetings the officers of justice should, as matter of course, be called upon to attend to keep the peace. We think if this were the ease, that they would hardly be thought to be very beneficial to the community—not very conducive to morality—perhaps not even tolerated.—Roch.

SUNDAY SCHOOL DEPARTMENT.

THE GOOD SUPERINTENDENT.

One of the beneficial effects, to be anticipated from the recent determination of the American Sunday School Union, is, that our people will raise their views in regard to the importance of Sabbath Schools, and will be led to bestow greater attention upon them, study to promote their improvement, and feel a deeper responsibility and solicitude for their success. In a well organized school, the main spoke in the wheel is the superintendent. Of his qualifications and duties the following brief exhibition is made by a writer in the Vermont Chronicle:

In addition to an intelligent mind, he "ought to ove children. And he ought to be a person whom the children love and respect. One superintendent told me, he did 'not know how he should get along; he children would play in spite of all he could do. 'Why,' said he, 'I praise them in every thing that I can, but it does no good.' But the fact was, the man loved rum, and would not join the Temperance Society. And his face showed it, and the children knew it. It is no strange thing that a man who cannot govern his appetite should be unable to govern a school. If a man would qualify himself fo school. If a man would qualify nimself for a super-intendent, he should converse much with little chil-dren. In this way he will learn how to make them understand him. Tell a little child a story once in a while, and the child will perhaps understand a part of it. If it is a good story, he will follow you up with

mestions, until you will at last have to talk it all on in plain English. Then he will say, 'Tell it again.'
"He should open the school by a short prayer. I have heard one man pray in a sebbath school towards half an hour: whereas three minutes, and, at most five, is long enough.
"After the school is opened, he has something to

do. I have seen some superintendents leave house on the commencement of the recitations. this is wrong. Nor should he sit down. If there stands a child at the door, he should go to him and ask him to join the school, and conduct him to a seat. He should tell him where to sit for the future, and take his name. He should see that no old women talk all the intermission, as I have often heard. He when the time is past which he designs to spare to the teachers, he should raise his voice so that he may be heard. Let him get the attention of every child. 'Now, if you will all be still, I will tell you some-'Come, children, all look this way.' Or he may say something that will fix their eyes upon him. Then let him go on and tell all he knows about the lesson. And while he is explaining, he should onee in a while put a question to a certain class, or to the whole school; and require an audible answer. And while he explains and illustrates, it may be proper to act it out before the eye, by the hand, or by making a mark on something, or by telling a story.

"It is always desirable to close with some remark,

that will leave on the children's mind an impression that they are not yet what they should be. It will ultimately injure and overturn a sabbath school, always to be praising the scholars. They will very soon believe that they are good enough and know enough already. There is no danger of driving a child from you by convincing him that he is a very wicked child, he is unfit to die. Let the school be closed, if convenient, by singing three or four stanzas, and by giving out the next lesson. The superintendent should always let his conduct be upright, and should let the children know he is a man of his word. He should never disappoint the school by late attendance or absence. Let him treat all the children as so many mmortal spirits, who are to form characters for time and eternity under his influence."

CHILDREN'S MINISTER.

SUNDAY SCHOOL BOOKS.

It seems that a little book published by the A.S. S. Union as been deemed objectionable by some of the Baptist brethren, on account of an implied censure against the denial of baptism to infants. The Editor of the Christian Watchman oints out the passage with a kiud and Christian faithful ess, and hopes it will be expunged. A limited paper near is, comes out on the strength of this, and denounces the whole S. S. Union as a crafty concern, and employing their opportunities in smuggling in Pædo-baptist errors. The

cditor says,

This departure of "the Uniou at Philadelphia," from the rules of the publishing Committee, is not a solitary case; for the Baptists have more than once, within a short period, detected them in smuggling their Pædo-baptist errors into extensive editions of the Society's books.

The editor of the "Watchman," with his usual pacific splrit, "hopes the whole scope of this (objectionable) passage will be omitted in the next edition"—but we hope that a remedy less tardy in its result will speedily be adopted.

Wo want words to express only views of the sectarian dis-

We want words to express our views of the sectarian dis position which dictates a public attack upon the integrity and fairness of the S. S. U. at the very moment of their agonizing effort to extend the blessings of Sabbath school the land. Sincerely de draw the confidence of a whole denomination from the justitution. Besides the amiable contrast exhibited by the Watchman, our readers will bless God that the same week he has brought to us a rich testimony on the other side from the Baptists who live at the seat of operations of the A. S. S.

Onton. We gladly present them the following oricl extracts from the doings of a MEETINO OF BAPTISTS IN PHILAGELPHIA. It was held on Thursday evening, June 24th, in the house of worship occupied by the First Baptist Church on Second street. Rev. W. T. Brantly, Pastor of the First Baptist Church, was called to the chair, and Rev. Noah Davis, was requested to act as Secretary.

Rev. David Jones, Pastor of the Baptist church, in Lower Dublin, Pa. opened the meeting with prayer.

The chairman said that it was necessary for us to make some decided expression of our views of the character and operations of the Society. It is understood that some of our brethren at a distance, are laboring under misapprehensions unfounded and injurious, relative to the institution. Others are in a state of apathy as to the necessity and utility of S. Schools. It was therefore, thought, that this meeting might adopt resolutions and take measures, that would teud to remove these suspicions, and obviate this apathy.

Mr. W. H. Richards, Deacon of the 5th Baptist Church in this city, and a Vice President of the American Sunday School Union, stated that he had been a member of the Board of Managers of that institution from its commencement. He also belonged to the Board while the Society was denominated the Philadelphia Sunday and Adult School Union, for several years before that Society took the uame of American Sunday School Union. Mr. Owen, lately decessed, who was likewise a Deacon of the Pifth Baptist Church, was Chairman of the meeting when the Philadelphia Union was formed. He continued in the Board of Managers to the time of his death, and had been for several years before, a member of the Publishing Committee. Mr. Richards, said the Society is as much a Baptist as a Presbyterian institution; in other words there appears to be no preponderance given in its management to any one denomination. The Board of Menagers is composed of five Richards, and the Society is as much a Baptist as a Presbyterian institution; in other words there appears to be no preponderance given in its management to any one denomination. The Board of Menagers is composed of five Baptists, five Methodists, six Episcopalians, ten Presbyterians, one Dutch Reformed, and one Moravian. No ministers of the Gospel belong to the Board. Itabushness is conducted by business men, but Christians. The Publishing Committee is made up of two Baptists, two Presbyterians, two Methodists, and two Episcopalians. No book, not a scutence, nor a word can be published if either of the members of the Committee object.

In the appointment of Missionaries and Agents, it is not a matter of any concern whether the individuals are Baptists ornot. The only question is, "are they qualified?" If there have not been as many Baptists engaged in this service as others, it is only because they could not be obtained.

It has been objected to the Union that if has political designs. The men who manage it, are not political men. Their only design is to encourage and promote the formation of schools. They do not prescribe any rules to be observed by the schools, neither do they specify any set of doctrines to be taught.

Dr. T. T. Smiley, said he had been a member of the Board ad of the Publishing Committee between one and two

Dr. T. T. Smiley, said he had been a member of the Board and of the Publishing Committee, between one and two years. He has not seen any influence exerted by one denomination, to the disadvantage of another. If the Union has political or sectarian designs, they may surely be seen in its Constitution, publications, or acts; but nothing of the sort can be found in any of them.

He is a member of the Publishing Committee, which is composed of eight individuals, any one of whom could strike out a thing opposed to his peculiar views, with perfect ease, by his veto. He has even known some to strike out things somewhat favorable to themselves, after others had passed over them. He thinks it our duty to patronize the Union as an instrument of spreading the Gospel of Christ among men. Every friend of Christ, and of his country, should encourage their efforts.

Rev. David Jones then offered the following resolution, seconded by Dr. Thomas T. Smiley.

Resolved, that the objects and plans of the American S. S. Uniou are pre-eminently important, and well deserving the countemarice and approbation of every friend of his country. Rev. R. W. Cushman, offered the next resolution, seconded by Dr. Wilson Jewell, viz:

Rev. R. W. Cushman, offered the next resolution, seconded by Dr. Wilson Jowell, viz:

Resoluted, that the confidence of the Baptist brethren in these United States may be safely reposed in the Christian integrity, wisdom, piety and disinterestedness of the Managers of the Am. S. S. Union, and that we deem it a sacred duty to unite with them in carrying forward their useful plans.

Plans.
Rev. Wm. E. Ashton, Pastor of the third Baytist Church, offered the last resolution, which was acconded by H. Richards.

H. Richards.

A Committee was appointed, consisting of the Chairman and Secretary, to take measures to increase the sum to at least \$1900, which amount it was thought reasonable to hope might be obtained from the Baptists in this city, to aid in this noble undertaking.

P. S. Circumstances beyond our control, did not permit us to attend the above mentioned meeting; yet we most cordially unite in the sentiments and resolutions adopted.

Pastor of the 2d Baptist Church, Philad.

JOHN L. DAGG,

Pastor of the 5th Bactist Church, Philad, (Sansom-st.)

Pastor of the 5th Baptist Church, Philad. (Sa This is to certify that I heartily concur with the Am. S. S. nion in their efforts to establish Sunday Schools throughout efforts to establish Sunday Schools throughor SAMUEL SMITH, Pastor of the Roxborough Baptist Church. country.

MISCELLANEOUS.

It has been stated, in some papers, out of Boston, that the counts in the Evangelist of the Revival in Boston were exaggerated. We stated that 600 attended their inquiy meetings, &c. 'The Boston Recorder, in an article from which the subjoined extract is taken, says the statement is calculated to give false impressions respecting the state of things there. It however admits the facts which we stated, and as we stated them. The erroneous impression arises from the nature of their inquiry meetings. We will not now express our opinion respecting the probable utility of such a change in the nature of inquiry meetings, but only give the subjoined account of the mode adopted in Boston.

BOSTON INQUIRY MEETINGS.

It is true, that at one time 600 persons were "attending the inquiry or auxious meetings," in the eight orthodox Congregational societies in Boston, and Dr. Fay's in Charlestown, not to reckon the "evangelical churches of different denominations;" and among these we have heard of some special increase of attention.

It ought, however, to be understood, that the character of It ought, however, to be understood, that the character of "the inquiry or anxious meeting" is not the same here as in most other places in our connection. The meeting is not confined to convicted or anxious sinners, but all are invited and urged to attend who are willing, although their impressions may be very slightly serious. The consequence is, that probably not more than one third or one half of those who come, consider themselves as lost sinners, or anxiously inquire what they must do to be saved. Therefore we can hardly suppose there have been at one time more than 250 or 300 in the whole, who would in most Congregational societies he reckoned as truly anxious souls, who feel that they are tost. We do not mean to say that a meeting is not useful, where persons attend whose minds are in every grade of serious reflection; we only mean to make the account of things here intelligible, in places where the terms "inquirers," and "inquiry or anxious meetings," have obtained a definite and restricted meaning.

This city must be a function of hooking and a serious real expenses and are the control of efinite and restricted meaning.

This city must be a fountain of health to a large and ex-

This city must be a fountain of health to a large and extending region: or it must spread far and wide the moral contagion of error and sin. The number of evangelical professors is small, compared with the multitude of the people. Suppose that 600 were anxiously inquiring, or even that as many were hopefully converted, what are they among 60,000 people? They are but as one in a hundred; or as twenty converts in a town containing 2000 inhabitants. O this is still "a great and polluted city," and there are thousands and thousands who must be born again or be lost —Bool. Recorder. lost.-Bost. Recorder.

EFFECT OF EDUCATION UPON NEGRO SLAVES IN THE WEST INDIES.

The committee of the Weslevan Missionary Society of England, which has instructed many thousands of slaves in the West Indies, assert that for forty years no slave in their societies had been either "a co rator, a rebel, or insubordinate." Here is a most un-answerable testimony to the influence of religious in-Here is a most unstruction in promoting the personal security of masters .- Zion's Advocate.

The Correo, of Mexico, of the 23d of April, recommends the establishment of religious tolcration in Texas as one of the means by, which its colonization may be promoted. Not only for Texas, nor for the fostering of colonies alone, will toleration be found ne-cessary, but for all Mexico, for all South America, and for the support of all their real interests. It is a measure they must adopt, or they cannot exist long in possession of their present institutions; and the soon they resort to it the better and safer for them. T Correo" concludes with these remarks: "Liberty of religion offers no difficulty except in those governments which have not been accustomed to it; the people might be offended at it, and the public peace might be endangered; but who could be offended at that be entangered; but who could be offended at that liberty in deserts, as is now the ease in the country to be colonized? If the first who go there are unprejudi-eed in religion, what is to be feared in supporting their disposition? We find ourselves in the difficult situaof choosing to preserve Texas with the actual principles of toleration, or to lose it and see those same principles established; therefore it appears to us that a choice cannot be doubtful, and that reason and justice point out to choose the first ovil.

INDIANS AND NEGROES-THE DIFFERENCE.

During the late discussions in Congress we find no objections made by the Southern members against the appropriation of \$500,000 for the purpose of removing the Indians from lands guaranteed to them forever, and from which they have repeatedly declared their determination never to remove: but when it was proposed to appropriate a small sum of money for the purpose of enabling a portion of the blacks to remove to Liberia, in accordance with their earnest wishes, the same members protested against the measure as unconstitutional "Indeed indeed," said the lawyer, " that alters the case."—Roch. Observer.

ENCOURAGEMENT TO FORM BIBLE CLASSES.

In the bible class of the congregational church in Dunstable, N. H., of 126 members, 44 have become hopefully pions during the past year. The members recite Sabbath morning to different teachers from Fiske's questions, as is practiced in the Sabbath School. None are admitted to the bible class under fifteen years of age. Of the 44 who give evidence of piety, the first religious impressions of most of are to be traced directly to bible class instruction of most of them

There is a silent, but powerful work of the Holy Spirit among this people. About one hundred are indulging hope. It is a gradual work, which has continued for several months. There are now about fifteen or twenty, who may be considered as inquirers, and the number is increasing. The languiners, and the number is increasing. The Lord is here building up his kingdom; and truly it is a pleasar thing to witness the triumphs of redeeming grace Conn. Obs.