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REV. JOSHUA LEAVITT, EDITOR

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OFFICE OF THE EVANGELIST, No. 162 Nassau street, opposite the City Hall. TERMS.—The price of this paper is THERE BOLLARS, PSY. able in six months, or Two Dollars and there were received in advance. Clerymen who forward TRN DOLLARS in advance, can have five copies; and other agents who forward TRN THERE WARNEY BOLLARS, can have ten copies:—If the payment of either of these classes is not made in advance, the price will be \$2.50. No paper discontinued until all arrearages are paid, except at the discretion of the pulinhers.

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## NEW.YURK EVANGELIST.

MEETING FOR CHRISTIAN UNION IN NEW-YORK On Wednesday evening, Dec. --, the Christian Union Association of New-York held a public meeting in the Chatham street Chapel. Rev. Joseph Harrison presided,

ses were made by Rev. Mr. Griswold, Methodist, Rev. J. Dowling, Baptist, and Mr. Mahan and Dr. Skinner, Preshyterians. Mr. Griswold's address we had not the pleasure of hearing. When we reached the place of meeting, Mr. Dowling was speaking. A teresting to onr readers:

Mr. Dowling commenced by referring to the name of the Association, as denoting at once its objects and the character of its members. It is a Christian Union Association. Of course it is unders od to be a union of Christians, as such-of those who are mutually acknowledged as such, who hold what are universally acknowledged as such, who note what are universally ledged to be the fundamental doctrines of the gospel, and maintain a reputable character as professors of religion. Hethen proposed as the leading topic of remark, think on this command, and bear him on our hearts to think on this command, and bear him on our hearts to If the premotion of a greater degree of union among Christians is an important object, which all admit, then it is very desirable that the enterprise should be directed on right principles and settled on a proper basis. If we attempt to build our fabric of union on a basis that is itself unstable, or that is too narrow, we

which we are desiring to favor. 1. The terms of such a union must not be the giving np of our denominational identity or merging all denominations into one.

On this point I am happy to see that this Society agree with me, In the 6th article of your constitution, this very principle is fully recognized:

Ant. VI. In its meetings, this Association will not make differences on doctrinal points, matter of investigation, nor diversity of usages, in the manner of conducting worship a subject of inquiry: nor shall it be their design to interfere with any distinctive peculiarities of any order or denomination; leaving all anch matters to the conscientious views of those whom it may concern. The Association aims at the simple object of promoting brotherly love and good will among all Christian people.

And in the little paper which I hold in my hand, called the Oliva Branch, published by this Society, it is formally

We wish it distinctly understood, that our object is not to oblitarate all the lines which the several denominations have drawn to preserve their identity. To adopt the language of another, we would rather say: "That it is more than probable—nay—it is certain that if the spirit of the church were perfect, there would not be entire uniformity is church were perfect, there would not be entire uniformity.

And again in another place, I read as follows: "We tions | peculiarities remain : but et us nnite in our love for God an each other, and our zeal n of Binners! "Without undertaking to decide now, whether the existence itself of different denomi-

Shall we count for nothing the effect of their holy rivalry in doing good. Look, brethren, at the rainbow. How lovely its appearance ! Does any one imagine that it would be more beautiful were all its colors merged int one? No doubt, the fact that different denomination exist has been overruled by God for good. And should the time come that no other strife shall exist between them, but a holy rivalry in doing good, it is not only not ent with paion, but admits of a perfect unity of feeling. It is no part of your object, therefore, to make sts Baptists, or Baptists Methodists, or to turn either to Episcopalians; but to unite all in one, just so far as we can go together, and no farther.

2. The terms of such a union must not require me to renonnce any doctrinal sentiment, which I conscientiously hold; which is not inconsistent with the possession of genuine religion.

If such were the union proposed by this association, l should feel conscientiously bound to oppose it. We are to unite together as Christians, who agree in receiving Jesus Christ as the Rock of Ages, our Redeemer and our God. The moment your union trenches on any doctrin-al sentiment that any individual who is a Christian, or any denomination acknowledged as Christians, conscientionsly hold, that moment we leave you.

3. The terms of union must not be the giving up of any practice which I sincerely believe to be the necessary result of such docurinal opinions; no, not even though that practice should seem to trench upon Christ

Take, for instance, the case of our Episcopal breth ren. It is a doctrine which they hold, that no ordina tion is valid but that of a bishop. And they believe it to be a necessary result of this doctrine, that no minis ters of other denominations should be admitted into their pulpits. Now, they say they are conscientious in this and they appear to be so; and we are bound to believ so, and to love them none the less for it, and to unite with them cordially, notwithstanding, as far as they can conscientiously go with us. This prin-

If either of these principles are demanded to be given course. up, if either of the above concessions be made a term of Christian Union, if the object of a Christian Union Asconscientionsly hold as a part of my religion, that demand is a violation not only of Christian Union itself.—
The only practicable ground of Union is, that churches of various denominations should nnite together, and agree to walk together, and to conscrate interest of the the practicable and to conscrate into the practicable and to conscrate into the practicable and to the principles of the fundamental principles of Christian Union is self.—
The only practicable ground of Union is, that churches of various denominations. If this one question remains unsettled, we cannot hope for a permanent union. It is in regard to the principles on which Christians ought to unite together. In the few remarks which I have to offer a permanent union. It is in regard to the principles on which Christians ought to unite together. In the few remarks which I have to offer a permanent union. It is in regard to the principles on which Christians ought to unite together. In the few remarks which I have to offer a permanent union. It is in regard to the principles on which Christians ought to unite together. In the few remarks which I have to offer a permanent union. It is in regard to the principles on which Christians ought to unite together. In the few remarks which I have to offer a permanent union. It is in regard to the principles on which Christians ought to unite together. In the few remarks which I have to offer a permanent union. It is in regard to the principles on which Christians ought to unite together. In the few remarks which I have to offer a permanent union. It is in regard to the principles on which Christians ought to unite together. In the few remarks which I have to offer a permanent union. It is in regard to the principles of th agree to walk together and to co-operate, just so far as it to the brethren to judge how far they tally with the their conscientious principles will permit them. I must be allowed, standing here as the representative of my demonstration, to say that farther than this we, as Bapdinitely the object of the Christian lile. It is this, "Be

ely love and Christian union, as our conscientions oles would allow 16.7. Let me mention a few in which all Christians can conscientiously, and then it will be seen more clearly, whether we have gone in times past as far as the principle

treat each other with candor. That is, when a brother I lay this down as the fundamental principle of Christtells ns he is conscientions in his belief of such or such honest, and treat him accordingly, and not impute to him other motives in maintaining his doctrines. I need not ask, Has this been done? We all know it has not. Look at the polemical writings of the last 20 years. How little of this do we see. Instead of viewing their rethren as conscientious in their belief, how con agree to correct it, without any sacrifice of truth or con-

2. In our interchange of feelings, we can agree to regard and treat each other with Christian affection .-This is what the Scripture means, "A new commandment give I nnto yon, that ye love one another." How long have Christians acted, as if they thought that this commandment extended only to the small section of the church with which they were particularly connected. I speak it with shame, that I believe Baptists, as well as others, have done this. And I ask, what ingenous Christian is there present, who will not make the same admission respecting his own denomination. But brief sketch of his and of the other remarks will be in-Baptists, and a Methodist should love his brother Methodists, and the Preshyterian love his fellow Presbytebecause they belong to his sect, but because they belong to Christ, and hear the Savior's image.

3. We can agree to pray for each other when asun der, and pray with each other when together. If there the throne of grace, and we shall soon find all coldness and dislike pass away from our own hearts, and our souls drawn out towards him in Christian love. Has this been done? Have Christians prayed for Christ ians of other denominations, as they ought? Should they do it, as they might without any sacrifice of prina much greater degree of Christian Union. I have been delighted to hear that some of the meetings of this Association for prayer, have been made seasons of refresh ing from the presence of the Lord.

Perhaps I shall be met here with the objection, tha there are some who are acknowledged to be Christians, who do not believe in social prayer. And I shall be answer, according to my principles, Yes. I ask him if he is conscientious in his objections against social prayin his bosom, I will promise to look upon him as a brother and love him as such. And then I will demend of he cannot be a heretic and a Christian. him the same candor towards myself. Whatever may be the belief, if it can exist conscientionsly in the mind of a Christian, it shall be no har to Christian nnion with him, as far as we can go together. Other terms of the great Head of the church. And its decisions, in orunion than this, may be beautiful in theory, but they der to be approved and ratified by him, must be grounded will prove impracticable.

they united as far as they conscientionaly could, for the promotion or this starting object? Far from it. Have Lord. And God not Christian ministers looked coldly on each other's ratitying contracts labors, and declined to unite with their brethren in la- of admission which all churches have a right to require

I will barely advert to one consideration as to the imortance of Christians uniting for this object, by all the neans that they think to be right, And that is, the ping by multitudes into the hottomless pit. effect that even in this city, every Sabbath that we go ledged child of God ? into our pulpits there are 150 souls gone into eternity since the preceding Sabbath, I feel that there is reason nough why we should unite our efforts to snatch sinners from the hnrning. Suppose the case of an individual on the hed of death, and a conneil of physicians to exclude an individual from our fellowship, which we assembled, but instead of uniting to devise means for saving the man's life, they fall to disputing about some obscure point of medical theory, while the poor man dies and is forgotten. What would the world say of such physicians? I ask if Christ's ministers have not acted just so, while sinners have perished in their sins, ignorant of the way of salvation? You are awate tha there have been disputes lately among the firemen of this city. Now, suppose there had been a fire, like that which desolated so large a district a year ago-the cry rises in the air, the bells ring, the engines are dragged to the place, and lot the firemen immediately bring up their disputes, and instead of directing their streams of water to extinguish the fire, turn it on one another. The ery comes from yonder flaming house, "O, save me, save me !" But the firemen have no ears for the cry ol the perishing, so long as they see an opportunity to crip-ple a rival engine. What a picture is this of the course of ministers. Sinners cry nnto ns, "Care ye not that we perish?" And ministers have spent their time and talents in harrassing each other, instead of saving sinners from the Almighty's wrath. Let this be a sufficient notive to lead every Christian, so far as he conscientiously can, to nnite with other Christians in prayer and

Rev. Asa Manan, President of the Oberlin Collegiat Institute, expressed his regret that he had not had the opportunity of consulting with his brethren who were to participate with him in the exercises of the evening, or even to make himself fully acquainted with the princithe denomination with which I am connected. We are ples of the society itself, as he had been prevented from conscientions in our practice, as the necessary result of enjoying an appointment on which he had depended for our doctrinal sentiments. It does not grow out of want this purpose. And perhaps the train of thought which of love to onr brethren, from whom we differ. And he had contemplated would not be all exactly in according therefore we cannot give it up, even for the sake of ance with the views of others. But he hoped they would bear with him, as he could not conveniently change his

effort for the salvation of sonls.

There is one thought, said Mr. M., which has muc impressed me, as to the evils existing among various

tists, cannot go. And I rejoice to see that your association proposes to go no farther than this, and that your ren, and walk in love, as Christ also hath loved us, and constitution proposes for its exclusive object the promo-hath given himself for us, an offering and a sacrifice to constitution proposes for its exclusive object the promo-tion of brotherly love among all 'Christians. He who asks me to go farther than this, asks me to love union more than truth. And when I say T cannot go farther, it is not that I love union less, but that I love truth more. Perhaps it may be asked, what will such a Christian union as this amount to? Have we not done all this already? Are not Christians generally united as far the standard and the motive of holy living. If we can sathis? I answer. NO. And I point to the history of the standard and the motive of holy living. If we can only ascertain how does God feel, or how does Jesus the church for the last 20 years. I ask you to listen to the jeers and taunts of infidely at the discounter that the standard are the motive of holy living. If we can only ascertain how does God feel, or how does Jesus the jeers and taunts of infidely at the discounter to the last 20 years. the jeers and taunts of inflates at the dissensions among the character of followers of God. And if Christians, and then tell me, have we gone as far in brotherly love and Christian union, as our conscientions would make that the leading inquiry in all cases, they would seldom differ on this question. The same direc-tion is given not only to individuals, but also to church es in their associated capacity. They also are bound to represent or imitate God. They are bound to feel and act towards individuals or other charches, just as they have reason to believe God feels and acts towards them.

an union. And I believe Christians never can be truly the example of God, as the great law of life.

tain this, we have always a light to guide us. For in- principle, of not denying church membership to any as we can walk together honestly. Br. M. and S. are stance, suppose the question comes up whether certain individuals are to be admitted to church privileges. We with Christ. I do not say that we should have no reacknowledged as Christians can be received as such in all it has been to impute unworthy motives and regard individuals are to be admitted to church privileges. We with Christ. I do not say that we should have no return to the Acts of the Apostles, and there we find that spect to our own peculiarities. But we have no right to churches of Christ. We should neither love nor confide Peter, on a certain occasion, had admitted certain per- elevate them to so much importance, as to make them a in our Baptist hrethren the less, because they conscientious sons to the church in the face of all the long-cherished barrier to the admission of any person who requests adto the church. And when he was called in question for it, how does he defend himself? "Forasmuch then as me in such and such points, yet if he agrees in the vital We can answer for these hrethren thus far, at least, that doctrines of the gospel, I ought to admit him without a they were not thinking of the Baptist practice so much as he did unto us, who believed on the Lord Jesus scruple. If I do not, I am justly chargeable with secta- as they were of the questions and principles now agitated Christ; what was I, that I COULD WITHSTAND riani GOD?" It seemed to him like a self-evident axiom, that if with such evidence he should refuse to admit persons to church privileges, he should be withstanding, may be one, as thou, Father, art in me and I in thee, or fighting against God. If this was true of the primitive church, it is true now, and I therefore venture to ies in the way of doing this? Some oppose it, because lay it down as a law to every church that is built on the they deem so great an object wholly chimerical, and they foundation of the apostles and prophets, Jesus Christ stigmatize those as mere visionaries who are aiming to himself being the chief corner stone :

> THOSE TO WHOM GOD GIVES HIS HOLY SPIRIT, IS TO BESIST should be subjected to a charge of weakness if they I will offer a few brief reflections, growing out of this

riew of the subject And first; in the light of this subject, we have a distinct answer to the question, "What are the fundamental doctrines and principles of Christianity?" Christians have too generally confounded the important with

the fundamental. In how many cases, when Christians differ, one rises up and says, "This is a fundamental doctrine !" But what is a fundamental doctrine? It appears to me that the term is either used without meaning, or it means that which a man must believe in order to be shall not only lose our labor, but may injure the object ciple or any violation of conscience, would there not be a Christian, that which lies at the foundation of faith in Christ. And therefore a fundamental difference is, that if one is right, the other cannot be a Christian.

Again; this subject furnishes us with a definite answer to the question, "What is heresy?" Heresy is fundamental error. It is the rejection of some fundamental doctrine or principle of Christianity. This is laid down in the Bible-" A man that is a heretic, after the first asked if I would receive them to Christian Union? I and second admonition, reject." Why? Because he is proved to be subverted, and cannot be a Christian. The idea that a man can be a Christian, and a heretic at the And if he is, and if yet I see Christian love burning same time, is the consummation of absurdity. A man may be a Christian, and yet embrace many errors. But

Again; another inference teaches ns what any church has a right to require as the condition of reembership. The church acts in the name, and by the anthority, of on such principles as he requires his churches to adopt 4. We can unite in the employment of those means, which all agree to be right, for the attainment of that

Then it will follow that God has made it a sin for one object which all consider desirable; the glory of God church to receive an individual to membership, and and the conversion of sinners. Is it true that Christians duty for another church to receive the same. And yet have gone as far as they might have done here? Have both churches are acting under the same law, and expecting their determinations to be approved by the same Lord. And God will be exhibited before the universe,

boring for the conversion of sinners, marely because they A single passage will answer. The Savior says that, did not belong to the same denomination; and from a "Whosever shall do the will of my Father which is fear that, if their joint labors should prove successful, in heaven, the same is my brother, and sister, and moons is an evil, we must admit that in its results it is not some of the fruits should not be gathered into their own ther." Here, then, we will suppose, is a case where we separate field? O, most not angels weep at such a sight? have found the Holy Spirit in an individual, but he is Sir, it will be easy for Christian Union to shun the evils weak in faith, and in some things he is in error, and the to have a better heart, but only a more orthodox head -They approve his heart, and they freely receive others to membership on far less evidence of piety. New I ask olemn fact that sinners around us are every day drop- in that case, whether what we bind on earth is bound in When we heaven, when we thus bar our gates against an acknow

Again; in the light of these principles, we can decid as to the extent to which Christian forbearance is to be exercised towards those who are in error. We can see that no error, no degree of imperfection in doctrine, is have reason to believe does not exclude him from fellow ship with God. As long as we have reason to believe he has access to the heart of God, we should give him equally free and cordial access to our heart, and let him be to us as a brother, and sister, and mother.

Another thought: We see here the reason striking peculiarity in regard to divisions among Christ ians. It is that divisions within the various denomination are more bitter than those between different denomina Thus, High Calvinists are more averse to moderate Calvinists within a Calvinistic church, than they are to rank Arminians in another church. Thus it is in the Presbyterian church. All will acknowledge that High Calvinists differ more widely from Baptists and Methodists than they do from their brethren in the Presbyterian church. And yet you will see some of them opening their arms wide to their Methodist brethren at the very moment that they are professing that it is mpossible to walk with their Moderate Calvinist brethren in the Presbyterian church, because they are not agreed. It is so in many other cases of division among brethren of one denomination. What is the principle of this? It is this, that as to individuals who are out of their own church, they have adopted the scriptnral rule, Be ye imitators of God. But in their own church, they have adopted a different principle. Now, suppose this principle were carried into their own church, what a harmonizing spirit would pervade it, and how soo would light and love pervade a benighted world.

Perhaps some of my remarks will not be regarded a alling in with the principles and objects of this soci ty; but they are such as have long lain near my heart, and I have acted on them, and found the blessing of God

in so doing. Rev. Dr. Skinner commenced his address by remarking, that it had been thought by some of the brethren that the meeting would be a very large one, and when he first saw the number of vacant seats, he felt some what discouraged. But his hopes revived as the exer cises advanced, and he saw ministers of different de nominations united in laboring for the advancement of an object so near to his heart and so near to the heart of Jesus Christ, the union of Christians. This fact alone he regarded as one of vast importance, and worth hav ing an evening set apart for the purpose. He believed if ever the Spirit of Christ could descend on earth, must be on such a meeting. And nnless he was himself baptized with his Spirit, he was not prepared to ad

dress the meeting as he onght. What, said Dr. S., is the object of the Christian Unio ociation of New-York? It is not the destruction of nations, as such. They do not propose the project of merging all denominations into one. If that were done, I believe instead of destroying the spirit of secta rianism, it would only confirm and establish sectarian ism, and arm it almost with omnipotence. If you were to produce the perfection of Christian feeling in the united body, it would yet produce sects. In different cirnmstances, churches would act differently, and express themselves differently, and there would be divisions. It is not the destruction of denominations that this society aims at, but the destruction of sectarianism. Sectaria ism consists in treating Christians as if they were not Christians. Christians are treated as if they were not Christians, when they are denied the privileges of the house and family of God. I suppose every church, that has a term of communion and membership, which is

trully chodes. It, and does it. The other purposes to | with the but represents virtue to account

his blood, and written his name in the book of life, and that all will be admissible who give satisfactory evide sentiments, we can believe him to be conscientious and and permanently united, until they lift their thoughts to given him the earnest of the Spirit, has a right to mem- of piety; and all will be agreed in those points which on bership in any part or portion of the family of Christ. shall then think essential to communion. So that, in my

> It is the object of this Society to make all Christians one, according to the prayer of our Lord, "that they that they all may be one in us." What are the difficultaccomplish it. And men who are of consequence in the THAT TO EXCLUDE FROM THE PRIVILEGES OF THE CHURCH church stand aloof from the object, as if afraid they were to join such an association. But why is it chime rical? We can prove that it is not a physical but only a moral difficulty that stands in the way. And if we could bring down on the churches such an influence as would cause them to see the greatness of the things wherein they are united, if we could bring out in their proper form and color and magnitude and body the things which they agree, these difficulties' would disappear. If we could only make them see the value of a single sonl; could we remove the covering from the pit of damnation, and let them see immortal souls in a flood flowing into that place of torment, no doubt these difficulties would well nigh go out. After all, the grand difficulty is the nnbelief of the church, the coldness of the church, the spiritual stupidity of the church, their want of sympathy with Jesus Christ. If that were removed, if Christians generally regarded this subject as Christ regards it. how soon would they be united according to the true spirit of the Savior's prayer. I say, then, that the Christian Union Associations are engaged in quite a practicable object. Is it not so? If the Holy Spirit is able and is waiting to ponr ont his gracions influences on the shurch to accomplish this, why may it not be done? I does not need a miracle. It needs only more holiness of heart, and more of the spirit of Jesus Christ. It is only that great things should appear to be great, and little things comparatively should appear to he little, and it

is done: I have been requested to say something on the mean of Christian Union. I suppose it is not necessary for us to say that we will not discuss the points wherein we dif fer. If Christians were all united and engaged in efforts for the salvation of sinners, and if they could find time from these engagements to discuss those mino points, and will agree to discuss them in a proper spirit let them do it, only speaking the trnth in love. There is no necessity that such discussion should impair Christ ian Union. But if Christians felt aright, I apprehend they wentd scarcely find time for this. Who are the Christians that are most given to these inquiries? Are or me spirit of Flarian Page of o Henry Martyn, or of David Brainerd 1 Or are they Concert? such as, judging from their conduct we must suppose think it a greater thing to gain a theological victory than tosave a sonl from death.

If we would promote Christian union indeed we must We must avoid a bitter, co We must take care NEVER to speak, even in prive or in our most unguarded moments, in a manner injurious to any portion of the family of Christ. We should take heed in all our public exercises, not to wound the feelings of any Christian brother unnecessarily. And in our en deavors to propogate religion, either at home or abroad, we should labor for the great points of Christianity, which make men Christians and save their souls. Some may say we cannot settle it! what are the essential point Suppose it be so. Let each one judge for himself, and not insist on those points which he thinks not essential to salation. Or if he thinks it necessary to present them, le him put them in their proper place, far subordinate te the great things of salvation. And let each one, for himself, stand aloof from every movement or measure which he hinks calculated to build up sectarianism, and favor every plan which he thinks calculated to promote Christia

Let me say further, that in promoting Christian Unic you are engaged as directly for the conversion of the world as in any other way whatever. So thought Jesus Christ. that remarkable prayer which he made, when he praye that God would unite all his disciples, as the Father and the Son are united, to bring out that evidence for the gos pel which is to convince the whole world. What are we loing then, but bringing forth that evidence that is to convert the world. The true light has hitherto been kept back by the divisions and contentions among the people of God. This is it that telleth. Here is the great stumbling block, that must be removed. O blessed Spirit of God lescend and assure the members of this Association the they are not left to themselves. Let them not despond be cause they are few and feeble, but remember that God in able to accomplish great purposes by feeble means as by those which are strong, and to do as much by a few as a great number. Go en, then, brethren, and may the bless ing of God be with you. And I doubt not that this meeting will prove to be helpful to your glorious object.

Mr. Dowling then rose and said he felt called upon t

say that he had consented to come forward and add neeting on the faith of the 6th article of the constitution which he read. On the faith of this he could unite in th exercises in perfect consistency with his faith as a Baptist But from the remarks of the other gentlemen, he was ap rehensive he had mistaken the character of the societ t would appear that the object was not so much to spee on points that all agree in, as to discuss the group ch Christian fellowship ought to be extended heard the views and practices which as a Baptist I conscientionsly hold, so often referred to that I cannot mistak their object. I speak as the organ and representative my denomination when I maintain, that nothing but imm sion is Baptism, and that Baptism is and ought to be a ter of communion, and that none but baptised persons are adhissable to church fellowship. And we cannot yield this without denying our principles. And therefore I say, that if the renunciation of this ground is insisted on as the term of union, as a conscientious Baptist, I must decline.

Dr. SKINNER and Mr. MAHAN replied, and disclaimed the dea of committing the association by any of their remarks. when called upon to speak, were not restricted either as to mode or matter, but felt free to express what to their own ninds appeared to be true and appropriate. It belonged to the Association to judge respecting all that had been said, to gather the good into their baskets, and throw the bad away.

were not desirable, as the sole object of the association was to unite in prayer and exhortation, and see how they could lengthen Zio 'a corda and strengthen her stakes without compromising the principles of the several denor

It seems to me that a just estimate of the matter wil exhibit no such incompatibility between the views of Mr. Dowling and the other brethren. Mr. D. undoubtedly believes that the time will come, when all true believers on earth will have fellowship with each other as such, and when these sectarian lines will disappear. Whenever that time comes, it will be brought about by such a great increase of light, as will leave no room for the present divisions, among

musakes for combinion with their

sins Christ has forgiven, and whom he has washed in those who sincerely follow Christ. Then it will be true, bring up rebuke from the sea, to the coldness, and the example of God, as the great law of life.

We have also in the Bible an explanation of God's feelings, as to Christian union and fellowship, in the example of Christ and his apostles. Where we can ascerfull conviction, that it ought to be done on the hroadest tism ought not to be a bar to Christian Union now, as far prejudices of his brethren, and all the usages of the mission, and who gives us satisfactory evidence that he is church. He had even admitted uncircumcised Gentiles a Christian. Whoever cames to my church, and asks adthem as well as to us, that their practice appears on the mission as a member, if he says he does not agree with face of it to he an incongruity in the family of Christin the Presbyterian and Congregational churches. We admit both definitions: he is a sectarian who voluntarily keeps himself aloof from his brethren, and refuses to unite with them wherein he might without violating his conscience. He is also a sectarian who makes that a made a condition of admission into his kingdom

> not willing to be saved. READ THE BIBLE THROUGH. Will not every reader of the Evangelist read the Bi ole through, this year?

It is necessary as a means of awakening to the careess, of conversion to the impenitent, of detection to hypocrites, of self-knowledge to the deceived, of reviving to the backslider, of sanctification to every aspirant for holiness, of knowledge to all who desire to do the will of God.

It is all good and profitable, and all needful, "tha he man of God may be perfect, thoroughly furnished to all good works." The great work of salvation can nev-

t taken up systematically.

Lead it regularly. If a distinguished stranger calls on you for important husiness, you lay aside ordinary matters, and even leave your family or your near neighbors waiting, that you may wait on him. Make an arrangement irrevocable, to have God call on you regularly, at stated honrs, to receive a communication from on you for important husiness, you lay aside ordinary him concerning life and death.

Read it attentively, prayerfully, obediently. The Read it attentively, prayerfully, obediently. The more you read it, thus, the richer you will find it, and the greater will be your love for it. Some will read it more than once this year. Will not each one read it the gospel! What attractions can Christianity in this form present to the heathen! Yet I go intothrough once this year? READ THE BIBLE THROUGH.

FROM OUR NEW ENGLAND CORRESPONDENT. WHY SHOULD CHRISTIANS PRAY FOR READER—Don't lay this aside unread, because you hand nothing to do with the Sailors.]

Возтом. Dec. 20, 1836. gives to the Seamen's Friend Society ?

rowd the norts of Great Britain ; and also from the same paper, a letter from the master of a vessel who was known to this church, giving account of the commencement of a revival in his ship. He also remarked that the same ship-master had a revival on board his vessel, on his last cruise, in which nearly You, said he, know what it to be a ship-master. and arose, and poured out his heart in a strain of fervor can sympathize with that man. The venerable man fountains of his soul. He prayed for seamen, in all their varied circumstances, in a manner which showed that he was no stranger to "tossings upon the mighty deep," nor to the feelings of a sailor's breast He prayed earnestly for their conversion, that they might become living witnesses of the power of the gospel among the heathen throughout the world. This idea seemed to dwell upon his mind, in a manner which showed that he felt the importance of the who has not witnessed it. He remembered with special earnestness, the case of a young man at sea whose parent had requested the prayers of the meeting; the case of the young man in the hospital above mentioned, and that of the pious ship-master. After this, Mr. Lord read a letter from a pious Lientenant in the U. S. Navy, dated Key West, Lientenant in the U. S. Navy, dated Key which he had recently received, giving an account of the distribution of some Bibles, Tracts, and Temperance Almanacs, which were given him before sailing. But in conclusion, he said he had not much hope of temperance principles prevailing in the navy, unless the department would stop the grog ration; and expressed his hope that some eff would immediately be made, by the friends of sea-men to secure this result. [I was under the impres-sion that this had already been done by the depart-ment, and exceedingly regret that it is not so. Was ment, and exceedingly regret that it is not so. Was there not an order to this effect two or three years whom does it belong to inquire into this matter? He said a great portion of the ship to which he belonged was taken up with storing grog, and scarcely a day passed, but some of the crew were subjected to severe punishments on account of misdemeanors committed while under the influence of grog. He says they are very fond of tea and and would gladly accept these articles in

place of the grog ration.

Mr. Lord also read a letter from a sailor, a mem ber of his church, who had been sometime absent on a voyage to Rio Janerio; giving an affecting ac-count of the dangers to which they had been exposed and of the trials he had experienced on account of the wickedness of the captain and crew. He said it was a "hell on shipboard," and declared that if he thought he should ever have another such a voyage, he would abandon the sea altogether. Who will pray for the poor sailor? What Christian can refuse his sympathies, his prayers to his fellow Christians on the deep waters, exposed to all these trials? On sitting down, Mr. Lord remarked with emphasis. "If can class of men need the prayers emphasis, "If any class of men need the prayers of Christians, it is sea-faring men." Rev. Mr. Rogers, of the Odeon church, then rose and enforced this remark. If they have not the hope of eternal life, what have they? Cut off as they generally are in early life from society and kindred and friends, they become homeless wanderers over the wide earth. They have none around whom their fond affections cluster, none for whom to labor and lay np their little earnings. They are not only homeless while in foreign lands, and upon the mighty deep, but when they return to their native shores they have no objects of attraction to lead them away from the haunts of vice. With strong passions, which for a long time they have had no opportunity to gratify, they become the prey of every togers, of the Odeon church, then rose and enforced sions, which for a long time they have had no opportunity to gratify, they become the prey of every
harpy that throngs the shore. The sailor finds a
grave every where; on every shore, in every hospital, in the great deep; an early grave—a sudden
grave. Surely, for this class of men, under such
circumstances, we ought to pray. Our hearts should
be set on their salvation. We need them to assist
in carrying on the great work which is to end in the
millennum; we need them to carry the temperance
reformation to every foreign port; we need them to

2. Ther may be equilibre tra-

sluggishness, and worldliness of the church on land. We need the fearless and death-daring spirit which they show on ship-board, to carry on our great work.
We need their character, not their vices. Yes, we need that they should feel it to be a disgrace to any man to walk the decks of a vessel which has spirits on board. They should feel that they will not put out the lights which have been kindled in heathen lands by carrying with them this deadly poison.— We want they should scorn to perform the degrading work of those merchants whose avarice riots upon the souls and bodies of the heathen; who would put out the eyes of the nations to fill their own coffe We need them to carry the principles of moral purity to every land. Christians are living epistles we need them to carry the gospel in a holy example to the whole world. The path to heaven is narrow, but it is wide enough for the world to walk in. It is narrow only in the sense that no man can walk in it and carry his sins with him. We wo not go to heaven alone; we would not select for our companions only the choice ones of the earth. The gospel is for all classes. We want the sons of the eep to go with us. Christ died to save the world Provision for publishing the gospel must be made as large as the death of Christ. We must not limit condition of church membership, which Christ has not made a condition of admission into his kingdom.

ED. EVAN.

Mr. Lord then ealled on captain Brown, (the keeper of the Sailor's Home, which is a religious and temperance boarding house for sailors,) to lead in prayer. I love a sailor's prayer. It comes deep from the fountains of his soul. Their is a wholeheartedness about it, which seems to be characteristic of the life to which they have been bred, but which however it may come, is an essential trait of Christian character. After singing, Captain B. made a few pithy remarks. A sailor, said he, has no back door to go out of. Those that do husiness on land have a way of escape from difficulties. But the sailor must look them in the face. The greatest ober go forward, without a more diligent and attentive use of God's word.

Read it systematically. What hosts of good resolutions fail of being carried into effect, because they are at taken up systematically. to please him. Yet he is esteemed as a great ship-master. True indeed it is as has been said, if any towards converting the heathen than can be done by ten missionaries. Seamen are the repre-Christian churches and hear no prayer for sailors. Methinks their views only go around their own

Dr. Chapin, formerly a missionary at the Sand-wich Islands, was now called on to pray. But he begged the privilege of adding a few words to what had already been said. There are now, said. he, probably a larger number of missionaries on their way to heathen lands than there ever were be-Dear Brother Leavitt—If I could possibly succeed in transferring to your columns the impossors I sels on their way to heathen lands, bearing received last night at the SEAMEN'S CONCERT, I should be sure of a patient hearing from your reasonable of the cook. Supposing there should be sure of a patient hearing from your reasonable of the said of the self to the Savior. Ought we not to pray that the in-fluence exerted by these missionaries may be bless-After singing and prayer, Rev. Mr. Lord, pastor of the mariner's church, read some extracts from a prayers are offered in public at the monthly concert Magazine, giving some cheering accounts of the efforts making for the multitude of sailors who trials, and be conveyed in safety to the places of their destination; but how seldom do we hear a single prayer for the conversion of the seamen in the vea-sels which carry them forth! Yet the influence which these one hundred seamen are destined to exert upon the heathen, no tongue can tell. The wessel which carries out the Methodist missionaries all of the sailors were hopefully converted; and one of them had commenced preparations for the ministry; but he is now in the Massachuseuts hospital, sick with consumption. He then called on an aged man, who had been a sea-captain, and requestant of the mouth of the Columbia river has on board one Hundred Hogsheads of Rum!! That vessel is probably now about touching at the Sandwich Islands. Consider the influence which their arrival will ands. Consider the influence which their arrival will ands. exert upon the natives. The vessel is the bearer of missionaries. Their brethren at the Islands hailtheir arrival with joy, and go on board to greet them as their fellow laborers. The natives witness the scene with deep interest. But no sooner have the missionaries left the vessel, than the hatchways are opened, and the rum is rolled out to replenish the grog shops! What influence will this exert upon the na-tives, with whom so many efforts have been made tives, with whom so many enorts have been made to induce them to abstain from ardent spirits?—
Missionaries have come, and rum has come in the vessel! The scenes which will follow, I leave your imagination to paint. This vessel will carry the missionaries to the heathen ahores; pour out its rum which will take away the reason of the natives, and then they will be prepared to become a prey to the

which will take away the reason of the natives, and then they will be prepared to become a prey to the cupidity of the white traders on board, and the money will be returned into the coffers of the American Merchants to whom the vessel belongs.

What prayers ought to be offered up for the vessel that has just sailed. How much influence may these thirty two missionaries exert upon this ship's crew, in a six months' voyage. Yet, they cannot convert a single soul on heard without the influences of crew, in a six months' voyage. Let, they cannot vert a single soul on board, without the influences of the Holy Spirit to bless their labors. How important prayer should be made for a then that incessant prayer should be made for a revival of religion on board this ship. The mis-sionaries on board the vessel which left New Bed-ford for the Sandwich Islands in 1821, made the usual efforts for the conversion of the crew. They encountered some opposition, but persevered. As encountered some opposition, but persevered. As they approached the end of their course, they were cheered with hopeful appearances. The sailors were more regular and attentive to the religious exercises, and appeared to be, to a considerable exercises. tent, seriously impressed. The subject of temperance was urged upon their attention, and they all joined the temperance society. This was deemed a favorable indication, and cheered the hearts of the missionaries. No doubt the sailors were sincere; and that they intended at the time, to abstain fro ardent spirits. But the ship had hardly reached t ardent spirits. But the ship had hardly reached the shore when they went to the grog shops! What the effect of this was upon the natives, can be easily conjectured. Men who have come from a Christian land, and been for months under the direct influence of the shore begin to drink, break the Sabbath, curse and swear, and indulge in licentiousness. This is one of the greatest obstacles the missionaries have to encounter wherever they go. There is no class of men in these Islands which confront the missionares with so much hardhood, and prove so serious an obstacle to the success of the missions, as the men who have been on board the American and English merchant yeasels a sufficient length of time to learn to curse vessels a sufficient length of time to lears to curse and swear in English, and to drink and practice the other vices of the English and American sailors. All of them have not acquired one salutary religious influence, but every thing to the contrary, in all their intercourse with seamen which bear the Christian name. Brethren, we ought earnestly to pray for the conversion of the sailors. Wherever they go, their influence will be the same. They carry with them the instruments of contention, war, and every other vice: the pawder horn, the musket, and rum, to every island and every heathen port; and against these instruments of death, the missionaries have to contend, wherever they go. And all this to fill the pockets of American merchants! Pray then, for the conversion of seamen.

I cannot conclude this communication, without inquiring why it is that so few of the Christians of Boston attend the Seamen's Concert? And how many of the congregations of this land even know vessels a sufficient length of time to lears to curse

\*I am not quite sure whether this was 1821 or 1831: I-suppose it was the time when the Dr. sailed.—Rep.
1 May we not add, for irreligious ship-owners! But alas!
What influence can reach the heart that is seafed up with availee.—Rep.

that the third Monday evening of the month is set apart as a concert of prayer for the conversion of seamen? And how many churches in our country contribute even the amount of the widow's mit to the Seamen's Friend Society?

#### REVIVALS.

For the New-York Evangellet.
REVIVAL IN ORANGE COUNTY, VT. REVIVAL IN ORANGE COUNTY, VT.

Since our protracted meeting last fall in Corinth, God has continued to pour out his Spirit here. The work asems to deepen in the hearts of the working part of our church. There are some exceptions in all churches, I suppose. When a revival commences, especially if the work is very powerful, hypocrites will wake up, and it would almost seem for a while that even they had the breath of life.—But will they always pray? says Job. No; they will not. They will by and by decline and settle right back into a form of duty; and when this takes place the revival has reached a crisis most critical. They have in the heat of the moment run, and outrun the true Christian, and now they drop down in the path before their brethren, and it is well if they do not stumble the whole church.

The work is powerful in the north eastern part of

The work is powerful in the north eastern part The work is powerful in the north eastern part of Corinth, and is spreading into Topsham. Ten or twelve hopeful conversions have taken place there of late, and I know of many there who are in an inquiring state. That little feeble church are humble and panting after God. They are expecting a great work. I have preached and visited them of late, and find the Lord is indeed there. In their behalf, I ask the prayers of the people of God for Topsham. The pall of death has been spread over that people for years. But Christians have got hold of such promises as these—"The feeble among them shall be as David, and the house of David shall be as God. I will be inquired of." It will be cheering to the Domestic Missionary Society, to hear that the field there is now white for the harvest. And if they have a devoted missionary, why not send f they have a devoted missionary, why not send im now, even if he has to leave some other field. him now, even if he has to leave some other field.

The work of God has spread west of us into Washington. They have had a protracted meeting, which commenced on the first Monday after Thanksgiving, and continued six days. Brother Kellogg, from Montpelier, was with me there three days. His services were bleased. The Lord stood by him. His preaching, as usual, was simple, direct, powerful. But his greatest success is in perachal conversation in the inquiry meeting. He aonal conversation in the inquiry meeting. He holds to "immediatism." And when he commences special efforts to promote a revival, he appears to expect an immediate blessing. This was the case in Washington. Some of the people there had attended our meeting, and went home with the true spirit of revival; so that the way was most happily prepared for their late meeting. As the fruits of these efforts, twenty-one have united with their little church. A great part of these had old hopes. The way is now prepared for the new converts to come in. I expect to hold a one day meeting there this week, and receive others into the church. Since that work commenced I have witnessed more striking displays of the power of God, than ever before in my life. If I had room, and it were proper, I would en-ter into particulars. The Holy Spirit came right down. Christians could not aleep. I do not believe they averaged over two hours sleep each night for about seven days. One man had not slept for two nights. The work broke out in his family in power. about seven cays. One man had not stept for two nights. The work broke out in his family in power. Old difficulties, which law and arbitrations only made worse, were dissolved. Reconciliation has taken place. A great part of our regular congregation there are hopefully converted. They also need a miniater. It was one condition in holding the meeting there that the writer should stand by them. For about sixteen evenings I have not been at home For about sixteen evenings I have not been at home until last evening. There is work now suffering to be done, which three able bodied ministers would not be able to do. Washington is so nearly connected with Chelsea, that they can scarcely help having a work there. The work of, God has already spread into West Fairlee. A protracted meeting has been holden there with great appearances of ultimate good. Very many striking conversions took place there during their meeting.—Some of the church at West Fairlee attended with us in Corinth, and while they rendered us important assistance, received an unction which is not yet lost.

lost.
The good work, I understand, has spread down to Post Mills village. Brother Blodget, who is the pastor of these two churches, will probably write a particular account of the revival there.

I expect there will be some special efforts made soon in Bradford. On an exchange with brother

kellogg, I preached a few Sabbaths ago in Montsince brother Burchard was there more than a year and a half ago. Above thirty hopeful submissions had occurred in that region of late. Brother Kelcurred in that region of late. Brother Kellogg is now laboring in Richmond for a few days.

If the Lord will keep him humble, we hope he will
come into this region more. The field is zipening

I ask the prayers of all who read this for Orange county. Reader, will you pray for us? When? In closing this letter I wish to indulge in a few

Why need we evangelists? Should we need them if ministers, pastors of churches, would throw themselves right on the naked arm of the Lord and work? But will a man who has rarely, if ever hole life been in water up to his eyes, sta on a bridge and drop right into deep water, and risk dying? And will a pastor who has lived in a place for years, who has gone the same rounds of forma who has never deviated; and where the peo labor, who has never deviated; and where the peo-ple have sunk down under the idea that in his sove-reign good pleasure, God catches his people asleep when he comes to revive his work—will such a pastor in such a place, commit himself? Will he break the ground? Will he risk being dismissed? Will he risk being called a fool? Will he off with his mittens at once, and handle his church and sin-ners as one will whose soul has been drenched for ten years in the spirit of revival? Impossible!

2. There are two extremes: Those who are suc cessful now, are in danger of trusting to their ex-travagances for success; while others endeavoring to avoid extravagance, fall into the other extreme of doing nothing. I admire the character of Peter. If he did fall down sometimes, he would up and on ain. He had many souls as seals of his ministry.

3. When the Lord is pleased to bless us, and we see something done through our instrumentality, how apt we are to be proud. And then if we say any thing we shall be sure to hurt the oil and the wi

neighbors are in great danger of euvying him, and making hard speeches to draw him into contempt.

5. One reason why I expect this glorious work of God will spread over the county is, that our pastors and ministers are men of God. They will seize on the present as an accepted time. We shal all strike hands and work together. Why not by fasting and prayer humble ourselves before God Brethren, shall we do it? When?

STILLMAN MORGAN, Pastor.

SANDWICH ISLANDS .- Rev. J. S. Breeson, stationed Waialus, writes in a letter published in the N. H. Observer. dated April 12, 1836, the following notice of the protracte

During the three years and nine months that we have been at this station we have had three protracted meetings at the place, each of which has been obviously blessed to some few individuals. The third of these meetings was in progress when we received your letter. Upwards of 1000 people were present from a distance of from 12 to 50 miles and remained on the spot during the whole meeting; 1800 or more probably attended and filled the meeting house five times per day. As the result of the meeting so far as the people of Waishus are concerned, the congregation is nearly doubled on the Sabbath and at our morning prayer meeting, which we have held, for more than a year, every morning at sunrise or before. Many are coming to us daily with apparent anxiety to know what they shall do to be saved; but in many instances we have reason to fear that these inquirers have no correct views of thembers as sinners. Yet a few appear to be really anxious to go to the Savior; and in reference to a few we have some hope that they have found the Way, the Truth and the Life. One thing that interests us much is that a few youth of from eight to sixteen years of age come to us often with inquiries on the subject of religion and of ene of these we have hepe. These children are among our brightest scholars at the station; and the one that has become pions is the best teacher that I can employ. We are expecting to send him soon to the high school to prepare for a higher sphere of usefulness, if the providence of God favors the design.

The New Testament entire has been completed within

was waiting for me. I suppose that 20,000 copies of the New Testament could be disposed of here at a moderate price at once. Excuse me for confining my remarks so much to my own station. There have been or are at the present time some things encouraging at most of the stations in the mission—40 stand propounded at Honolulu station—18 or 20 lately received at Ena—Mr. Gulick writes that 21 have lately been received to his church and 24 are propounded.

Baicksvills, Unionvills, and Centrevills, Ohio.—We learn that an interesting work of grace has recently commenced in each of these places, a large number have been induced to renounce their sins, and to choose the service of God. May this work spread, until all of our churches shall be visited with the reviving, convincing, converting, and sanctifying influences of the Holp Spirit.—Ohio Obs.

VICINITY OF BUFFALO. - We understand that the state VICINITY OF BUFFALO.—We understand that the state of things continues very interesting in Lodi, Boston, and Eden, where protracted meetings have been recently held. Deep serionsness prevails among all classes. Many are inquiring after the way of salvation, and many have been hopefully converted to Christ.

A meeting is now in progress at Silver Creek, under the preaching of Rev. Mr. Otton, who is laboring with Mr. Beardsley, the pastor.—Buffalo Observer.

MIDDLE HADDAM, Cr.—By a letter just received, we rejoice to learn that there is a very interesting and encourageing state of things among the church and people at Middle Haddam, under the pastoral care of the Rev. Mr. Loper.

# NEW-YORK EVANGELIST.

NEW-YORK, SATURDAY, JANUARY 7, 1837.

THE DATE .- By a printer's blunder, rather worse that n, onr edition this week bears date on the first page, Tuesday, January 7. It should be Saturday, January 7.

FINNEY'S LECTURES TO CHRISTIANS. On Thursday evening, December 29th, Mr. Finney commenced his course of Lectures to Christisns, or rathe as he said, resumed them at the point where they were broken off by his hoarseness, last winter.

### LECTURE I. TRUE AND FALSE CONVERSION.

Islant t. 11.—Behold, all ye that kindle after, that compass your-selves about with sparks: weak in the light of your fire, and in the sparks that ye have kindled. This shall ye have of my hand; ye shall is down in sorrow.

It is evident, from the connection of these words in the chapter, that the prophet was addressing those who pro lessed to he religious, and who flattered themselves that they were in a state of salvation, but in fact their hope was a fire of their own kindling, and sparks created by themselves. Before I proceed to discuss the subject, let me say that as I have given notice that it was my intention to discuss the nature of true and false conversion, it will he of no use hut to those who will he honest in applying it to themselves. If you mean to profit by the discourse, you must resolve to make a faithful application of it to your selves—just as honest as if you thought you were now going to the solemn judgment. If you will do this, I may hope to be able to lead you to discover your true state, and if you are now deceived, direct you in the true path to salvation. If you will not do this, I shall preach in vain,

and you will hear in vain. I design to show the difference between true and fals conversion, and shall take up the subject in the follow ing order:

1. Show that the natural state of man is a state of pure selfishness

2. Show that the character of the converted is that 3: That the New Birth consists in a change from self-

shness to benevolence.

4. Point ont some things wherein saints and sinners

or true and spurious converts, may agree, and some things in which they differ. And. 5. Answer some objections that may be offered again

the view I have taken, and conclude with some remarks. I. I am to show that the natural state of man, or that which an men are found before conversion, is pure, unmingled selfishness.

By which I mean that they have no gosnel henevo lence. Selfishness is regarding one's own happiness su-premely, and seeking one's own good because it is his wn. He who is selfish places his own happiness above other interests of greater value; such as the glory of God and the good of the universe. That mankind, hefore conversion, are in this state, is evident from many

onsiderations. Every man knows that all other men are selfish. All the dealings of mankind are conducted on this prininle. If any man overlooks this, and t lisinterested, he would be thought deranged.

II. In a converted state, the character is that of heneolence. An individual who is converted, is benevoent, and not supremely selfish. Benevolence is loving the happiness of others, or rather, choosing the happi ness of others. Benevolence is a compound word, that properly signifies good willing, or choosing the happies of others. This is God's state of mind. We a old that God is love; that is, he is essentially benevo ent. An individual who is converted is in this respect like God. I do not mean to be understood, that none are converted, unless they are purely and perfectly benevo lent, as God is. But that the balauce of his mind, his prevailing choice is benevolent. He sincerely seeks the good of others, for its own sake. And hy disinterested enevolence I do not mean, that a person who is disin erested feels no interest in his object of pursuit, but that his own happiness. He chooses to do good because he rejoices in the happiness of others, and desires their | I recollect seeing in writing, some time ago, an attack happiness for its own sake. God is purely and disinteestedly henevolent. He does not make his creatures happy for the sake of thereby promoting his own happiness, but because he loves their happiness and chooses t for its own sake. Not that he does not feel happy in promoting the happiness of his creatures, but that he loes not do it for the sake of his ewn gratification. The

happy.

Benevolence is holiness. It is what the Law of God

Benevolence is holiness. It is what the Law of God with all equires: "Thou shall love the Lord thy God, with all thyself." Inst as certainly as the converted man yields when he looks at their effects, he feels indignation. obedience to the law of God, and just as certainly as he is like God, he is benevolent. It is the leading feature sition of true saints is a henevolent opposition, viewing of his character, that he is seeking the happiness of and abhorring their character and conduct, as calculated

inpreme selfishness to benevolence. It is a change in the end of his pursuit, and not mere change in the means of attaining the end. It is may rejoice in the prosperity of Zion, and the conver not true that the converted and the nnconverted differ only in the means they use, while both are aiming at set on it, and loves it for its own sake, as the greatest the same end. It is not true that Gahriel and Satan are good, and the deceived person because that particular pursning the same end, and both alike aiming at their thing in which he thinks he has such a great interest in wn happiness, only pursuing a different way. Gahriel does not obey God for the sake of promoting his own happiness. A man may change his means, and yet state of religion in the church; the true convert because have the same end, his own happiness. He may do good for the sake of the temporal benefit. He may not own sonl is not happy, or because religion is not in favor believe in religion, or in any eternity, and yet may see that doing good will be for his advantage in this world. Suppose then that his eyes are opened and he sees the ceality of eternity; and then he may take up religion tage from their company. The first enjoys it because as a means of happiness in eternity. Now, every one out of the abundance of the heart the month speaketh the other because he loves to talk about the great inhat gives character to the act, not the means employed terest he feels in religion, and the hope he has of going to effect the design. The true and the false convert differ in this. The true convert chooses, as the nd of his pursuit, the glory of God and the good of his true saint because his heart delights in acts of wo kingdom. This end he chooses for its own sake, becanse he views this as the greatest good, as a greater good than his own individual happiness. Not that he is indifferent to his own happiness, but he prefers God's glory, because it is a greater good. He looks on the happiness of every individual according to its real im-portance, as far as he is capable of valuing it, and he hooses the greatest good as his snpreme object.

IV. Now I am to show some things in which true aints and deceived persons may agree, and some things in which they differ.

1. They may agree in leading a strictly moral life. The difference is in their metives. The true saint leads a moral life from love to holiness; the deceived person from selfish con siderations. He uses moralit as a means to an end, to effect his own happiness. The

true saint loves it as an end. 2. They may be equally prayerful, so far as the form

loves to pray; the other prays because he hopes to de-rive some benefit to himself from praying. The true saint expects a benefit from praying, but that is not his leading motive. The other prays from no other motive.
3. They may be equally zealous in religion.

One may have great zeal, because his zeal is according to knowledge, and he sincerely desires and loves to promote religion, for its own sake. The other may show equal zeal, for the sake of having his own salvation more assured, and because he is afraid of going to hell if he does not work for the Lord, or to quiet his conscience, and not because he loves religion for its own

4. They may be equally conscientious in the discharg of dnty; the true convert because he loves to do dnty, and the other because he dare not neglect it.

5. Both may pay equal regard to what is right; the true convert hecause he loves what is right, and the other because he knows he cannot be saved unless he does right. He is honest in his common business transactions cause it is the only way to secure his own interest .-Verily, they have their reward. They get the reputa-tion of being honest among men, but if they have no higher motive, they will have no reward from God. 6. They may agree in their desires, in many respects

They may agree in their desires to serve God: the true convert because he loves the service of God, and the deceived person for the reward, as the hired servant serves

They may agree in their desires to be useful. the true convert desiring usefulness for its own sake, the deceived person hecause he knows that is the way to ohtain the favor of God. And then in proportion as he is a waketed to the importance of having God's favor, will he the intensity of his desires to be useful.

In desires for the conversion of sonls; the true saint because it will glorify God; the deceived person to gain the favor of God. He will he actuated in this just as he is in giving money. Who ever doubted that a person might give his money to the Bihle Society, or the Missionary Society, from selfish motives alone, to procure happiness, or obtain the favor of God? He may just as well desire the conversion of sonls, and labor to promote it, from motives purely selfish.

To glorify God; the trne saint hecanse he loves t see God glorified, and the deceived person because he knows that is the way to be saved. The true convert has his heart set on the glory of God, as his great end, and he desires to glorify God as an end, for its own sake The other desires it as a means to his great end, the benefit of himself.

To repent. The trne convert abhors sin on ac count of its hateful nature, because it dishonors God. and therefore he desires to repent of it. The other desires to repent because he knows that unless he does re ent he will be damned. To believe in Jesus Christ. The true saint desires

t to glorify God, and hecause he loves the truth for its wn sake. The other desires to believe, that he may have a stronger hope of going to heaven.

To obey God. The true saint that he may increase

in holiness; the false professor because he desires the rewards of obedience.

7. They may agree not only in their desires, but is their resolutions. They may both resolve to give up sin, and to ohey God, and to lay themselves out in promoting religion, and building up the kingdom of Christ; and they may both resolve it with great strength of puroose, but with different motives.

8. They may also agree in their designs. They may oth really design to glorify God, and to convert men and to extend the kingdom of Christ, and to have th world converted; the true saint from love to God and noliness, and the other for the sake of securing his own happiness. One chooses it as an end, the other as a neans to promote a selfish end.

They may both design to be truly holy; the true saint because he loves holiness, and the deceived person because he knows that he can be happy in no other

way. 9. They may agree not only in their deciree, and It solntions, and designs, but also in their affection towards many ohiects.

They may both love the Bible; the true saint because it is God's truth, and he delights in it, and feasts his soul on it; the other because he thinks it is in his own favor, and is the charter of his own hopes.

They may both love God; the one because he sees

deal with mankind as if they were not selfish, but were he thinks God is his particular friend, that is going to make him happy forever, and he connects the idea of

God with his own interest. They may both love Christ. The true convert love his character, the deceived person thinks he will save him from hell, and give him eternal life, and why should he not love him?

They may both love Christians; the true convert be cause he sees in them the image of Christ, and the deceived person because they belong to his own denomination or because they are on his side, and he feels the same in terest and the same hopes with them.

to They may also agree in hating the same things. They may both hate infidelity, and oppose it strenuous ly-the true saint because it is opposed to God and holiness, and the deceived person because it injures an inte rest in which he is deeply concerned, and if true de stroys all his own hopes for eternity. So they may hate ne seeks the happiness of others for its own sake, and error; one because it is detestable in itself, and contrary not for the sake of its reaction on himself, in promoting to God—and the other because it is contrary to his views and opinions.

on a minister for publishing certain opinions, "because," said the writer, "these sentiments would destro all my hopes for eternity." A very good reason indeed

As good as a selfish being needs for opposing an opinion. They may both hate sin; the true convert because it is odious to God, and the deceived person hecause it is in inrions to himself. Cases have occurred, where an in man who is disinterested feels happy in doing good. dividual has hated his own sins, and yet not forsaken Otherwise doing good itself would not make him them. How often the drunkard, as he looks hack at what he once was, and contrasts his present degradation with what he might have been, abhors his drink; no for its own sake, but because it has rnined him. And thy heart and soul and strength, and thy neighbor as he still loves his cnps, and continues to drink, though

They may be both opposed to sinners. The opposed thers, and not his own happiness, as his snpreme good. ed to subvert the kingdom of God. The other is opposed III. That irne conversion is a change from a state of to sinners because they are opposed to the religion he has esponsed, and because they are not on his side

11. So they may both rejoice in the same things. Bot sion of souls; the true convert hecause he has his heart

12. Both may monrn and feel distressed at the low

Both may love the society of the saints; the trne convert because his sonl enjoys their spiritual conversa. tion, the other because he hopes to derive some advan-

13. Both may love to attend religious meetings; the prayer and praise, in hearing the word of God, and in munion with God and his saints, and the other becanse he thinks a religious meeting is a good place to prop up his hope. He may have a hundred rease ring them, and yet not at all for their own sake, or because he loves, in itself, the worship and service

14. Both may find pleasure in the duties of the clo set. The true saint loves his closet, because he draw near to God, and finds delight in communion with God where there are no embarrassments to keep him from going right to God and conversing. The deceived per son finds a kind of satisfaction in it, because it is his duty to pray in secret, and he feels a self-righteons sa ion in doing it. Nay, he may feel a certaid plea are in it, from a kind of excitement of the mind which e mistakes for communion with God.

15. They may both love the doctrines of grace true saint because they are so glorious to God, the

16. They may both love the precept of God's law; the and he is holy.

The true saint chooses nothers for its own said.

They may both love the precept of God's law; the and he is holy.

The true convert and the deceived person also differ in desire. Happiness is the result of virtue, but virtue. true saint because it is so excellent, so holy, and just, and good; the other because he thinks it will make him

Both may consent to the penalty of the law. The Both may consent to the penalty of the law. The true saint consents to it in his own case, hecause he feels it to be just in itself for God to send him to hell. The character. There are only two principles on which any aims at? Should we not be seeking the same end that deceived person because he thinks he is in no danger from it. He feels a respect for it, because he knows dence. No matter whether it is the government of a Ans. This contracts only two principles of which say a family and the say of the principles of which say a family and the say of the principles of which say a family and the say of the principles of which say a family and the say of the principles of which say a family and the say of the say o that it is right, and his conscience approves it, but he has never consented to it in his own case.

17. They may be equally liberal in giving to benevolent societies. None of you doubt that two men may give equal sums to a henevolent object, but from totally different motives. One gives to do good, and would be just as willing to give as now, if he knew that no other living person would give. The other gives for the credit of it, or to quiet his conscience, or because he hopes o purchase the favor of God.

18. They may be equally self-denying in many things. Self-denial is not confined to true saints. Look at the sacrifices and self-denials of the Mohammedans, going on their pilgrimage to Mecca. Look at the heathen, themselves under the car of Juggernaut.-Look at the poor ignorant papists, going up and down over the sharp stones on their bare knees, till they stream with blood. A Protestant congregation will not contend that there is any religion in that. But is there not self-denial? The true saint denies himself, for the sake of doing more good to others. He is more set on this than on his own indulgence or his own interest. The deceived person may go equal lengths, but from purely selfish motives.

19. They may both be willing to snifer martyrdom. Read the lives of the martyrs, and you will have no doubt that some were willing to suffer, from a wrong idea of the rewards of martyrdom, and would rush up on their own destruction because they were persuaded i was the sure road to eternal life.

In all these cases, the motives of one class are directly over against the other. The difference lies in the choice of different ends. One chooses his own interest, the other chooses God's interest, as his chief end. For a person to pretend that both these classes are aiming at the same end, is to say that an impenitent sinner is just as henevalent as a real Christian: or that a Christian is not benevolent like God, but is only seeking his own happiness, and seeking it in religion rather than in the world

And here is the proper place 10 answer an inquiry, which is often made: " If these two classes of persons may be alike in so many particulars, how are we to know our own real character, or to tell to which class we belong? We know that the heart is deceitful above all things, and desperately wicked, and how are we to know whether we love God and holiness for their own sake or whether we are seeking the favor of God, and aiming at heaven for our own benefit ?" I answer:

1. If we are truly benevolent, it will appear in our daily transactions. This character, if real, will show itself in our husiness, if any where. If selfishness rules our conduct there, as sure as God reigns we are truly selfish. If in our dealings with men we are selfish, we are so in our dealings with God. "For whose leveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" Religion is not merely love to God, but love to man also. And if our daily transactions show us to he selfish, we are unconverted or else benevolence is not essential to religion, and a man can be religious without loving his neighbor as

2. If you are disinterested in religion, religious du ties will not he a task to you. You will not go about re-ligion as the laboring man goes to his toil, for the sake of a living. The lahoring man takes pleasure in his labor, but it is not for its own sake He would not do it if he could help it. In its own nature it is a task, and if he takes any pleasure in it, it is for its anticipated results, the support and comfort of his family, or the increase of

his property.

Precisely such is the state of some persons in regard to religion. They go to it as the sick man takes his medicine, because they desire its effects, and they know they must have it or perish. It is a task that they never would do for its own sake. Suppose men loved lahor, as a child loves play. They would do it all day long, and never he tired of doing it, without any other inducement than the pleasure they enjoy in doing it. So it is in God's character to be supremely lovely and excellent in religion, where it is loved for its own sake, there is no

3. If selfishness is the prevailing character of your religion, it will take sometimes one form and sometimes another. For instance: If it is a time of general coldness in the church, real converts will still enjoy their own secret communion with God, although there may not be so much doing to attract notice in public. But the deceived person will then invariably he found driving after the world. Now, let the true saints rise up, and make a noise, and speak their joys aloud, so that re ligion hegins to be talked of again; and perhaps the deceived professor will soon hegin to hustle about, and apnear to he even more zealous than the true saint. He is impelled by his convictions, and not affections. When there is no public interest, he feels no conviction; but when the church awakes, he is convicted, and compelled to stir about, to keep his conscience quiet. It is only sel-

fishness in another form. 4. If you are selfish, your enjoyment in religion wil depend mainly on the strength of your hopes of heaven and not on the exercise of your affections. Your enjoyments are not in the employments of religion themselves, but of a vastly different kind from those of the true saint. They are mostly from anticipation. When your evidences are renewed, and you feel very certain of going to heaven, then you enjoy religion a good deal. It depends on your hope, and not on your love for th things for which you hope. You hear persons tell of their having no enjoyment in religion when they lose their hopes. The reason is plain. If they loved religion for its own sake, their enjoyment would not depend on their hope. A person who loves his employment is happy any where. And if you loved the employments religion, you would be happy, if God should put you in hell, provided he would only let you employ yourself in religion. If you might pray and praise God, you would feel that you could be happy any where in the uni verse; for you would still he doing the things in which your happiness mainly consists. If the duties of reli rion are not the things in which you feel enjoyment and if all your enjoyment depends on your hope, you

have no true religion; it is all selfishness. I do not say that true saints do not enjoy their hope But that is not the great thing with them. They think very little ahout their own hopes. Their thoughts are employed about something else. The deceived person on the contrary, is sensible that he does not enjoy the duties of religion; but only that the more he does, the more confident he is of heaven. He takes only such kind of enjoyment in it, as a man does who thinks that hy great labor he shall have great wealth.

5. If you are selfish in religion, your enjoyments will he chiefly from anticipation. The true saint already enjoys the peace of God, and has heaven hegun in his oul. He has not merely the prospect of it, hat eternal life actually begun in him. He has that faith which is the very aubstance of things hoped for. Nay, he has the very feelings of heaven in him. He anticipates joys higher in degree, but the same in kind. He knows that he has heaven begun in him, and is not obliged to wait till he dies to taste the joys of eternal life. His enjoy ment is in proportion to his holiness, and not in propo

6. Another difference by which it may be known whe ther you are selfish in religion, is this—that the deceived person has only a purpose of obedience, and the other has a preference of obedience. This is an important distinction, and I fear few persons make it. Multitudes have a purpose of obedience, who have no true preference of obedience. Preference is actual choice, or obedience of heart. You often hear individuals speak of their having had a purpose to do this or that act of obe-dience, but failed to do it. And they will tell you how obedience, and therefore he finds it easy to obey. The one has a purpose to obey, like that which Paul had before he was converted, as he tells us in the seventh chapbut did not obey, because his heart was not in it. The true convert prefers obedience for its own sake; he actually chooses it, and does it. The other purposes to

happy. The true saint chooses holiness for its own sake, that it must be so. If a person desires the good of o

sion to God. A great deal is said about the kinds of faith, hut without much meaning. True confidence in the Lord's more benevolent than God? Should we not be like ence. No matter whether it is the government of a Ans. This objection is specious, but futile and rotten. family, or a ship, or a nation, or a universe. All ohedience springs from one of these two principles. In the one case, of others, and at our happiness. And to be like him, we ndividuals ohey from hope of reward and fear of the penalty. In the other, from that confidence in the not because it is his own, but according to its real value character of the government, which works hy love. One child obeys his parent from confidence in his parent. He Oas. 5. "Why do has faith which works by love. The other yields an outward ohedience from hope and fear. The true convert has this faith, or confidence in God, that leads him to ohey God

Ans. The Bible appeals to the constitutional susceptions of the constitutional susception of the constitutional susception of the constitution of th hecause he loves to ohey. This is the obedience of faith. bilities of men, not to their selfishness. Man dreads wholly into the hands of God.

The other has only a partial faith, and only a partial o save sinners, and on that ground may submit to him, The other is gospel religion. One is selfish, the other excellence. henevolent. Here lies the true difference hetween the two classes. The religion of one is outward and bypo-critical. The other is that of the heart, holy and ac-

ceptable to God. 8. I will only mention one difference more. If you religion is selfish, you will rejoice particularly in the conversion of sinners, where vonrown agency is concerned in it, hut will have very little satisfaction in it, where it is through the agency of others. The selfish person rejoices when he is active and successful in converting sinners, because he thinks he shall have a great reward. But instead of delighting in it when done hy others, he will he even envious. The trne saint sincerely delights to have others useful, and rejoices when sinners are converted by the instrumentality of others as connected with it, while it would seem they had rather sinners should remain nnconverted, than that they should be saved by the instrumentality of an evangelist, or a child of God is to say, "Send, Lord, hy whom thou wilt send—only let souls he saved, and thy name glo-rified!"

V. I am to answer some objections which are made against this view of the subject. OBJ. 1. "Am I not to have any regard to my own

appiness?" Ans. It is right to regard your own happiness accord-

ing to its relative value. Put it in the scale, by the side of the glory of God and the good of the universe, and then decide, and give it the value which belongs to it .-This is precisely what God does. And this is what he means, when he commands you to love your neighbor as deficiencies and save them. The other class view the

And again: You will in fact promote your own happiness, precisely in proportion as you leave it out of view. edness. True happiness consists mainly in the gratification of virtuous desires. There may be pleasnre in gratifying desires that are selfish, but it is not real happiness. Int 10 he virtuous, your desires must be disinterested. Suppose a man meets a heggar in the street; there he sits on the curhstone, cold and hungry, without friends, and to have them saved from hell; and if that is gained, ready to perish. The man's feelings are tonched, and they have no farther concern. But true saints are most the steps into the grocery near hy, and huys him a loaf of hread. At once the countenance of the Deggar lights my, and he looks mutterable gratitude. Now it is plain to see, that the gratification of the man in the act is precisely in proportion to the singleness of his motive. If go forward. They are not anxions to have God honorfication is complete in the act itself. But if he did it holiness, but hy mere compassion for sinners. partly to have it known that he is a charitable and hnmane person, then his happiness is not complete nntil whose religion is selfish may become truly religious. the deed is published to others. Suppose here is a sinner in his sins; he is very wicked and very wretched. convert and save him. If your motive was to obtain honor among men with some valuable additions to the original copy. and to secure the favor of God, you are not completely happy until the deed is told, and perhaps put in the newspaper. But if you wished purely to save a soul from death, then as soon as you see that done, your gratification is complete, and your joy is nn mingled .-So it is in all religious duties; your happiness is pre-

cisely in proportion as you are disinterested.

If you aim at doing good for its own sake, then you will he happy in proportion as you do good. But if you aim directly at your own happiness, and if you do good simply ss a means of securing your own happiness, you will fail.
You will be like the child pursuing his own shadow; he can never overtake it, because it always keeps just so far before him. Suppose in the case I have mentioned, you have no desire to relieve the beggar, hut regard simply your own happiness in attaining the applause of a certain ndividual. Then you will feel no pleasure at all in the relief of the beggar; but when that individual hears of it and commends it, then you are gratified. But you are not gratified in the thing itself. Or suppose you aim at the conversion of sinners; but if it is not love to sinners that leads you to lo it, how can the conversion of sinners make you happy? It has no tendency to gratify the desire that prompted the effort. The truth is, God has so constituted the mind of man, that it must seek the happiness of others as its end, or it cannot he happy. Here is the true reason why all the world, seeking happiness and not giving it, fail of their end. It is always just so before them. If they would leave off seeking their own happiness, and lay themselves out to do

good, they would be happy. OBJ. 1. "Did not Christ regard the joy set before him? And did not Moses also have respect unto the recompense to bring all these ministers and churches into a state of of reward? And does not the Bible say we love God hecause he first loved us ?"

Ans. 1. It is true that Christ despised the shame and endured the cross, and had regard to the joy set before him. But what was the joy set before him? Not his ewn salvation, not his own bappiness, but the great good he would do in the salvation of the world. He was perfectly happy in himself. But the happiness of others was what aimed at. This was the joy set hefore him. And that he

Ans. 2. So Moses had respect to the recompense of 1eward. But was that his own comfort? Far from it. The ecompense of reward was the salvation of the people of Israel. What did he say? When God proposed to destroy the nation, and make of him a great nation, had Moses been selfish he would have said, "That is right, Lord; be it unto thy servant according to thy word." But what does he say? Why, his heart was so set on the salvation of his people, and the glory of God, that he would not think of it for a moment, but said, "If thou wilt, forgive their sin; and if not, blot me, I prap thee, out of thy hook, which thou hast written." And in another case, when God said he would destroy them, and make of Moses a greater and a mightier nation, Moses thought of God's glory, and said, "Then the Egyptians shall hear of it, and all the nations will say, Because the Lord was not able to bring this people into the land." He could not bear to think of hav ing his own interest exslted at the expense of God's glory It was really a greater reward, to his henevolent mind, to have God glorified, and the children of Israel saved, than any personal advantage whatever to himself could be.

Ans. 3. Where it is said, "We love him because he first loved ns," the language plainly bears two interpretaions; either that his love to ns has provided the way for onr return and the influence that brought as to love him, that church are amicably settled, by the parties themor that we love him for his favor shown to onrselves .-That the latter is not the meaning is evident, becans Jesus Christ has so expressly reprohated the principle, in his sermon on the mount: "If ye love them which Duffield and Waterman, we cannot doubt that the harlove yon, what thank have ye? Do not the publicans difficult it is to execute their purpose. The true saint, the same?" If we love God, not for his character but on the other hand, really prefers, and in his heart chooses for his favors to us, Jesus Christ has written us reprofor his favors to us, Jesus Christ has written us repro-

Ont. 3, "Does not the Bible offer happiness as the re-

The difference is in their motives. The true saint other because he thinks them a guarantee of his own be holy, because he knows that is the only way to be to others. We can see by the philosophy of the mind and good; the other because he thinks it will make him happy if he loves it, and he does it as a means of happi-character of God, that leads him to unqualified submissions, but is wholly inconsistent with it.

Ons. 4. "God aims at our happiness, and shall we be

must aim at his. God seeks his own glory or happiness,

OBJ. 5. "Why does the Bible appeal continually to

He has that confidence in God, that he submits himself harm, and it is not wrong to avoid it. We may have a due regard to our own happiness, according to its value.
Ans. 2. And again; mankind are so besotted with sin, submission. The devil has a partial faith. He believes that God cannot get their attention to consider his true and trembles. A person may believe that Christ came character, and the reasons for loving him, unless he appeals to their hopes and fears. But when they are awato be saved; while he does not suhmit wholly to him, to kened, then he presents the gospel to them. When a be governed and disposed of. His submission is only on minister has preached the terrors of the Lord till he has condition that he shall be saved. It is never with that got his hearers alarmed and aroused, so that they will unreserved confidence in God's whole character, that give attention, he has gone far enough in that line; and leads him to say, "Let thy will be done." He only snb- then he onght to spread out all the character of God bemits to he saved. His religion is the religion of law .- fore them, to engage their hearts to love him for his own

OBJ. 6. " Do not the inspired writers say, Repent, and

forsake sin hecause it is hateful in itself. It is not true repentance, to forsake sin on condition of pardon, or to say, "I will be sorry for my sins, if you will forgive me." So they require true faith, and true submission; not conditional faith, or partial submission. This is what the Bible insists on. It says he shall be saved, but it must be disinterested repentance, and disinterested suhm

Ohj. 7. "Does not the gospel hold out pardon as a mo tive to submission?" Ans. This depends on the sense in which you neethe erm motive. If you mean that God spreads out before men his whole character, and the whole truth of the case, much as it it was his own. There are some who will as reasons to engage the sinner's love and repentance, I take interest in a revival, only so far as themselves are say, Yes; his compassion, and willing ness to pardon, are reasons for loving God, because they are a part of his glorious excellence, which we are bound to love. But if you mean by motive a condition, and that the sinner is to repent

forgive," and no where offers pardon as a motive to repent-

ance, in such a sense as this. With two short remarks I will close:

I. We see, from this subject, why it is that professors of religion have such different views of the nature of the gospel.

Some view it as a mere matter of accommankind, by which God is rendered less strict than he was under the law; so that they may be fashionable or worldly, and the gospel will come in and make up their gospel as a provision of divine benevolence, having for its main design to destroy sin and promote holiness; and that therefore so far from making it proper for them to Your happiness will he in proportion to your disinterest- he less holy than they onght to be under the law, its whole value consists in its power to make them holv. II. We see why some people are so much more anxions to convert sinners, than to see the church sanctified

and God glorified by the good works of his people. Many feel a natural sympathy for sinners, and wish he did it purely and solely out of benevolence, his grati- ed. It shows that they are not actuated by the love of

In my next lecture, I propose to show how persons

THE DECEIVED PROFESSOR UNDECEIVED .- This article has attracted considerable notice, and we have heard of some professors who discovered themselves to be unregenerated, and have hopefully submitted themselves to God. Some of the benevolent in this city are 'determined, we understand, to circulate the tract through their respective churches, and we have no doubt good will he done hy it. It will he seen that Br. Finney ia pursuing the same important subject, in his Thursday evening lectures. The price of the tract is \$3 50 per 100; 4 cents single. Orders may he sent to the Evangelist Office.

THE N. Y. CONGREGATIONAL CONVENTION. We again repeat the notice for a meeting of Congregational ministers and churches in this city, on the 18th inst. The invitation, it will be seen, extends to "Southern New York (including L. I. ) and New Jersey." Although not exactly authorised we have no doubt we speak the minds of all concerned, in extending the invi-

tation to any hrethren in Pennsylvania. It is well known that there are several associations of Congregational ministers within those hounds, as well as many ministers that are not connected with any association where they reside. Also numerons Congregational churches, many of which are suffering and decaying for the want of that sympathy and aid which are due according to the laws of Christ, from sister churches. The evils of such a state of things are obvious and manifold. The object of the proposed meeting is, by a union of connsels and prayers, under divine direction to devise the best means of removal of these evils, and more united and efficient action in promoting the kingdom of Christ.

One of the questions which will naturally come before the meeting will he, whether it is best to endeavor o preserve these churches in their present form; or to suffer them to he disbanded and their members turned over to other denominations.

2. Whether it is advisable to nnite, at least for the present, the ministers within those bounds into one large association; or to have two, three, or more associati of smaller size. 3. To agree, if possible, in regard to the terms of fel-

lowship and nnion; and in some public expression of views, both with respect to doctrine and practice, which shall be satisfactory to sister churches, without trenching on Christian liberty. 4 To decide whether it is advisable that delegates from the churches be received as members of associa-tions, as is done in the conferences in Maine, and by the

Baptists, or whether they be composed exclusively of ministers, as in the associations of New England. 5. To settle the general powers of associations, so as to make them a real bond of union, without impairing

the independence of the churches. 6. To devise and adopt measures for aiding and building np the feeble congregations.

PHILADELPHIA.—The Providence Journal informs as that Rev. Tho. T. Waterman has accepted a call to the 5th Preshyterian church in Philadelphia, a part of the church of which Dr. Skinner was formerly pastor. We are also pleased to learn, by a elergyman from Philadelphia, that the disculties between the two sections of selves, the 5th church retaining the house, and the other portion receiving such a pecnniary consideration as will help them to build a new house. With such pastors as mony will be permanent. Thus, what ecclesiastical judicatories only made worse, Christian principle easily healed. A lesson for the wise!

OBERLIN INSTITUTE.—The second yearly catalogue of the Oberlin Collegiate Institute for 1836, is just received.

mores, and 41 freshmen; total 95. Pursuing a shorte course, 13; male preparatory department, 52; young ladies, 1 in the senior class, 28 in the middle class, 36 in the innior class, and 27 in the preparatory department; total, 92. General total range mundeen and Ten. Besides this about 80 students have been transferred to the Elyria High School, and to auxiliary schools at Austinburg, Sheffield, and Abbeville.

PROM OUR NEW ENGLAND CORRESPONDENT CHILDREN'S FRIEND SOCIETY.

Boston, Dec. 21, 1836. Dear Brother Leavitt-Last Sabbath evening I attend ed one of those interesting seasons, which are peculiarly the offspring of the benign spirit of Christian benevolence. It was the anniversary of the Boston Children's Friend Society. Perhaps this will be something new to most of your readers. It was so to me. After the opening exercises, an interesting group of between forty and fifty little children, as I should judge from five to seven years of age, neatly but plainly clad, rose and stood upon the seats, and turning their happy faces to the congregation, snng in a sweet mellow voice the following hymn from Mrs. Sigonraey's Poems for Children:

"Not for our infant homes we pine, Adopted thus by Christian love,
Adopted thus by Christian love,
And unrinred as we are;
Instructed from the ways of siv
To turn, with cantions feet—
And taught how truth and meekness makes
A lot of labor sweet.

Hail, bonnteous friends! who kindly guide Our steps in paths of peace—
Ye ne'er shall be by ns forgot
Till life and memory cease;
Bnt, daily, when we knuel in prayer,
We'll ask of him above,
To shed his blessing on your spale To shed his blessing on your sonls
For all your deeds of love."

That must have been a hard, unfeeling heart, indee which could have witnessed this seene numoved; espe cially, when it is recollected that a little while ago mos of these little ones were-running about in rags, in the lewest streets of this city.

The venerable Dr. Sharpe, of the Baptist church preached the anniversary sermon, from Dent. xv. 11.—
'For the poor shall never cease ont of the land: there fore I command thee, saying, thon shalt open thy hand wide anto thy brother, to thy poor, and to thy needy, in the land." He advanced a variety of arguments to show that the poor will never cease out of the land; and also, m of God, in so ordering society as to give occasion for calling forth some of the best feelings which human nature is capable of exercising. But, said he, though a kind consideration of the poor is so salntary in its infinence upon the feelings of the rich, in too many instances the poor are forgotten. Many do not extend their generosity beyond their own family; and too often, Christians, even Protestant Christians, consider kindness and liberality to the poor, as a work of supererogation, which they are not bound to perform unless they please. But the great Giver of every good and perfect gift, to whom we are indebted for all we possess, has not left this matter to be regulated by our own feelings of kindness. He has made it a matter of moral obligation. It is made an important duty, by the great Law-giver, to sympathize with them, and relieve their necessities. The dnty is clearly enjoined in the text, not only to open the hand, but to open it widely—to be generous. In the 7th verse, the Israelites are reminded that what they possess is from the Lord-" The land which the Lord thy God giveth thee." And then in the 9th verse they are cautioned against indulging an avaricious spirit, and turning away from the poor. We see how different the views of the Almighty are from our own, in regard to this thing. How seldom do we think a man sins, when he keeps back his property, and exercises no liberality. But in his view, the man who withholds from the poor, withholds from God, and sins against him. And, if the law of Moses required this, the gospel extends the requisition. He who went about doing good, by whose poverty we are made rich, is the Author of it; and he requires that the same mind be in us which was in him; his example and instructions, and the example and instructions of his apostles throughout, inculcate the duty of remembering the poor, and relieving their necessities. I rejoice that, to a happy extent, there is a spirit of kindness to the poor among ns—that our prosperous city has not forgatten its poor. Its Dispensary for the sick poor, its Orphan Society, its Widows and Fatherless Society, its Instillation for the Blind, its Gratuitous Relief Society, its Instillation for the Blind, its Gratuitous Relie law of Moses required this, the gospel extends the reits Institution for the Blind, its Gratuitous Relief Society, its Insane Hospital, its Mite Society, its City Missions, and though last, not least in my estimation, its Child-

ren's Friend Society, whose anniversary we now cele

brate-all bear witness to the liberality of our city,

He then gave a brief history of the origin and pro gress of this society. A little more than four years ago, a eity missionary, in one of the worst streets in Boston came in contact with a large number of little children miserably clad, and exposed to all the contaminations of a vicious neighborhood. The sight affected his heart. He made inquiry into their condition. Some of them had no parents; the parents of others, by their vicious habits, had become regardless of the condition of their children. He was anxions to rescue them both from physical distress, and from the pollnted atmosphere in which they were nartured. No door was open for their recention into any existing institution. After much pray erful deliberation, it was determined to commit them to the care of a matron and teacher, and maintain them.-An appeal was made to the public, which met a favorable response, and the friends of the project were encouraged to proceed. Since the institution has been opened several instances, poor widows, and others more unhappily situated, have left their children in it, and paid what they could towards their support. One, if not more, gives her whole wages to support her children.— Strict attention is paid to their health, persons, morals and religious principles. They are comfortably and decently, though plainly clad. The city missionary visits them weekly. They have a day school and a Sabbat school, and are taught to work. Over 100 have enjoyed the benefits of the institution since the formation of the society. The present number is 46. What an interest ing group of little immortals, rescued from scenes of vice and physical suffering, and placed in a quiet home where they receive kind attention, and suitable instruc-tion. Follow them to inture life. How different their condition from what it would have been, exposed to its former sad infinences. Should you see some of these grow up to be good, pious members of society, what an asion of rejoicing. This institution is catholic, be ing under the infinence of no sectarian spirit. Its prin ciple is, to take under its care children of least promise and raise them no useful members of society. Scarcely any of these children can use that sweet word, home, ex cept in its application to this institution.

In what city or large town in this land, may not similar class of children be found? Who will "go and do likewise?"-Rep.]

For the New-Yark Evengelist. THOUGHTS OF A PILGRIM. NO. I.

TAKING CARE OF OUR OWN REPUTATION The apostles and their coadjntors, made less ade sho

While the Christian continues absorbed in the pursuit of his Master's honor, he is not greatly discomposed by the calumnies and misrepresentations which are raised against him, either within or without the pale of the church; but him, either within or without the pair of the church; the moment that his own personal aggrandizement begins to occupy a prominent place in his thoughts, he becomes extremely sensitive to public opinion; speak against him and he must needs engage the attention of the whole world Ae there is no sin to which good men are more prone than

that of an undue regard to their own reputation; so there is no weakness to which they are more liable, than that of me weakness to which they are more liable, than that of stepping to refute every calmmy which wicked or misguided men may choose to circulate respecting them.

When the devil thinke that he can aw off a Christian from his master's work, by raising slanderous reports against him, he is cure to fill his ears with them. What a pity that a servent of Christ should thus be made the devil's dape! should leave contending for God'e honor, to take earse of his own good name!

Rowing Convention, which they be hope none of a Christian from his master's work, by raising slanderous reports the tast of the same should be present, if not prevented by absolute necessity. The prospect is, that the keystone of the American Union will be secured in favor of human rights.

ROWING Convention, We hope none of a Christian from his call the can always a should be present, if not prevented by absolute necessity. The prospect is, that the keystone of the American Union will be secured in favor of human rights.

REVIVAL AT LAGRANGE.

I have just closed a protracted meeting in my congregation. The solemn and affecting appeals of divine trnth from the Rev. J. Burchard who has been my fellow laborer—has not been in vain. A goodly number we have evidence to believe have submitted their hearts to God, while the church have been moved to take a more elevated stand in the great enterprise of saving

sinners from perdition.

During the 20 days of our meeting's continuance, have had day by day, increasing evidence of the falsehood of those reports wasted almost on every breeze, that the movements and operations of Br. Burchard tend to alienate the affections of the people from their pastor. We as a people shall have cause in time and in eternity to rejoice that God ever sent that dear servant of his to labor with us. Whom God honors we will honor-we feel not to doubt that his crown of rejoicing will receive new lastre when these sinners in La Gtange converted through his instrumentality, hail him before the throne.

I would not omit to state that, during the intervals of ublic services at the sanctuary, Mrs. Burchard had her meetings of the females of my congregation and their children to instruct them in the great principles of the children to instruct them in the great principles of the Abrahamic covenant, by which means, I trust, she has under God imparted an impulse that will not soon subside. After serutinizing the movements of Mr. and Mrs. Burchard to my full satisfaction, I feel from the fulness of my soul to bid them God speed, and ever pray that a great and an effectual door may continually be opened, and that God would continue to crown their landing. But a mending, and thus preserving and perperature of the honorable REPUBLICAN legislators of our owneFREE country:

"In the reference which you apparently make to the necessity of mutual forbearance among reformers, when they happen to differ, I entirely agree. I know we are of one mind upon the sacred and imprescriptible right of the people in all parts of the empire, of whatever classes, or colors, or creeds, to the benefit of equal laws, and none of us can doubt the necessity of not merely renairing, but amending, and thus preserving and perpeopened, and that God would continue to crown their la-bors with great and glorious success.

Poughkeepsie, Dutches Co., N. Y. M. B.

REVIVALS AMONG FREE WILL BAPTISTS .- The Fre Will Baptist churches seem to be the most revived at present, of any denomination in the country, in propor tion to their numbers. Their paper, the Morning Star is evidently more imbued with a religious spirit, than any other paper we read, and is perfectly free from controversy. The editorial department is well sustained and the leading articles, from week to week, are plain, pious, rich in sentiment and pure in language, attractive and profitable Christian essays of the best charac-

ter. The last Star mentions revivals at Olneyville, R. send us a specimen? ., Greenfield, Wash. co., Pa., Warrenham, Brad. co., Pa., Conneant, Ohio, New Market, N. H., Glastenbury, Ct., and Waverley, N. Y. It also contains an interest- is also reprinted. ing letter from Rev. Mr. Noyes, one of the F. W. Baptist missionaries to Orissa, E. I., which we intend to copy in our next.

PITTSBUROH CHRISTIAN HERALD .- Brother Baird's gen real course in editing his paper, has been so candid and an encourage in editing his paper, has been so candid and an encourage in editing his paper, has been so candid and an encourage in editing his paper, has been so candid and herefore in editing his paper, has been so candid and herefore in editing his paper, has been so candid and at Hinde street chapel, London, on September 30th:

I have sailed for Van Dieman's Land—from whence the former will proceed via Sydney, to the Friendly Islands, where his services are greatly needed, not only as a missionary, but as a surgeon. Messrs. Pearson and Trega-kiss, who are preparing to embark for the Antiqua District; and Mr. Harrop, who will proceed, by the will of God, in a few days, for Cape Coast Castle, western Africa.—Watchman. of December 22, signed Mansfield; and see whether on second thought he approves of its insertion. We have satisfactory evidence that many of the statements therein contained are entirely false, and others grossly miscolored, so that the whole is a mere caricature of an ccasion in which many pious hearts were refreshed and made to feel that God was glorified. It cannot, surely, be any part of brother B.'s religion to use such weapons against the religion of his fellow Christians.

Which is Bran?—Which would most subserve the cause of the Sabbath, a large, well conducted, national Sabbath paper, proceeding from the city of New York or Philadelphia, or a Sabbath department, in every regious newspaper in this country?
It appears to us that one or the other is greatly need-

ed, and must be had. And can the latter be had, with-out the former? Will religious editors introduce such a department? Some few of them have, but will the There must be more of" line upon line, and precept upon precept; here a little and there a little;" before the Sabbath will be rescned from its polluted and down-trodden condition. Ministers must preach and write and talk more. Editors must write anit publish more; and all must feel and pray more for this heavenly insti-

ution.

There must be a national convention in the spring and state and sectional conventions before spring, devise means for the speedy promotion of this object.

REV. DAVID ABSEL.-We learn that this beloved brother sailed from this port on the 24th nlt., in the brig Marcellino, for St. Croix-as a last experiment for preserving his valuable life.

"LETTERS AND RELIGION MUST GO TOOKTHER."—Extract from an accredited Alabama correspondent of the
American Presbyterian, published at Nashville, Tenn.
"We can excit no influence over the slaves, except
from the pulpit, or on the Lord's day. During the week
they are in constant employment. And their ignorance
of letters riveted upon them by the iron band of the law,
as well as by public opinion, is a hindrance to the usefulness of the minister, which more retards the progress
of the gospel among them than the dominion of caste in
Hindoostan. Letters and religion must go together, if
either make rapid progress or become deeply rooted."
And yet our northern clergy who go south, and their
supporters generally here, would make us believe that upporters generally here, would make us believe that ral instruction is sufficient for slaves, and that religion has a deep rooted and pervading influence by such

METHODIST BOOK ROOM.—The Advocate publishes a list of about 50 works already placed on sale at the Book room, not eunmerating bibles, testaments, and tracts. It will take a long time to gather an assortment as extensive as they had before the fire.

REV. TIMOTHY MEARITT .- Mr. Merritt has been for the last four years assistant editor of the Christian Advocate and Jonrnal, until the late General Conference when his place was supplied by Rev. J. A. Collins, from the south. Since his release from the Book-room, Mr. M. has addressed a letter to his late associate editor, Dr. Bangs, on the subject of slavery; in which, without fully connecting himself with the Anti-Slavery Society, he has expressed many truly noble and Christian sent opposition they encountered, than any body of good men as Breckinridge's letter, &c. We should be glad to copy since their day, because they thought less of their own, and brother Merritt's letter, if we had room.

"Fret not thyself because of evil doers?" "Commit thy way unto the Lord; trust also in him, and he shall bring it to puss. And he shall bring he shall bring he been so manifestly destitute of all spiritual influence, or has ever so effectually resisted and banished the Holy Ghost from its precincts. And how has this been done? Has it been done by rejecting all the forms and appearances of religion? Far otherwork into thine own hands, God will leave it in thy hands, and then thou shalt have poor success.

had increased over the corresponding quarter of 1835, more than a million, sterling.

more than a million, sterling.

Lord Brougham has recovered his health. A deputation from Edinburgh visited Brougham Hall with an invitation to a public dinner, which he declined through fear of a relapse before the recommencement of his public labors in Parliament. A single paragraph in his reply presents his lordship's political creed on certain important points, which we respectfully recommend to the consideration of the honorable REPUBLICAN legislators of our owneFREE country:

pairing, but amending, and thus preserving and perpetuating our institutions by every safe measure of insportant commence a protracted meeting on Wednesday evening, the 4th inst. He particularly requests all the friends of revivals to pray for the outpouring of the Holy Spirit in that place and throughont Dutchess county—that it may become as famous for piety and devotion as it is for wealth and enterprize.

Yonrs, affectionately in Christ,
M. BUTTOLPH.

La Grange, Jan. 1, 1837.

P. S. Mr. Burchard wishes his letters to be directed to Pourhkeepsise. Dutches Co. N. Y. pairing, but amending, and thus preserving and

The editor of the London Christian Advocate chalenges a well-attested instance, in which a dissenting unister has used the marriage institution as a cloak for minister has used the marriage institution as a closar for sin, by uniting in marriage a pregnant woman. We are not aware that American ministers are scrupplons on this score; but on the other hand, we suppose it is generally considered a duty in persons who have been guilty together, to make the best reparation in their pow-er by intermeterior. It is worth thinking of, as to the er, by intermarrying. It is worth thinking of, as to the moral tendency of the two courses.

The great ronflict between the Establishment and the Dissenters increases in interest. A new two penny periodical of great sprightliness, has been established in London, called the Dissenter. Will some friend there

John Milton's nervously-written tract entitled, "The Likeliest Means to remove Hirelings out of the Church,"

CHRISTIAN UNION. The subject of Christian union is agitated in the pub-

lications of England, at least as much and as earnestly as in our own.

The following Weslevan missionaries were ordained

Our English neighbors now and then have tangible evidence of the difference between American prejudice and common humanity. The following is a sample from one of the late papers: There is at present in London an Episcopal clergy-

ten days, for the means of reaching his native land.

Patriot. The philanthropic Joseph Sturge, of Birmingham, accompanied by Mr. Scoble, secretary of the Emancipa-tion Society, sailed from Falmouth for Jamaica, Oct. 17th, in the Skylark. Mr. Surge's object is to make in-quities and observations as to the present condition of he negro apprentices. Previous to his departure from irmingham, an address was presented to him, which ough privately circulated, received 160 signatures, and amongst them were the high and low bailiffs, the members for the borough, four magistrates, fourteen dissenting ministers, two clergymen, six bankers, eight members of the medical, and nineteen of the legal pro-tession. The material part of the address, is as fol-

our affectionate sympathy with such of our colored breth-ren as are under affliction, and to assure them, that should any attempt be made to defeat or delay the con-summation of their perfect freedom, a confident reli-ance may be placed on the British nation, that such atempts will be instantly met, and we trust utterly over

thrown.

"The price of that freedom was large, and it has been cheerfully and readily paid: the terms of the contract have been rigidly observed on the part of the British people, and they are fully determined that they shall be ob-

served with equal strictness and fairness on the part of the Colonists.

"Lastly, we wish to make known to all, by this our earness approval of a mission of inquiry and examina tion, that, determined as we are, that the measure of emancipation granted to the colored population of the colonies, shall carry within the entire substance of civil and religious liberty, as well as the name, we yet seek not to judge any man's case, hastily or rashly, or to condemn, if we must condemn, without a full knowledge of facts and circumstances."

"Christian Responsibility; or the duty of individual effort for the Conversion of Sinners," is the title of a new work just published in London. The author's name, John Thornton, of Darlington. He says, in a

note, "Is it too much to presume, if the church was in a vigorous state, and all its members knew their daty, and felt their responsibility, that on an average every Chris-tian might be the means of converting one sinner every year. And, estimating the number of genuine Christians at 250,000, and stating the population of the globe in round numbers at one thousand millions, how long would it take to convert the world? Twelve years. This is demonstrated by an appeal to figures."

We believe many of the educated sons of Wesleyan preachers in England have joined the Establishment. The Bath Guardian notices a case:

"The Rev. Wm. J. B. B. Clarke (son of the late Dr. Adam Clarke) preached a farewell sermon to a name-rous audience at St. Peter's church, Frome, on Sunday morning, the 9th instant, being about to depart for hi new living at West Begborough, Taunton."

The Rev. E. J. Burke, the reformed Roman Catholic priest, is now laboring in the parish of Dromore, in the county of Tyrone. The Dublin Record says of him, "The Roman Catholics come in crowds to hear the Advocate only published in Zion's Herâld, as the Advocate only published on the other side, such things as Breckinridge's letter, &c. We should be glad to copy brother Merritt's letter, if we had room.

Petttons to Congress.—It will be seen by onr Congressional proceedings, that Mr. Pinckney's famons report and resolutions, which were to have such a miraculous efficacy in putting down Abolition, are all "used np," and no cure effected. The first petition presented, has been received and debated, and laid on the table—where a motion to renew Mr. Pinckney's resolution has also been laid side by side in the same box with the petition. The way is therefore as open as ever it was, to be pour in the parish of Dromore, in the parish of Dromore, in the public priest, is now laboring in the parish of Dromore, in the county of Tyrone. The Dublin Record says of him, "The Reman Catholics come in crowds to hear the Gospel; and there is a spirit of inquiry truly actonish in the flown in the heart pin fall during the time heart pin fall during the time heart pin fall during the time he continues to address them—frequent for the heart pin fall during the time he continues to address them—frequent fall says of them, and the dianap risoner, taken by Gorie them, 18 The Rev. E. J. Burke, the reformed Roman Catholic

Davies, Baptist minister, Tottenham.

George Thompson was still lecturing at and near Newcastle. He has recently visited Paisley, and lectured to 2000 persons in St. George's church, "called to the total together by the High church bill." The Provost, whose gnest Mr. T. was, presided, supported by the ministers of the gospel of every denomination in the town. Being interrupted by a drunken man, who asserted that there were more slaves in England than in America, the telecturer adjoilty remarked that he hated slavery under whatever name or state it existed. But there was one slave whom he pitied above all others—namely, he who, like his friend in the gallery, voluntarily put an enemy into his month to steal away his brains. After the lecture, the formation of an auxiliary Society for Universal Emancipation was resolved upon, and a provisional committee appointed, consisting of nearly all the ministers, the whole of the magistrates, and a number of other influential gentlemen. At the breakfast in Greenock,

their religion, such as it is, swallows up every thing else. But the mischief is, the ordinances of God have been made void by human traditions and measures, a sort of religion has been introduced in the place of that from above; a spurious, superstitious, hypocritical formality has taken the garb of piety. Human oracles are heard in the place of the genaine word of God. Those Scriptures which holy men wrote as they were moved by the Holy Ghost are set aside, and in their place are substituted the legends and speculations of men. This is the way in which papists have resisted the Holy Ghost.

\*\*Watchman.\*\*

GLEANINGS OF ENGLISH NEWS.\*\*

Since our last paper went to press, we have received papers from England, after a very long interval. There is but little news that can be called really important, and yet we glean a few miscellaneous items that may be entertaining:

The British revenue, for the quarter ending Oct. 10, had increased over the corresponding quarter of 1835, more than a million, sterling.

Mr. Dunlop, the Temperance advosate, presided, and the Rev. Messrs. Anld and Sinclair officiated as chaplains. After Mr. Thompson had addressed the meeting, which took place at the White Heart in, a committee was appointed for the formation of an auxiliary so-city for Universal Emancipation. The Provost, magistrates, and Town-council, and all the ministers of the gentlament, and all the ministers of the gentlament, and all the ministers of the gentlament, and yet we glean a few miscellaneous items that may be entertaining:

The British revenue, for the quarter ending Oct. 10, had increased over the corresponding quarter of 1835, more than a million, sterling.

Lord Broucham has recovered his health. A demonstrates of the six in the Rev. Messrs. All dand Sinclair officiated as chaplains. After Mr. Thompson had addressed the meeting, which took place at the White Heart ina, a committee was appointed members.

The laymen of the Synod of Ulster, are beginning to interface to check the dissensions of the clergy and co

preparing to follow the example.

Rev. Charles Simeon.—This aged and much respected minister of the Church of England is now on a farewell tour through the country. Darlaston Church was crowded on Sunday week, by persons of all rsnks, anxious, to hear the last exhortstion of the reverend gentlemen, who is now upwards of 80, and whom it has been said, thet probably there is not a man living to whom the cause of vital religion in the Church of England is, under God so deeply indebted — Besides his own property, he has expended the princely fortune which devolved upon him by the death of his brother, Sir Benjamin Simeon, chiefly in the training of poor but pious young men for the ministry, and in fostering the Society for Promoting Christianity amongst the Jewa — Sheffeld paper.

SECULAR INTELLIGENCE.

FOREIGN.

The ship George Washington, arrived on Sundey, brings English news to Nov. 28th.

The commercial news from London end Liverpool puts on a more favorable aspect. The Chancellor of the Exchequer, by relsing the interest on Exchequer bills to 2 1-2d. per day, to take effect from the 21st November, had given on increased velue 1; these bills, which would enable the Bank of England to dispress of portions of those held by it, without secrifice, and thus obtain means for enlarged discounts. The interest at which the unfunded deht (Exchequer Bills) until this money panic, was 11-2 d. (S cents) a day per 100t. Some weeks ago there was an advance of one helipency: the second advence very nearly doubles the rate of interest.

vance of one helfpenzy: the second advence very nearly doubles the rate of interest.

Mr. O'Connel as Governor of the Bank of freland, states in his address to the people of Ireland thet "the run is now completely over," and the Agricultural Bank, which has now ceased to pay its notes, will ultimately pay its notes in full. 'I he state of money matters in Ireland, it is true, is any thing but satisfactory. The banks, however, are all safe end sound, but the unresesonable and unfounded fears and apprehensions of the depositors of money, and holders of their notes, are the cause of the present excitement.

present exitement.

Mr. O'Counel has announced his plen for a reform of the House of Lords. It is that the King shall create e large batch of peers, for the purpose of carrying the bill—an increase to 800, he thinks, will be enough—and then the people to select 150 from this number, as the permanent peerage. How the selection is to be made, we are not informed. FRANCE.—The death of Charles X. is likely ... eccelerate

the liberation of M. Polignac and his fellow prisoner, the remaining two Ministers at Ham. Ing two Ministers at Ham.

GREECE.—King Otho of Greece, arrived at H. over on the 16th of November, on his way to Oldenbur, where he is to marry the daughter of the duke of that principality. The Queen of Greece elect is 18 years old—the King 21.

Prince Puckler Muskau has single the control of the contro

of three elect is 18 years old—the King 21.

Prince Puckler Musken has just taken up his residence in the islend of Ithaca, the neive country of Ulysses. He has purchased some hundred acres of land in this island, and has procured laborers from Germany, for the purpose of cultivating them. hem.

A large subscription has been made by the literati of St. Peersburg, in aid of the fund for renovating the tomh of Shakspeare

Cherles the Xth, Ex-King of France, died at Govitz, on the 6th Nov. after two days illnese.

The Journal des Debats has the following, which also appears in fewer words, in the Moniteur:

Sir Robert Peal has been chosen rector of the G'as jow Uni-

A 10 JOURNAL COST DEBATE BAS THE following, which also appears, in fewer words, in the Moniteur:

1º On the 10th the Government caused Prince Louis Napoleon, Bonaparte to be taken from the prison of Strasburg, and conducted te L'Orient, where a ship is in waiting to transport him to Amrica. The Prince traversed Paris on the night of Thursday."

Wednesday, Dec. 23.

The Senate was occupied with debates on the treasury order, and the House with peti ions and resolutions of inquiry.

Mr. Werd offered a resolution instructing the committee on Public Lands to inquire into the expediency of making grants of lends to the officers of the revolutionery war, according to the rank, in compensation for their military services and sacrifices in that war.

ject was postponed till Monday.

The Senate then proceeded to the consideration of the resolution offered by Mr. Ewing to reseind thet reasury order of July 11 —the question being on the emendment offered by Mr. Rives.—Mr. Morris was entitled to the floor but he resigned it in favor of Mr. Southard. Before the Senate adjourned Mr. Rives gave notice of his intention to modify his emendment.

notice of his intention to modify his emendment.

The Netional Intelligencer saye—

From the feeling exhibited in the incidental discussion of Thursday in the Senate touching the Michigan quest on, we there, that the question presented by the Presadent's Message on that subject, will excite a deeper interest than any other likely to be seriously entertained at the precent session of Congress.

The House took up for consideration the memorisl yesterdsy presented by Mr Gelbreith, from certain citizens of Pennsylvania, praying Congress to procure an emendment to the constitunia, prsying Congress to procure an emendment to the constitu-tion by which the states shall be prevented from incorporating

ion by which the states shall be prevented from incorporating banking companies; and also preying the interposition of Congress te prohibit the circulation of the U. S. Bank notes of a date prior to the expiration of its charter.

The question being on the motion of Mr Galbraith to refer the subject to a select committee, Mr G. rose and spoke et some length in support of the motion.

The constitution prohibited the states from issuing hills of credit, but the states had exercised the power indirectly through banking incorporations. The evils of currency thus formed were becoming greater every day, and the memorislists represent it as an infringement upon their rights and liberties, end a subversion of the trae spirit and meaning of the constitution.

FRIDAY, Dec. 30.

killed fifteen persons. The steamboat Snnnee nemg within three miles, immediately proceeded to the werek and saved the following persons; to long the work his following persons; Colonel Brown, lady, and two children; Mrs. Gibson, and son; Dr. Martin, U. S. Army; Mrs. Waldron and Colonel Dill, alightly wounded; and one person whose name we could not sacertain. Capit Rudolph, the stewardess, (s coloned woman,) and four hands, one of whom is badly scalded.

The following are the names of the killed:—Col. Brooks, Lieut. Alexander Mackey, U. S. Army; Miss Brown, adughter of Col. Brown; Barney Duce, mate: Beaury and Eldree, engineers; Kemory, pilot; two deck hands; three atewards; and three hlacks.

It is worthy of remark that Dr. Martin, of the army, after

The Senete did not sit. In the House, e communication was eccived from the Executive, giving all the information which has been received respecting the Smithsonian legacy. It is mercially a letter from Mr Rush, the egent, announcing his arrival in Lon-

a letter from Mr Rush, the egent, announcing his arrival in London, &c.

Mr Williams, of North Carolina, moved to suspend the rules to enable him to offer the following resolution—

Resolved, That the committee on Public Lands inquire into the expediency of prohibiting by law the purchase of lands, at cuction, with a view to forfeit them and efter wards to obtain them at tha government price of one dollar and twenty-five cents per acre.

acre.

After an ineffectual attempt by Mr Lene to substitute a select committee, end restrict sales to actual settlers, on which a sharp debate arose, the resolution passed.

SATURDAY, Dec. 31. No Senate. The House was occupied in warm and desultory debates, connected with a resolution by Mr Garlend, for an inquiry into the profits of the deposite banks, with en amendment by Mr Harlan, inquiring whether the compensation of an agent residing at Washington [Reuben M. Whitney] formed a part of their expenses.

Mr Harlan remarked that it was currently reported thet there was such an agent, who hed an office in this city, and cerried on his correspondence with the bank, under the frank of the Secretary of the Treasury.

was such an egent, who hed an office in this city, and cerried on his correspondence with the bank, under the frank of the Secretary of the Treasury.

Mr Thompson, of S. C., soid—A bank which could make a large sum by the use of the deposites, could very well afford to pey well for the influence of the agent in obtaining it for them: and a rotten bank would pey any sum to prevent the removal of deposites from them.

Mr. Dutee J. Peerce opposed both the resolutions end amendment, as directing the exertion of a power, by the Secretary of the Treasury, over the sites banks, which he did not possess.

Mr Thompson of Ohic, obtained leave to offer a resolution granting the use of the Hall of Representatives, on Tuesday next, for one hour efter 10 o'clock, A. M. for en exhibition of the pupils of the New England Asylum for the blind, under the direction of Dr. S. G. Howe—agreed to.

The House then proceeded to the consideration of private bills. After the consideration of a few private claims, the house adjourned.

FROM FLORIDA.—Gen. Jessup has reached the Wahoo Swamp, and marched through it without finding a solitary Indian! Oscola, and his whole hand had deserted the swamp. This is unfortunate, as it was hoped that in this swamp the Seminoles would be routed, and the war be brought to a close.

would be routed, and the war be brought to a close.

SOUTH CAROLINA.—The legislature of this state adjourned on the 21st of December. During the session several measures of importance were adopted. Amongst others, was the subscription of one million of dollars to the stock of the Louisville, Cincinnati and Charleston Rail Road Company, end the grant of banking privileges to that Compeny. These acts place beyond doubt the accomplishment of that stupendous undertaking. Nearly half a million of dollars of money were appropriated to various objects, (of which sixty thousand dollars to the college,) still leaving a surplus in the rich treasury of the state.

CITY EXPENDITURES.—According to a Report furnished by the Comptroller, on Wednesday evening to the Board of Aldermon, the expenditures for the coming year will be three millions and eightly-ene theusand dollars! of which one million is for opening streets.

Brom the Courier an Enquire of Thursday.

DREADFUL SHIPWRECK,

Bran the Courier an Singare of Thursday.

DREADFUL SHIPWEECK.

It is with source and shame we asset take up the pen to record the particulars of the wreck of another yeasel destination of the pen through the pen to record the particulars of the wreck of another yeasel destination of the pen through the pen to record the particulars of the wreck of another years of the pen and one hundred and four passent or one setting of twelve nen and one hundred and four passent on the pen and the pen to the pen through the pen through

I is but justice to the people on shore, to say, that every thing It is but justice to the people on shore, to say, that every thing which himman betage could accomplish to save the unfortunelss, was done that their means permitted. The only boat which boarded the vessel was hauled a distance of ten miles and wee snanned by an old man and six others, four or five of whom were the old man's sons and grendsons. For thirty-five years has he been living on the sea shore, during which he has rendered assistence to numerous wrecks, and never before, bave he or his comrades shrunk from the surf; but in addition to its violence on the present occasion, such was the extensional that search of the present occesion, such was the extreme cold, thet a second at the present occession, such was the extreme cold, that a second atlempt to rescre was more than they dered to venture; it would
have inevitably proved fetal to them.

The following are the names of the persona saved:
Capt. Winstew.

Wm. Broom, e led, brother of the owner.

Two seamen and the Cook.

PASSENGERS—Richard Hynes, Thos. Mullohan, John Wood.
The boat put off from the vessel without Richard Hynes, but e sprang from the bowsprit and was drawn from the sas hy lose in the boat.

The following are a few of the name of those who perished as fer as recullected by contain. Wicalian

The ship et present lies with her etarboard side about 4 feet under water, her mizen mest standing. Besides being bilged, her upper works have so far parted from the bull, as to allow the cargo to wash out.

The Mexico was a substantial eastern built sessed of 980 tone.

The Mexico was a substantial eastern built sessed of 980 tone.

The Mexico was a substantial eastern built sessed of 980 tone.

The Mexico was a substantial eastern built sessed of 980 tone.

The West of the Commonwealth office of Boston for \$8000. The freight is insured by the Commonwealth office of Boston for \$8000. The freight is insured by the State Marine of this city. The Atlantic office is also on part of her cargo.

100 tone coal. 200

Haven. The eargo consisted of 200 tons ber iron, 100 tone coal, 200

shore.

When off the Hook, the Mexico, besides her signal for a pilot, had her flag flying Union down, as a signal of distress in consequence of the frost bitten stele of the crew and the shortness of provisions. She epoke on Sunday the Montreal, packet ship, from the captain of which vessel we learned she was bolow, and reported her arrival in consequence yesterday merning.

Loss of the Steam Packet Dolphin and Loss of Lives.—We deeply regret to learn by Captain Brooks, of the steamboat Santee, arrived this morning, from Volusia, that on Saturday last, 19th inst., ahout four o'clock in the afternoon, the steam-packet Dolphin, Captain Rudolph, off St. John's bar, atopped to take a pilot on board, and in the act of starting the engine the holier bust, and unfortunately killed fifteen persons. The steamboat Snutee being within three miles, immediately proceeded to the wreck and eaved the following persons;

Colonel Brown, lady, and two children; Mrs. Gibson, and son; Dr. Martin, U. S. Army; Mr. Waldron and Colonel Dill, alightly wounded; and one person whose name we could not ascertain. Capt Rudolph, the stewardess, (a colored woman,) and four hands, one of whom is badly scalded. LOSS OF THE STEAM PACKET DOLPHIN AND LOSS OF

atewards; and three hlacks.

It is worthy of remark that Dr. Martin, of the army, after
the explosion took place, gave up his place in the scow to
a ledy, and clung to a log until the ateamhoat Santee came

The above are the only particulars we have been able to

We have heretofore often expressed our conviction that it is

The above are the only particulars we have been able to ascertain.—Steromank Georgian.

We have heretofore often expressed our conviction that it is indecroos and unministerial for clergrome, at least for Protection of the Conviction of the Convi

of 150,000 hogs were slaughtered. One of the perk merchants has a warehouse 100 feet long and four stories high, with a smoke house large enough to smoke 25,000 hams at once. There are four slaughter houses, standing on a stream that empties into the Ohio. At one of these they will slaughter 650 hogs a day and dress them complete, ready to be sent to the packing house. The work mee will knock down, bleed, scald, remove the bristles, and

AN ADJOURNED MEETING of the Third Presbytary
of New-York, will be held on Wednerday, the 18th of Jan., et
half past 3, P. M., in the lecture room of the Bleecker st. church.

D. R. DOWNER, Moderator.

THE YOUNG LADIES EDUCATION SOCIETY of THE YOUNG LADIES EDUCATION SOCIETY of New-York, for the education of pious females) acknowledges the receipt of the following donations—
Miss Mary E Mars \$4.75—Miss —, by Rev Mr Johnson, \$2—Mrs S Benedict \$10—Mrs Merritt \$3—From a friend, by Miss Dimond 25 cents—Mrs T Hastings \$1—From boarders at Mrs Nichelson's Grahem boarding house, by hands of Miss N. Gould, \$18.25—From H Hallock, Detroit, \$2.37—From Ladies' Sawing Society of Village church (Rev Mr. Clark's) by hands of Mrs Clark, \$26.06.

TO SCHOOL COMMITTEES, TEACHERS, AND OTHERS interested in the subject of Education. DURRIE and PECK, N. Haven, have just published a History of the United States, on e new plan, adapted to the capacity of youth, and designed for common schools, by J. OLNEY, A. M., author of a prectical system of Geography, National Preceptor, assy Raader, &c.

Extract from the Preface.—'A conviction that a history of our own country, well adapted to the use of our Cammon

The following are a few of the nemce of those who perished se for as recollected by captain Winslow—

Mr. Pepper, wife end six children, of England—Wm. Roberts, formerly of New York—Joseph Brooks of Derbyshire—

Mr. Evans, state of New York—Joseph Brooks of Derbyshire—

Kr. Evans, state of New York—Mrs Evans and five children, England—Standford Thompson, of Cembridge, Englend—Samuel Bleckburn, formerly of New York—Mr. Eilsworth and child, of Poughkepsie, N. Y.

Nearly all the others are believed to have been from Irelend, and most of them of a superior class of emigrants, as they had much property with them.

Perished in all, one hundred and eight souls!

Extract from the Preface.—"A conviction that a history of our own country, well adepted to the use of our Cemmon with consulting the supportation begin and complete their sducetion, would be highly conductive to the beet inserts of the nation, and that every successful attempt at improvement would meet with correspon ing encouragement from my fellow citizens, has induced me to undertake the following with the work the author has had in mind for several years, and after long experience in the instruction of youth, the clear period data it is well calculated to secure the attention of the \*cholar, end impart a better knowledge of our history than any other work of its size.

The other properties of the nation, and that every successful attempt at improvement would meet with correspon ing encouragement from my fellow citizens, has induced me to undertake the following of the work the author has had in mind for several years, and after long experience in the instruction of youth, the properties of the nation, and that every successful attempt at improvement would meet with correspon ing encouragement from my fellow citizens, has induced me to undertake the following of the work the author has had in the successful attempt at the correspon in the series of the nation, and that every successful attempt at the successful attempt at the successful attempt at the succe

The cargo consisted of 200 tons her iron, 100 tons coal, 200
tons crates—all consigned to Samuel Thompson.

J. Olney, Esq.—Sir: Ws arknowledge the receipt of a copy of your "History of the U. States, on a new plan," and have the beach, ell fivere. It was expected the remeinder would drift ashore during the night, the wind and current setting strongly in a charge the receipt of the U. States, on a new plan," and have the beach, ell fivere. It was expected the remeinder would drift ashore during the night, the wind and current setting strongly in schools in second to none in point of importence, and that the schools is second to none in point of importence, and that the book prepered by you is better adepted to the purpose than any with which we ere acquainted, we take pleasure in recommending to the teachers under our supervision to adopt it into their schools. Signed by the board of Visitors.

schools. Signed by the board of Visitors.

From A. N. Skinner, Esq. Principal of a Select Classical School New Haven.

Heving examined Olney's History of the United States, I was as well pleased with it, that I introduced it into a class of small boys in my school. After an experiment of a few lessons, I am confirmed in the opinion, that it is a useful work for young beginners in history. It spapers to be such a work as has been wented for young classes.

The publishers have received notice, that the superintendents of the common schools in the city and county of Philadelphia have recently introduced Olney's History into all the schools under his control.

From S. A. Thomas, Instructor of the Woosterst Pression.

under his control.

From S. A. Thomas, Instructor of the Wooster-st. Practical School for Buys.

Massis. Durric & Peck—I have examined the History of the United States, by Mr. Oney, and em much pleased with it.—
The author has embodied, in a small compass the mest interesting and importent events in the history of our country, in a manner well suited to interest end instruct the young. The divisions into periods are satural and simple, and such as I should think might be easily remembered, and materially assist the learner on the recollection of datas. The illustrations are appropriate, and well calculated to give the learner correct notions of the times and events described in the work. I think it decidedly the best history of our country for common schools that I have seen.

S. A. THOMAS.

From Mr. J. Psarl, principal of the Collagiate and Prastical In-From Mr. J. Psari, principal of the Golagate and Frastian Institute, Foir Haven, Cohn.

Having examined Olney's History of tha United States, I do not healtate to give my opinion decidedly in favor of it as a school book, and have introduced it into my school. J. PEARL.

From Mr. G. A De Witt, Principal of a Boarding School for Boys, New Havea; late Principal of Providence High School.

POETRY.

For the New-York Evangelist ON THE DEATH OF REV. JOHN R. M'DOWALL Thou art gone, thou art gone up the shining road,
The pathway the angels have made to God;
The day of thy toils and sorrows is past,
And thy weary spirit is resting at last.

Weep for him, daughters of misery, weep—
Rouse you now from your guilty sleep—
For who shall again attempt you to save,
Since McDewall has gone to his lowly grave.

The martyr'd ones for Jesus alain, Maye welcomed another of their glorious train, He hath raised the note of their gladsome song We well nigh heard it as it floated along. Oh ! tell not the tale of his sufferings now

Ye might well have mark'd it had ye look'd on his bro It was ashy pale in that tragic hour, When his darkly-gathering foes had power. Did ye see him, his hand on his temples placed, As the wearisome streets in his anguish he traced ?-

But that hour was past, and acquitted he stood, In the eyes of all that were holy and good. But the floods of sorrow had best too strong, Oppression had held her sway too long, And the strings of his noble heart were broke, He sunk at length 'neath the heavy stroke.

There were women who stood round his dying bed And soothed his parting soul e're it fled, They were faithful, like those who followed his Lord, Who, firm and unshaken, to the end endured. Their names on the pages shall be enrolled, Where'er the deeds of McDowall are told. And with the holy Marys be written in heaven, And to them a like reward be given.

Newark, N. J. Jsn. 2, 1837. MARY S. TAPPAN.

TEMPERATE DRINKING

"Tis but a drop," the father said,
And gave it to his son;
But little did he think a work
Of death was then begun.
The "drop" that lured, when the babe
Scarce lisp'd his father's name,
Planted a fatal appetite
Deep in his infant frame.

"Tis but a drop," the comrades cried,
In truent school-boy tone;
"It did not hurt us in our robes,—
It will not now were grown."
And so they drank the mixture up,
That reeling youthful band:
For each had learned to love the taste,
From his own father's hand.

"Tis but a drop," the husband said,
While his poor wife stood by,
In famine, grief, and loneliness,
And rais'd th' imploring cry.
"Tis but a drop,—I'll drink it still—
"Twill never injure me:
I always drank—so, madam, hush!
We never can agree."

She wept in vain—in vain she plead
The hunger of her child,
And her own tatter'd dress—the wretch
Her mournful words revised.
He took the cup with fiend-like air,
And deep and long he drank;
Then dashed it down, and on the earth,
Insensible he sank.

"Tis but a drop"-I need it now, The staggering drunkard said;
"It was my food in infancy—
My meat and drink and bread. A drop—a drop—oh, lei me have, "Twilt so refresh my soul!" He took it—trembled—drank—Grasping the fatal bowl. rank-and died.

EDUCATION

We have received the following sketches of the interesting speeches made by Messrs. Eddy and Frelinghuysen, at the late meeting of the Young Men's Education Society in this city. They will rightly repay a personal. REV. ANSEL D. EDDY offered the following reso-

Resolved, That eince it is the revealed will of God, that the chief instrumentalily in the conversion of the world shall be the preached gospel, it is the imperious duty of all pious young men at once to censider and decide the question, whether they are not required of God to devote themselves to the ministry.

tonce to consider and decide the question, whether they are to required of God to devote themselves to the ministry.

In support of the resolution he spoke as follows:
Mr. President—We ever recur with pleasure and ith pride to the character of our ancestors, and we not but review the institution which the cannot but review the institution which they plant ed with profound admiration. As God shut out this luxuries of the East for an unbroken wilderness, and planted the religion of their love in the midst of perils and of storms. General intelligence under the conservative influence of moral principle, was cultivated with pious care. We all read of the time when the Puritans exiled on these wilderness shores, laid the foundations of our country and laid ther laid the foundations of our country and laid them in intelligence and holiness. Next to their Bihle and their sanctuary they valued their school room, and at once devised their universities of learning on a basis that Europe, with the advance of centuries, could but admire. Pride of party, personal ambition, pecuniary gain and lordly luxury did not and could not eclipse the brightness, nor outweigh intellectual eminence and moral dignity. Our fathers framed a government of laws consistent with the framed a government of laws consistent with the rights of men, and bequeathed to their children a legacy richer than hereditary dignity of titles and eslegacy richer than hereditary dignity of titles and estates; the legacy of its preservation, the rich facilities for intellectual improvement, and the bright example of moral worth. Religion and intellectual culture they united, and 'the wisest assemblage of statesmen, reflected as much their own wisdom and honor as the glory of God, in their sanction to the wisdom of inspiration, and the safety they implored by fasting and prayer. Every community had its means of education, and every congregation of a thousand souls enjoyed the sacred ministry. How changed is our country now! Education how often bis own gospel, in the synagogues of Galilee—and bis own gospel, in the synagogues of Galilee—and changed is our country now! Education how often forgotten in the wild pursuit of wealth. Personal ambition despises the intelligence that would adorn distinction, and almost in the heart of our land you semble fifty thousand souls, with a solitary of minister among them. With all our fa-

able and stable attainments of intelligence and holiness. This is the object of your association, and the gates of hell shall not prevail against it. the resolution before us calls for the enlistment of

the mother pressed upon their sons the claims of the Christian ministry. Their piety they have not forgotten. They rejoice over their conversion, and instruct them in all the ways of human enterprise, industry, and success, and enforce the rigid rules of the cause you advocate. On such interests your labors of love take held. And where on earth, can you find such exalting motives to animal terms of the cause your labors of love take held. industry, and success, and enforce the rigid rules of Christian virtue. They enjoin the duty, to educate for Christ a pious ministry, yet withhold their sons from its toils and its honors. Send others, they

point them away from the ministry, and conscience is satisfied, and the high claim of Christ is met hy is satisfied, and the high claim of Christ is met my is satisfied, and the high claim of Christ is met my their usefulness in the cause of piety. They magnify prospective possible good, and tremble at the thought of forfeiting this, and never estimate the thought of forfeiting this, and never estimate the thought of righteousness from the Christ-prhaps, for this end, that here among Sabbaths are single-prhaps, for this end, that here among Sabbaths are single-prhaps, for this end, that here among Sabbaths are single-prhaps, for this end, that here among Sabbaths are single-prhaps, for this end, that here among Sabbaths are single-prhaps, for this end, that here among Sabbaths are single-prhaps. the reproaches of the ministry, have shut out many from its service. It opens no path to honor, it has nothing to feed amhition and to promise ease. In the honesty of truth, it opens to a field of conflict, of toil, and of poverty. The ministry must live poor, and die poor, and leave their children poor—and with all this, they must labor till they die. And the seven was a should not these means it demands the title and the seven was not a should not these means. of heaven to enter on a work like this.

And yet this work must be done—and who shall do it? if not our young men, who will? While the pulpit is silent, while the church and family circle are silent, the voice of the Son of God still speaks, and lays the high claims of heaven upon us. The word of God still speaks, and through ev-ery line breatnes forth that love of Christ and love man, that would constrain us to duty; the providence of God still speaks-and through all our ders, through all our world, is opening fields of in terest, and sending out the thousand voices; the la-mentations of woe and death calling for salvation. The Spirit of Almighty God, which has sealed our sons for heaven, now speaks. Why are they converted, but to convert the world? Why are they verted, but to convert the world? Why are they saved, but to ohey Christ Jesus? Are they his servants—his redeemed, renewed, and sanctified sons—and yet to seek the world, repose in ease, serve themselves, roll in splendid luxury to the grave, and go up to heaven as from the courts of kings? No, they are born of the Spirit, to serve Christ, and to save the world! Parental dedication speaks, and every infant son, laid by parental faith upon the and every infant son, laid by parental faith upon the altar of God, like Samuel, is there laid for the temple. For the kingdom of Christ, for the glory of his grace, the salvation of his name, we have given our children to the Lord; and false are our hearts, and broken are our vows, if we withhold them from the service of our Master and their God. Self-conse cration—does not that loudly speak? For what did you give yourselves to Christ? to be saved, or to serve? to do his will, or to seek your own? In that high act, did you not lose your pleasure in the will of Heaven? Rising converted, and before the opening providence of God: "Lord, what wilt thou have me to do?"—was that the language of your near; What is to he done then? A world converted by the preachers of truth! Whence must they come? Young men of God, judge ye. Hear the decinive of a sanctified youth: "When it pleased God, who separated me from my moiners wome, and called me by his grace to reveal his Son in me, to do ?"-was that the language of your heart? and called me by his grace to reveal his Son in me, that I might preach him among the heathen imme-diately, I conferred not with flesh and blood."— Where is the young man, in all the church, who is

s not the language of this resolution speak to you? and does not the Savior claim you as his own? Your silver and your gold he came not to redeem. continent for ages from the eyes of civilized men, with the suhlime purpose of here planting the religion of Christ, where it might rise pure and free from the corruptions of older lands, so he sifted their nations of their choicest wheat, that he might their nations of their choicest wheat, that he might character to our ancestors? I reply, it was their self-denial, their fortitude, their intelligence and their purity. They resigned the splendor and the luxuries of the East for an unbroken wilderness, and planted the religions of their love in the midst of the speak to night to every youth throughout the land—do you desire the response of cheerful obedience to your call? Then rise yourselves, enter the holy war, let it he told that you have left the splendors of the city, the pride of wealth, they are also the response of their love in the midst of sweets of luxury, and the peace of home, for Christ and dying men, and you will send an influence through the land, and all around the globe. That, Sir, would kindle up the spirit of holy emulation, and fill the wasted ranks of Chrisi's amhassadore,

and soon give the preached gospel to a dying world The Hon. THEODORE FRELINGHUYSEN offered the following resolution:

Resolved, That the exigencies of the present time can be met only by a ministry of high qualifications, and entire levoledness to its appropriate work. He addressed the meeting as follows; Mr. Chairman-Did your association propose the

education of young men in general literature, it would be an enterprise deserving of high praise.— For it is a noble service, to impart the lights of science, and rescue the mind from the delusions and had died on the cross for our sins. He had preach-his own gospel, in the synagogues of Galilee—and in the cities of Judea. But his purposes were not yet all developed. One other instrumentality, was to be invoked by his Spirit, and this was the gos-pel ministry—a ministry to he called and qualified and sent forth of the Spirit of God, under the sanceducated minister among them. With all our facilities for improvement, and growing institutions of
religion, I humbly believe that we have degenerated
from our fathers, and fallen far below them in many
of the finest elements of character.

It is time for us to check the high career of popular licentiousness, and if possible, call off the young
from their eager pursuit of gain, to the more honorfrom their eager pursuit of gain, to the more honorbut it is a treasure still—dear to Him who has put

the resolution before us calls for the enlistment of new energies to secure its speedy attainment. It loudly calls upon every young man in the church of Christ, to review his obligations and to do it in view of a world in sin and a judgment approaching.

The great and growing deficiency in the Christ.

of Christ, she has disobeyed the Savior's law; been silent where she should have wrestled in holy importantly for teachers of truth.

The family circle has been silent on this subject. Every other subject of human interest, enterprise, usefulness and duty, has come in to cheer this endeared communion; but seldom had the father and the most correct idea of a great and bloody battle, is that of some scores of thousands of deviis incarble from Jerusalem the word of the Lord went forth usefulness and duty, has come in to cheer this endeared communion; but seldom had the father and the most correct idea of a great and bloody battle, is that of some scores of thousands of deviis incarble from Jerusalem the word of the Lord went forth usefulness and duty, has come in to cheer this endeared communion; but seldom had the father and corrint in Asia, Africa and Europe felt the crusalers and the Spaniards under Cortes, in the most correct idea of a great and bloody battle, the most correct idea of a great and bloody battle, the most correct idea of a great and bloody battle, the most correct idea of a great and bloody battle, is that of some scores of thousands of deviis incarble from Jerusalem the word of the Lord went forth usefulness and duty, has come in to cheer this end destruction upon each other. Would the most correct idea of a great and bloody battle, is that of some scores of thousands of deviis incarble from Jerusalem the word of the Spirit. Tears slowly came to my Virginia a wife and ten first example of war upon battle, and then, my wife and children, I shall never see.—

Then you have a family? (Austin,) O yes; I have in Virginia a wife and the crusaler shall never see.—

Then you have a family? (Austin,) O yes; I have in Virginia a wife and the crusaler shall never see.—

Then you have a family? (Austin,) O yes; I have in Virginia a wife and the crusaler shall never see.—

Then you have a family? (Austin,) O yes; I have in Virginia a wife and the striving of the Spirit. Tears slowly came to my Virginia a wi

ed gospel of the grace of God.
Such, sir, is the cause you advocate. On such interests your labors of love take held. And where will say, hut stay with us, support and cheer our age, guard and honor this dependent circle, we soon must leave The doctrine of substitution has contributed to the deficiency we deplore. Parents have withheld their sons, and have come forward to educate and send forth others. Churches have presented their silver and gold, but kept back their choicest youth.

Young men themselves, of piety, too, have lingered back in love with the world counted by its greed back in love with the world counted by its largered back in love with the world counted by its largered back in love with the world counted by its largered back in love with the world counted by its largered back in love with the world counted by its largered back in love with the world counted by its largered back in love with the world counted by its largered back in love with the world counted by its largered back in love with the world counted by its largered back in love with the world counted like wild heasts, or burnt alive this deluded They were hunted like wild heasts, or burnt alive world eluded They were hunted like wild heasts, or burnt alive world eluded They were hunted like wild heasts, or burnt alive in their thickets and fastnesses. Hispanicla, containing three millions of inhabitants, and Cuha, that must else issue in eternal death, is acceptable with the such containing three millions of inhabitants, and Cuha, that they with help were hunted like wild heasts, or burnt alive in their thickets and fastnesses. Hispanicla, containing three millions of inhabitants, and Cuha, that must else issue in eternal death, is acceptable world each such such scarcifices is ever well pleased. And to the spirit of this gospel we must leok for the hallowed influences, that can lone preserve our civil and religious in their thickets and fastnesses. Hispanicla, containing three millions of inhabitants, and Cuha, that must else issue in eternal death, is acceptable world in the remillions of inhabitants, and Cuha, that the such scarcifices is ever well pleased.

the terrors of that stern and relentless messe

The high demand and extensive usefulness of piety, in other departments of life, have contributed to this deficiency. Many, no doubt, honestly believe that their talents, their habits, their taste, all every land. The harvest of the world is ripe. Fields open every day to Christian sympathy. From other lands the cry to us for help comes with them clothed in the armor of the gospel, and with these weapons of love; and should not these means relieve the evil, we may sit down in despair. For it is the world's last hope. There will never be another gospel; and if this fail all is lost.

PEACE.

For the New York Evangelist. SENTENCES AND SENTIMENTS

From a Discourse delivered, December 25, by Joshua N Danforth, on behalf of the Am. Peace Society. THE WASTE OF PROPERTY

By war is appalling. If the four thousand, eigh hundred and thirty-five MILLIONS of dollars, which England has spent in FIFTY-ONE wars, had been de voted to the education and the support of the mis sionaries of the Prince of Peace, instead of the mes sengers of War; to ministers instead of soldiers to the work of salvation instead of the sword; to the distribution of books for instruction instead of hullets for destruction, what a moral revolution would have been effected in the world! Millions of dollars must be raised to enlist armies, to equip navies, to purchase and transport armaments and provisions, to repair losses created hy the march o armies, the ravages of hostile invaders, and the muual conflicts that moisten the earth and crimson the sea. The people must be taxed in their purses or persons, or hoth, as contributors or as conscripts against their consent and in spite of their abhorrence of the tyrannous and bloody system. The very treasury of a country must he drained, perhaps to pamper the amhition of a single man, or to subserve the purposes of the few who desire to rule the many. At the close of the last continental war, in 1815, which, after various scenes of horrible interest, concluded with the bloody drama of Waterloo when men became tired of slaughtering each other and through the mercy of God, peace at length smiled upon the nations, the debt of England alone was four Thousand, SIX HUNDRED AND SIXTY-TWO MILLIONS OF DOLLARS. This sum would supply the world with Dibles many times over; fill it with temperance tracts; send missionaries to every corner of the earth, and by the blessing of God, convert this great Aceldama into one wide and blooming Para-

The system of public robbery on the ocean, that law! It presents the disgraceful spectacle of a na-tion, in equal disregard of justice and generosity, arraying its authority and power against an indivi dual or company; punishing them for the sins of the nation; boasting and prating about the honor of of power to cover the most atrocious deeds of rob-bery, perpetrated on the unarmed and defenceless. Millions of property have there to is flag, in the very act of prostituting that symbol millions of property have thus been stolen from its rightful owners, which never has been, and never can be restored. But if the God of heaven be judge, that which cannot find restoration will find retribu

Decay under the influence of war. Its objects are n direct contravention to the objects of the moral w, the only correct standard of morality. is the design of those weapons the soldier carries? To take human life. To defy the law which says, Thou shall not kill. To send a soul unbidden and unshriven to the bar of God. To wrest from Jehovah a prerogative with which he will no sooner part than with his throne! Of the moral influence of such habits of disobedience to the law of God, it is easy to judge. It is most disastrous upon the transgressor himself, and upon the spectator of his example. You may begin with the decalogue, and you will find that the spirit of war tramples on eveyou will find that the spirit of war tramples on every precept. Was the true God worshiped by the soldiers of Napoleon, or was not L' Empereur the God of their idolatry? Where is profane swearing so common as in camps and navies? Is there any Sabbath to an army? None, except to be violated. Is father or mother honored by the sons that go forth to war? It is the ruin of most young men, if they live; it is want and woe to their parents, if they die. The thousands of widows in Europe, bereaved of their natural protectors by the sword, could tell a tale that would almost make the iron-hearted

"hero" feel and blush. Of licentiousness, the camp and the navy are first rate schools. At the seventh ommandment most soldiers would laugh. Stealing the property of others is a common business in war. Most wars have had their origin in "false witness." All wars are conducted on principles of —covetousness is too gentle a term—the most insa-tiable rapaciousness. The tenth commandment is as regularly and recklessly violated by an invading or retreating army, as a band of organized despera does could do it. Soldiers and sailors have been taught to drink the intoxicating cap by rule, and the alcoholic poison has been systematically administered, and every possible facility for the cultivation of intemperance held forth. A declaration of war is followed by a general wreck of morals, and war is followed by a general wreck of morals, and the triumph of vice on its ruins. The soldier is instructed to be merry, even at the grave of his comrade; for though he follows the dead body to the tomb with a slow pace, and muffled drum, and reversed arms, and downcast look, the moment it is deposited there amid the rattling of musketry, he may also he was a look of the same all the his pace look and and the rattling of musketry, he may arm a leak with the same all the his pace look and arms all the his pace look and arms. ust shoulder his arms, alter his pace, look up, and at the sound of the drum march at quick step, and hurry from the scene—as if it was no part of a sol-dier's business to reflect on death, or anticipate the

udgment!

Of moral right and wrong he is not to be squeam What has he to do with a conscience? is entrusted to his superior. All he has to do in to obey orders, whether commanded to violate the sanctity of the Sahbath, or the chastity of a helpless emale; whether to rob a poor widow, or to burn a

TO THE CAUSE OF BENEVOLENCE

The influence of war is hostile. In its character it is essentially malevolent. Its birth was in hell, among the apostate angels, and the first invasion of which we have any record, was that which they which we have any record, was that which they made upon heaven's peace and hlessedness. It originated, as all wars do, in pride, and was conducted by that military hero, in a spirit worthy of its origin and its object—the "archangel fallen," who at the head of his accursed legions, deemed it

"Better to reign in hell than serve in heaven." The next invasion was that of Paradise. The poet of Paradise Lost represents this great bellig captain as saying by way of soliloquy:

"So we shall be the glory sole among
Th' infernal powers, in one day to have marred
What He, Almostry styled, six nights and days
Continued making—and who knows how long
Before had been contriving?"

Crusaders and the Spaniards under Cortes, in the put around my neck and these chains on my hands, name of God, and with the standard of the cross she cry, like she would break her heart." I then waving over their ranks, what would he the results? waving over their ranks, what would he the results? Let the tragical history of those baneful enterprizes reply. Of the Crusaders, two millions perished. "The rack, the scourge, and the faggot were employed to convert the natives of South America They were hunted like wild heasts, or burnt alive

in such circumstances could the peaceful ahip sail geted hack, in love with the world, courted by its charms, and reposing in its ease and luxury, and compromising with conscience and with duty, will support the sons of poverty, and send them forth to trials and to perils, which they themselves refuse to denial, with which the ship was freighted, would he confiscated, or perhaps sunk in the ocean. What would become of the Mariners' Churches and Chaplaincies in foreign ports? What of the foreign distributions of the American Tract Society? What of those of the Bihle Society? Would an enemy respect that book, which in all its principles, maxims and mandates is opposed to him? What friend of the heathen would be willing to give his money, if he had not that security which a state of peace gives, that it would reach its destined object? The generation; for since the discovery of alcohol, armies have never yet been enlisted and marched without the assistance of the waters of death. To maintaining war against one nation, and at the maintaining war against one nation, and at the same time sending the gospel of peace to another? hecause others did, and heccuse I scarce knew what else to do on the Lord's day. But the aongs of Zichristian nations fiercely contending on the hattle on, the prayers of God's people, and the warnings of faithful amhassadors pleading in Christ's stead, them in their ignorance?

them in their ignorance? In every point of view, then, war is evil, and only evil; to be dreaded, deprecated, condemned, testi-fied against by all Christians. On the other hand, peace is good; it is to be desired, prayed for, praised, and promoted in every possible way.

\* Tyller's History.

MISCELLANEOUS.

For the New-York Evangelist. NOTES OF A WESTERN TRAVELER. No. II.

PITTSBURGH This is a growing city, containing a population of about thirty thousand. It is situated at the junction of the Allegheny and Monongahela rivers, at the head of steamboat navigation. When the traveler enters the city he is struck with the hlackness and darkness with which it is enveloped. He sees nothing that can please the eye—charm the fancy or fire the imagination. He heholds no shaded walks or rural parks to relieve the dull monotony of a city. But I would not represent that Pittshurgh has no attractions. You hear the distant nurmur of many waters-and around the city, you hehold a scenery heautiful and grand. You see the towering cliffs, and lofty mountains, sending out their richest minerals. In Pittsburgh I spent the sahhath, and found some interesting acquaintances, I was not a little surprised to hear some good hrethren here remark, that they were very thankful that the general assembly was not to meet there again for the influence of that hody was deadening to vital piety. I was not disposed to doubt the truth of their remark, for I was well aware that it was too true; that I tell to mourn that our church had become so corrupt, that even our clergy, who ought to carry with them the savor of godliness wherever they go, left an influence deadly to vital picty. Is not this giving the enemy occasion to speak reproachfully of us, and say, "aha, aha, thus would we have it?" highway of nations, called privateering, is nothing less than legalized piracy; it is the unjust and violent taking the private property of individuals under the pulpit that there would be a meeting in the pulpit that the pulpit that the pulpit that there would be a meeting in the pulpit that Harrisburgh to form a State Anti-Slavery Society This, together with other circumstances, seemed to indicate that the great and glorious cause of human rights is onward, in that mighty State. Only let us keep our peaceful hanners floating, and trust in him who rides on the storm, and victory is ours.

PASSAGE DOWN THE RIVER.

On Tuesday I took the steamhoat "Niagara" for Maysville, Ky. When I engaged my passage, I was encouraged to helieve that our accommodations would be good, and that morality and order would he observed on hoard. But alas! how transient were my hopes; for we had not proceeded far, before the gaming tables were spread—the money staked, and the cards shuffled by the hand of the ac-complished blackleg. One who has enjoyed the strict morality of New England, and has witness-ed the good order on board the boats which ply on our eastern rivers, in traveling west, feels to hreathe out the gentle murmurings of his soul, in the language of the Roman Crator, "O temporary, or res!" Easily could I discover those, who composed res!" the little band of christians on board, for their every countenance kindled with holy indignation at what they saw. Here, the gilded paths of vice were opened before the unconscious youth, and he entered and was charmed by the giddy scenes of pleasure. and lulled by the syren song of mirth, until his feet were entrapped in the fowler's snare. Thus, we saw multitude, led on by the tempter's voice, to sacrifice their hopes and reputation on the altar of an aggravated and unholy passion for fantastic joys and forhidden pleasures. Day and night, were our christian feelings lacerated by these reckless vota-ries of dissipation and sin. And even at the midnight hour, when nature, "tired with scenes of earthly sight," invited to repose, the beautiful godess was frightened, by the revelry and song of those having the form, and claiming the appellation of gentlemen. Now these are some of the facts of the case, and in view of them, I ask what ought to be done, Is not, every christian ready to say, let those who practice such things be stamped with the in-dignation and frown of an enlightened christian community? Let the patronage of those who re-spect the morality of our puritan fathers he withheld from the boats which suffer these abominations, and soon should we have boats to ply up and down our rivers, in which the voice of praise and prayer would be heard to gladden the heart of the lonely traveler, and remind him of his home—his long sought, and happy home, "where the wicked cease from troubling, and the weary are at rest." When on hoard the steamboat "Niagara," I saw another sin practiced, which reflects deeper and darker stains on our country's glory. I saw a company of beings, made in the image of the blessed God, in chains, and hound for the southern market. I saw man, immortal man! reduced to a chattel and a thing. I saw husbands who had been separated from their wives, and wives who had been separated from their husbands. I saw parents who had been separated from their children, and children who had been separated from their parents; and I could but "turn my face to the walland weep," as I saw how this system of iniquity breaks up the domestic arthis system of iniquity breaks up the domestic arrangement, and revels in tears shed, in ties severed, in hopes blasted, in minds crushed, and in souls ruined!! O, how slavery recklessly tramples on everyl sacred precept of the decalogue. God aays to parents, "Train up your children in the nurture and admonition of the Lord." Slavery comes, and with its ruthless grasp, seizes its helpless victims and sends them off into hopeless bondage. Goo anys, "Search the scriptures;" hut not one of this unhappy company, (amounting to more than twenty) had been permitted to learn the words of eternal life which testify of risen Jesus. I had an interesting conversation with one (whose name was Austin) who, as I was passing by, seemed to say, "Am I not a man and a brother?" I asked him, Where are you going?—(Austin,) To Mississippi sir. You have been sold, have you?—(Austin,) Yes sir, we were all sold in Virginia. How much was paid for you?—(Austin,) one thousand dollars Well, Austin, what are those chains on your hands for?—(Austin,) to keep me from running. away, I suppose.

Then you don't like to go to the South?—(Austin,) One, master! I pray that I may die, before we get there I I don't want to live now.

Why, Austin you may get a kind master?

(Austin,) I dont, know master; I fraid not, and

had worn into the naked flesh. I asked many other questions, and tried to point all to the suffering, hleeding Lamb of God, who died to redeem the captive soul. Now these are some of the facts of the case, and in view of them, I ask what ought to he done? Is not every christian ready to say; let those who practice such things he stamped with the in-dignation and frown of an enlightened christian community? In the case of the votaries of the gambling table, all are ready too say that public opinion ought to speak out in thunder tones against them; but we are told to be very cautious, orsooth, how we excite the public indignation against those who traffic in human flesh and and bones; who break the golden cord whichbinds man to the throne of God, and send him off to toil in hopeless servitude. "O my soul come not thou into their secret."

> For the New-York Evangelist HEAR, O MY BROTHER!

1 PLEAD IN JESUS' NAME. Yes, dear brother, I have a message from God unto thee. Let him speak to thee through what his Holy Spirit hath done for the soul of him whose

narrative I now lay before you.

I received good instruction from my mother in childhood, and had been initiated into the new covchildhood, and had been initiated into the new covenant by baptism. My father early entered into the rest that remaineth for the people of God. As I grew up, I became impatient of a pious mother's testraint, and was daily in company with those whose example and influence were unfavorable. At the age of 14 I had commenced learning a trade; a recruiting rendezvous they are an essential appendage, and in every principal place, fountains of crime and death would thus be opened. Who is and movements at my own disposal—which but for the free grace of God had proved my everlasting the free grace of God had prov rate heart. When they sung the praises of redeeming love, I realized no more what was meant hy than the poor heathen who never heard of God. stood up in prayer, but it seemed to me all a te-dious ceremony. I knew no more of humble com-munion with God than an infant, and when faithful ministers spoke of the value of Christ to lost sin-

sit, marking the pew or cutting my nails, as wholly unconcerned as though I had not a soul to be saved or lost. I sometimes fell in with those who urged me to go to the Sunday school, Bihle class or conference, but I knew nothing of religion, felt no interest in it, and could hut wonder at their earnest invitations. So wholly was I without God in the world, that the whole subject seemed to me un-meaning and foolish. Unconverted companions, with the blindness and depravity of my own heart, led me on from one step to another, until God's hoy day was given at first to strolling or riding about and at length to secret carousals, profanene the most heinous sins. O, to the moment that I now plead with you, my brother, hurning tears of sin and shame roll down my cheeks, and the pains of hell get hold upon me, as I recall those guilty moments of a deprayed and lost soul.

But I have not told you all. I had become attached to one in whose heart a work of grace had tached to one in whose heart a work of grace had been wrought, and whom, as she lived at a distance, I had deceived as to my true character, particularly in regard to attendance at meeting. After two or three years spent in the manner I have related, we were united for life. I hired a couple of rooms, and we began house-keeping. I shudder to think of such a union as was then formed. A child of God hound for life to one dead in trospasses and sins, who-e heart was deceiful above all things and desperately wicked. For a few Sundays, I was again found in the sanctuary: but it was so irksome to with sovereign prerogatives, and sit in the seats of with sovereign prerogatives, and sit in the seats of with sovereign prerogatives, and sit in the seats of with sovereign prerogatives, and sit in the seats of found in the sanctuary; but it was so irksome to me I soon hegan to excuse myself, though I objectagonizing prayer for the lost soul of him who should then seek the prairies or the forests, and settle dow forhid her to leave again the house of a sinner for the place where Christ is in the midst of those who are gathered together in his name! Tears flowed down her pale cheeks as she mildly

and humbly suffered the storm of my wrath to go hy. Every mark of affection and kindness were laished in vain on my deprayed and polluted heart, and she sohbed herself to sleep by the side of one whose heart was harder than a nether mill stone. But I had filled up the measure of my iniquity. had stepped between the new born soul and its God, and dared with impious command to interdict its offerings at the throne of grace. You may shudder at the truths I am telling; but O remember, that the human heart is deceitful above all things and desperately wicked. It was the lesson divine grace soon taught him who now addresses you. squandered the largest part of my earnings in dress and folly and sin, and had hecome somewhat involved ed in dobt soon after marriage, but there seemed no want of mouey when my wicked heart would lead me to profane the holy Sabbath. On the first Sunday in May, my wife, with an angel's sweetness, said to me, "Come, dear hushand, go to church with me

to-day, and stay through the communion and walk home with me. Will you?" I shall never forget

the sweetness of her manner as she made that re-

home with me.

quest—no, nor the deprayity of heart that answered her. "No, I must go another way;" and I did.

I saw her full eyes as she turned to hide the fastflowing tears, but it altered not my purpose. I went to a livery stable, hired a spirited horse with a chaise, and took up another Sabbath-breaker with myself, and rode as we had previously agreed, to a place of resort, secluded by its location, that its privacy might allow the free indulgence of every sin, and hasten down to hell the souls of its visi-There we drank. We seated ourselves in the bowling alley and were soon invited to a part in the game. At that moment the sound of a church bell fell on my ears. It called to mind my wite, with the tears filling her eyes, and I refused to play. Again we drank, and then I joined the game, as if in mockery of the invitation God had given me, through the sweet accents of my wife, to spend the day in his sanctuary. - As we returned at evening, a chaise in company drove by us in triumph, and in attempting to pass them again, with our horse upon the run, we were overturned with such violence as sent my companion in the twinkling of an eye to the har of God. He fell upon his head in such a man-ner as hroke his neck instantly, and I, another Sabbath-breaker, was left with a broken thigh and a gashed head, unable to move from the spot. O, by the agonies of that awful hour of speedy judgment,

the agonies of that awful hour of speedy jud do I plead with you to keep God's holy day. I was borne home to my afflicted wife, and for 11 days was deprived of sense and reason. When my reason was restored to me, the past slowly came to mind, and with it all the horrors of an inward hell. My wife, with a kindness I can never repay, reproached me not, but used every means a Christian could use, to heal the deeper wounds of my soul. I felt I was a condemned sinner and without hope of mercy. No tongue can utter the agonies I expemercy. No tongue can utter the agonies I experienced, the remorse and anguish that ate into my very soul. Hell seemed moved for me, to meet me at my coming. Often did I start from sleep, uttering groans and shrieks of agony and despair. My wife called in our pastor. I would not—I could not talk with him. He prayed—hut I knew nothing of prayer; and he left me in more bitter anguish than before.

In the stillness of that night, as I had started from my sleep, groaning with the horrors of a troubled

my sleep, groaning with the horrors of a troubled conscience, my wife, who sat unwearied by my hed, begged of me to try and look to God. I turned away in bitterness. She told me of the Savior who her prayers to heaven, for a lost and ruined sinner.

I tremhled—I could scarcely bleathe. I seemed literally choked with the struggle within me. It was the striving of the Spirit. Tears slowly came to my relief, till at length, gush after gush, my soul seemed pouring forth its agony, and she whose prayers had been hlessed to the commencement of a work of grace in my heart, treely mingled her tears with mine. I was relieved, but not comforted. My guilty heart was pierced, but as yet I knew a Savior but in patt. The morning brought again the man of God to my bedside. He saw the state I was in. He to my bedside. He saw the state I was in. He spoke of the sinner's lost and ruined condition. O who can tell the anguish with which my heart responded to every word he uttered. He saw the rock was smitten and the fountain opened, though it yielded bitter waters. Then was it that he cast in the branch that made them sweet—a rod from the same of these. He led we to the Series to the stem of Jesse. He led me to the Savior—to the cross of Christ, and bid me there cast off the burden

of my soul. He told me how he came to save sin-ners—how he died, the just for the unjust, that we might live and he reconciled to God, through his atoning sacrifice—he told me of pardon to the chiefest of sinners; if I would hut believe. He then read me the parable of the prodigal son, and the whole of that chapter. I sobbed aloud. He spoke of the long-suffering which Christ had shown forth in Paul, whose hands had heen red with the blood of saints, and who had been the chief of sinners.— Then broke in upon my lost and bewildered soul, the first gleam of faith in Christ. A ray of mercy seemed to penetrate the blackness of darkness in seemed to penetrate the blackness of darkness in which I was lost. I caught at it with an eagerness I cannot describe. I begged him to pray for me, and O, blessed be God, I could pray. Yes, then I felt there was meaning in prayer. No words can express the relief which that prayer gave to my agonized heart. The Spirit had done its work. Faith in Christ illumined my soul; I was horn again. I felt how precious is Christ to the sinner's soul. Glory be to God—to the Lamb that was slain for the sins of the world, forever and ever. Amen.

for the sins of the world, forever and ever, Amen.

During the long confinement to which I was subjected, my Bible was my unceasing study. I then understood why those who used to invite me to the Bihle-class and the conference were so earnest.— Then, too, I understood why songs of praise were uttered in the sanctuary, and why my blessed wife had met with the saints for prayer; and never knew I a day so happy as that on which I went to church and joined with her in that holy communion which she once so meekly asked me to stay and witness.

I was restored to health; and though poor, I felt that I possessed imperishable riches; and I found that after seeking first the kingdom of God and his right-eousness, all other things were added unto me, un-til I was able to repay the Christian kindness on which I was at first dependent.

And now, my brother, whosoever thou art, I beg f you to read over and over again this experience ministers spoke of the value of Christ to lost sinners, I had no realizing sense of what they were saying, more than the child unborn. Often did I now seem to you, be assured by a brother's experience, that Christ is precious to the soul. Do not for the price of your undying soul, forsake these means of grace hecause you note feel no interest in them. The promise is sure as God's word, they that seek shall find, and to him that knocketh it shall he opened. I plead with you hy the hopes of one who was dead and is alive again, was lost and Is found—by the agony and bloody sweat of the Lord Jesus, and by his blood poured out on the cross! And, O, may the only wise God, our Savior, sanctify his own work in me, to the salvation of the sonls. f others.

EMIGRANTS' FRIEND SOCIETY. A meeting was held in Cincinuati, Nov. 5, to promote the objects of this Society, at which an address was made by Rev. J. J. Lehmanousky, and a collection taken of more than \$100. The Western Christian Advocate, referring to the urgent necessity of attending to the moral and spiritual wants of 100,000 Europeans annually uniting themselves to our population, makes the following appropriate reflections:

with sovereign prerogatives, and sit in the seats of princes. Cincinnati may not be a fair example of the proportion of the exotic to the native population ed not to the attendance of my wife. I had not yet reached that climax of guilt. But before the year had closed I did reach it. Yes—when she came from the evening meeting, where she had knell in up a little silver, for the purchase of a farm, and agonizing prayer for the lost soul of him who should have home her in daily prayer to the mercy seat of God, I hitterly and demon-like, found fault that she was not at home on my return. And O, shall I—must I tell all? Yes—I will be honest now. I did reach our shores within the next ten years, and spread themselves all through this valley. And unless they shall carry along with them those mental and moral attributes which compose the conservative power of republicanism, what can we expect? We know that they cannot value our institutions, and will not be solicitious about their preservation. In these circumstances we certainly can find causes

of anxiety, if not of alarm.

Were European emigration now to cease, we night flatter ourselves that all would be well. The thousands now among us could be easily trained to republican usages, and sentimentally attached to its principles. These exotic scions are not yet so numerous but they might easily he inserted into the native stock, and grow with vigor and with beauty. We might loiter in the work of training them; we we hight noter in the work of training them, we might make it our pastine; we might leave it to the schoolmaster, or to the gradual influence of our national opinions and manners.

But Enropean emigration will not cease. It will

not diminish. It is the policy of our country to en-courage it. This she does by facilitating the natcourage it. This she does by facilitating the naturalization of foreigners; by granting a sort of denizenship as soon as they touch our shores; by spreading before them a surveyed territory, rich in soil, easy of cultivation, and acquired almost without money, and without price, and by exhibiting before them the aweet attractions of a liberty which they (like a child its toy) would highly prize, and yet destroy. These attractions will draw them to our shores. A repellant influence on the other side of the ocean will concur with these attractions.—Europe will not forget to represent herself among us by successive and enlarged delegations. Her representatives, selected from all classes of her population, some from the intelligent and wealthy, others from the rude and refractory, will soon dwell in every village, bustle in every election, and exert a hurtful or a salutary influence in every depart-

a hurtful or a salutary influence in every department of our government.

Things being thus, what shall we do? Shall we attempt to check and turn back this strong current of emigration? We cannot do it. We can procure no union of action in this behalf. We would be ashamed, too, to rebuke the stranger; and banish him because he is a stranger. Besides, we are past the period in which repulsive legislation would repel them from our shores. The stream was at first a rivulet, and might have been easily turned at first a rivulet, and might have been easily turned aside; now it is swollen to an Amazonian flood, and it is vain to bid its proud waves he stayed.

If we cannot check emigration, we must, as the

only hopeful alternative, see how we may dispose of its fruits. We must see how it may be directed to a harmless, and even to a profitable end. This can be done by such means as are now put in operation by the "Immigrants' Friend Society." It is true that our German immigrants are not ignorant of let-ters. But it is true also, that they have no access to republican literature. We cannot say whether their literary acquirements should be considered a positive or a negative power, in estimating their qualifications for republican society.

It is a grateful sight, to behold some among us

banded like angel messengers, and watching to see what wandering strangers, may be cast like waifs upon our shores, from the wrecked and sinking nations of a convulsed world. Shall we not unite with them to extend to these children of opprea Christian salutation, and bid them welcome? must join to welcome and to cherish them. As they enter this new world, and wonder at the sublimity of all its opening scenes, we must convince them that here there is a graceful harmony in all the works of God; that all are on a scale of equal grandeu: and magnificence. We must show them that here the human mind is as noble as the scenebegged of me to try and look to God. I turned away in bitterness. She told me of the Savior who had power to forgive sins—of his blood shed for the remission of sins—of his sacrifice on the cross, and of his promises to the believing and penitent. I listened, while my heart alone knew its own bitterness. Again I turned away in silence. She bont over me and gently kissed me, and half whispered, "Shall I pray with you, my dear hushand?" I trembled, but answered not. She knelt by my bed; and never, O never to my dying hour, shall I forget the trembling fervor of faith with which she breathed her prayers to heaven, for a lost and ruined sinner.