God, born of the Spirit, etc. The idea of a natural birth the great change made in our physical state by such an oc

currence, was the source of imagery habitually present before his mind, whenever he undertook to speak in a direct manner of regeneration. But is it so with Paul? No, not in any degree. This similitude does not appear even

once to have occurred to him in all his writings. He de-rives his imagery from sources quite remote and different from this. He speaks of being quickened, i. e. made alive, from the dead, and raised from the dead; also of being cre-

ted onew, created anew in Christ Jesus; and also of a new reation. Other language, moreover, he occasionally em-loys, which has its basis in these modes of expression.

other? If they were both guided and inspired by the same Spirit, why did he not suggest to them the same source of

ress the doctrine of regeneration more strongly than the ther? Does it not give us a more vivid conception of the owner of the Holy Ghost as exercised in the regeneration

of the sinner, and of the greatness of the change which the latter experiences? Why then should not John have employed this same imagery? Must we be compelled to own, that two apostles could differ so much from each

Suppose one now should go to prove John a heretic, be

ause he seems to imply a cooperation of natural power

as well as supernatural in regeneration; it would be only

carrying out the mode adopted by some among us, in put

As to the meaning of the terms, imputed sin and imput

ed righteoneness, the distinguished advocates of the doc

trine of imputation are by no means agreed among

naintain that the sin or righteousness of one may be

the other hand, that Adam's posterity are not con-

their own sin. But Turretin holds that this would be no

scribing to one that which is not his own, and that

ighteousness reckoned to the elect, as belonging to them,

and that they are punished and the latter rewarded, as i

this sin and righteonsness were actually their own. And

here is another distinction made by Turretin and those

who follow him, between the imputation of Adam's sin

and the imputation of Christ's righteousness. Adam's sin

s not only imputed to his posterity, but as a punishment

for it, the same sin becomes a part of their inherent char-

acter, and thus we have original sin inherent, as the pun

shment for original sin imputed. But suppositious right-

ousness never becomes inherent. The third class of theo

logians reject the theory and language of imputation, or

explain it away altogether, because not found in the Bible

The Professor supposes, however, that after all, there is

Evangelical men, who do not choose to make use of the

word *imputation*, (because they do not find it in the scrip-nres in its present theological sense, and because they hink it naturally implies a *transfer* of moral character, of

peritor demerit, without any corresponding voluntary

actions,) do yet receive, yea, fully believe and mnintain, all which can well be deemed important in the scheme of salvation by grace. They believe that Christ died for us,

of steadlast and triumphant virtue, or of fearless attach-ment to truth; nor yet that its design was simply and mere-ly to shew us the fatal consequences of sin, and thus to

warn us against it. While they admit these as a part of the

design, they go further and maintain that there was, in the death of Christ, a real vicanious sacrifice; a real Equiva-LENT for the renalty of the divine law; which penalty be-

ievers must have endured without an interest in the Sa-

They bold, that on the ground of MERIT OR PERSON.

The only real difference, then, is, whether we shall call

ought to divide? Granting, even, that the word impute

to misapprehension, still it is not of divine authority-it is

not scriptural, in its application to this subject. And fur-

As to the imputation of Adam's sin, it is marvelous

incidentally introduces the disastrous effects of Adam's

sin by way of centrast, to set forth more strikingly the

All who have a just claim to be considered evangelical,

terity are born the heirs of sin and wee, with such a dis-

are capable of it; that even infants of our race, dying be

more clear or satisfactory, by saying that Adam's sin i

imputed to his posterity? Should any one deny the fact.

the declaration of Paul meets him at the threshhold, "By

the disobedience of one many were made sinners." Paul

has not said that Adam's sin was IMPUTED to his posterity,

but leaves it wholly undetermined in What way the pos-

charge of philosophizing, then, does not lie against those

who confine their faith to the simple declarations of Paul,

but against those who introduce by inference the theory

of imputation, in order to explain what God has left unex-

About 30 pages are taken up in an examination of the

texts from which the doctrine, or rather the phraseology,

of imputation is deduced. And the question arises, Can

it be possible that this form or mode of teaching justifica-

The

terity of Adam hecome corrupt and depraved."

glorious effects of Christ's redemption.

justification.

plained.

n fact, no essential or fundamental difference.

themselves. Calvin, Edwards, and Stapfer seem t

ting a construction on writings which they disapprove.

ose now a strephous advocate for perfect uniforms y in every thing that pertains to religion, both as to man-ter and matter, should ask: "How is it possible that these wo inspired apostles should differ so strikingly from each

Does not one of these modes, viz. Paul's, ex-

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NEW-YORK EVANGELIST.

REVIEW OF THE RELIGIOUS QUARTERLIES.

CONTINUED. We continue our review of the contents of these impo

tant publications, by noticing, III. THE BIBLICAL REPOSITORY AND QUARTERLY OBSER-

Of the 272 pages of this number, 90 are occupied by the

leading article, on Imputation, being Professor Stuart's answer to the question, "Have the sacred writers any where asserted that the sin or righteousness of one is imputed to another?" This question he examines very minute ly, in all its bearings. The importance of the discussion i

It has even been represented by some, at least it would seem to have been practically regarded, as a kind of articulus stantis vel cadentis ecclesiae. Differing views concerning it have been recently declared, with great earnestness and undoubted sincerity, to be no longer lawful or to be tolerated. The time is believed to have come, by such as think thus, in which men must take sides, and either declare in favor of such views of the doctrine of imputation as Turretin defended, or else be regarded, by all those who do cherish such views, as no longer entitled to their Christian confidence and cooperation. Not only Christians in different communities and called by different names are to be excluded from an ontward manifesta-tion and fraternal reciprocation of love and confidence, ont the Christians of our country can no longer even form one great Society for propagating the gospel to the heathen world. If the doctrine of imputation is not to be preached in full, and if a missionary society is to uphold and support those laborers in the vineyard who in any de gree doubt or deny it, then all fellowship with such men must be relinquished.

With such views, and a corresponding sense of responsibility, the Professor addresses himself to the work of inting the scriptures, as the supreme and only arbiter of such a strife. He avows his sympathy, on the subject of imputation, with New-England, and as he believes with a great majority of the Presbyterian ministers and churches, who do not, as he supposes, adopt Turretin's views, nor think imputation a fundamental doctrine. He therefore proceeds, first, to examine, philologically, the scriptural use and meaning of those Hebrow and Greek words which signify impute. He appeals to no presbyte ries, synods or councils, to no systems of theology, no fathers in the church, no reformers or divines, of Geneva, Westminster, or Dordrecht, but to the Bible, the whole

Bible, and nothing but the Bible. The Hebrew word originally signifies, to think, then to devise a plan, to estimate, to suppose or reckon, and as kindred to those meanings, to impute. All the cases where the word occurs are quoted and classed under one of these five meanings. Those under the last, to impute to, are Gen. xv. 6; Lev. vii. 18, xvii. 4, xxvii. 18, 23; Num. xviii. 27, 30: 2 Sam. xix. 19: Ps. xxxii. 2, and evi. 31. Of these only the first and the last three strictly apply to the imputation of sin and righteousness directly. In all these cases it is the act o: neglect of the individual that is imputed to himself.

The Greek word corresponds very nearly with the Hebrew. In Rom. iv.; Gal. iii. 6; 2 Cor. v. 19, and 2 Tim. iv. 16, &e. still it is the same usage. And it is concluded that "no case exists in which this word is used to speak of imputing to one person the sin or righteousness of anoth In Rom, v. 13, a different word is used, a derivative of the other, which Prof. S. inserprets, "made no account of." Where there is no law, men think nothing of sin, but give themselves over to it without reserve. In Phileon v. 18 the word is used to signify put this to my account proposes, not to be punished for Onesimus' fault, but to pay Onesimus' debt in money. How very different from the supposed case, that ham's sin or guilt is imputed to men

supposed case, that the am's sin or guilt is imputed to men without any voluntary concurrence on their part.

Then we come to the question, "Dothe scriptures teach that which implies the doctrine of imputation?" Here all changed so "Adoptions". What are the facts supposed to the doctrine of imputation? "Here all changed so "Adoptions". What are the facts supposed to the considerity registrated in a very different way from what they would be, had they been always and perfectly free from the facts supposed to the considerity and they are the facts are the facts are the facts are they are they are they are the facts are they are depends on definitions. What are the facts supposed to to be taught by the doctrine of imputation? The Professor answers:

If the question be, Whether what Christ has done and suffered is the sole meritorious and expiatory ground, or which sinners are pardoned of God and admitted to his favor and presence? then, as I should hope and do trust, there can be but one answer among all who believe that "no man can come to the Father, except by Christ;" that there is salvation in no other, because there is no other "there is saivation in no other, because there is no other name under heaven given among men whereby we can be saved;" that "Jesus is the way, the truth, and the life;" that "he who believeth on Christ shall be saved, and he who believeth not shall be damned:" and in a word, that "Christ is made of God unto as wisdom, and righteou ness, and sanctification, and redemption." I have no hop ertainly I am persuaded there is no scriptural ground of e, for him as a Christian, who knowingly rejects the his that are taught in these and the like passages. It there be any gospel, I do believe that it most fully and plainly teaches, that men in their natural and unregene-rate state are "poor and wretched and miserable and blind and naked," that they "are dead in trespasses and in sins;" that they are exposed to the penalty of the divine law which threatens everlasting death, and justly exposed to this; that they would never recover themselves from this condition by any strength or efficiency of their own but must be quickened and sanctified by the Spirit of God and that his quickening and sanctifying influences are be stowed only for the sake of what Christ has done and sw fered, so far as any thing meritorious or deserving in be half of the sinner is concerned. I not only believe tha the Bible teaches the entirely depraved and absolutely honeless condition of the natural and unregenerate may interposing mercy and grace of the gospel procured by what Christ has done and suffered, but I fully believe the nature of man to be such in his unregenerate state, that i he could be admitted to heaven with his heart unhumbled and unsanctilied, he would be forever and supremely miserable there. It seems to me one of the plainest things in the Christian system, that Christ, and what he has donand suffered, is the foundation and superstructure and top stone of the temple of salvation. It is my most entire be stone of the temple of salvation. It is my most entire pelief, that scriptural views of this great truth must lead every humble redeemed disciple of the Savior, to begin on earth the song which during eternal ages will echo through the courts above: THOU wast slain, and mast REDEEMED US TO GOD BY THY BLOOD!

Here he supposes is the same common basis, on which all who are evangelical will stand, and he thinks this statement embraces all that is essential, so far as this subject is concerned. Different points may be explained or illustrated differently, as men's minds take different views; sin and death into the world; that ever since, all his posand so different conclusions and inferences may be drawn.

Who does not know, for example, that the great truth which Keppler and Newton have demonstrated—viz: that the planets move in *elliptical* orbits, and that this is the result of the centripetal and centrifugal or projectile forces which are given to them—has been seriously called in question by some very acute and ingenious philosophers. question by some very acute and (agenious philosophers? These have undertaken to show, that when the planets reach that part of their orbit where the radius would be the same as that of a circle of equal magnitude with the se of their orbit, these planets must then move thereafter in a circle, and not any more in an ellipse This, they endeavor to show, must result from the equa palance of the two forces, at the time when they pass point of space in their orbit. They are, moreover, very confident in this their opinion, and urge it with great zeal and vehemence. Yet one would not say of these men, that they reject the fundamental truths of the Newtonian philoso-phy, because they call in question one or more of the New-tonian modes of explanation. The fact of movement in an elliptical orbit they do not doubt; the adequacy of the method of explanation is what they call in question

That this diversity in men's modes of stating and illus trating truth arises from the diversity in their minds and circumstances, and is therefore to he expected in religion as well as in other things, he proves by reference to the differences among the apostles themselves.

For example; John, when he is desirons to bring before the mind the great change which the Spirit of God makes in the unregenerate, in ease he quickens and sanctifier

NEW-YORK, SATURDAY, APRIL 23, 1836.

If Paul had elsewhere frequently asserted that Christ's

ighteonsness is imputed to us, and that Adam's sin is im-uted to us, then we might very easily and naturally con-lude that, when he here declares "the many to have died brief aftusion to it in 1 cer. xv. 22, so we can have no peoper right or authority by analogy, or by the laws of exegesis, here to make the deduction in question. If we may do so in this case, then may we not say: Licct deducere aliquid ex atique, in every case where it is convenient or desirable, in order to make out an argument or fortify an What the scriptures must become, when thus

nterpreted, no considerate man needs to be told.

So then, according to Paul's view, death comes upon all men, because that all have sinned. In other words; the ground or reason of condemnation by the divine law, must exist antecedently to the execution of its penalty. So says Paul; and so speak the first and eternal principles of

istice. If now the subject be still further urged, and the qu If now the subject be still further urged, and the ques-tion be pressed, "How has Adam's off, be made all men-sinners?" I may very properly, if I cle se, demur to this question. If the apostic has told us. But if he has not, then who shall define the how for him? I would not ven-ture to do so, with any degree of confidence. And even if I should try to do so, in order, to satisfy my own mind, and should wake so, in order, to satisfy my own mind, and should make out some theory which might appear quite plausible, how could I, without improper assump-tion, insist that others should speculate in accordance with

If original or inherited depravity be the sole ground of all men's becoming sinners, then how came Adam him-self to sin? How came the fallen angels to sin? Questions that seem to put a final end to such a position; for, as is clear from their case, all men might have simed, had they been born into the same state as that in which Adam literally imputed to another. Yet they declare on was created. That they all would have done so is not certain; at least there are multitudes of the angels that were once on probation, who have not sinned.

If it be assumed here, that, in case Adam had obeyed, demned for his sin, but that his sin is propagated to hem and becomes their own, and they are condemned for

all men would have been born not only holy, but in a state of confirmed holiness; then, in the first place, that is assumed which the Scriptures have nowhere expressly or mputation at all, for that the very idea of imputation is impliedly asserted; and, in the second, the Adam's sin is reckoned to all his posterity, and Christ's directly directly opposed by analogy; i. e. by all God's dealings with his intelligent rational creatures, whom he ALWAYS uts upon probation. At least, so far as we have any know-

edge of them, this is surely the case.

Enough, then, that by the sin of Adam all his posterity ave become degenerate. They are now born with a disosition of mind and affections, which will certainly lead them to countait sin as soon as they are capable of it, and only to sin (in their moral actions,) before they are renewed and sanctified. In this respect they differ widely from bint in his original state of holiness and parity. Whatever may be the way in which this fact takes place, still it alters not the fact itself; for this lies not only on the face of the testimony of Paul, but it is enstamped on the

The judicious and discriminating remarks on CREEDS, pp. 321-330, we propose to make use of in another conection, at a future time.

The remaining articles are, an extended Review o Upham's Treatise on the Will-a Dissertation on the Commerce and Manufactures of ancient Babylon, by F. M. Hubbard-Ascent of Monnt Ararat, by the Editor-Practical Character of American Mind, by Rev. David Peabody-Calvin's Commentary on the Epistle to Philemon, translated by the Editor-Review of Tholnek on real control of the c not believe that the atonement consists in a mere example Literary and Miscellaneous Intelligence. But we have already extended this article sufficiently, and must pass to

IV. THE BIBLICAL REPERTORY FOR APRIL

This work is understood to speak the views of "the Princeton party," as they were called by the Professor of Presbyterian church, Rev. John Breckinridge, D. D. It enters from time to the Pastoral Theology in the Theological Seminary vior. They hold, that with ground of Meart or personally present of the presental salvation is all of grace, and that this grace, so far as any meritorious cause for exercising it is concerned, has been procured for believers solely by what Christ has done and suffered. They discard all ideas of salvation in any other way butthis; and attribute to the Savior, not a part but all the glory of salvation. But they do not hold, that Christ's righted hess becomes personally ours by transfer or mere from time to time into the controversies of the Presentence of the enters from time to time into the controversies of the Presthat we may make it personally our | With this view, our readers will be own; although they hold, that on account of what Christ unite in the same church. We find them in a review of Rev. John Mitchell's "Practical Church Member." We

1. Our first remark is, that this whole plan was mani sin. Yet in regard to their final acceptance, they are fully persuaded that the glory given through Christ, is even greater than it would have been, had they been placed under a dispensation of law, and ever yielded perfect obefestly intended, from its whole spirit and scope, to be a semporary an angement, to meet an immature and unsettled state of things, and by no means to be adopted as a permanent ecclesiastical system. Could it be considered, therefore, as fair and proper, when a church tormed in the ience to its precepts.

The sober advocates of imputation, as I understand new settlements" had settled down regularly on the sim-The sober advocates of imputation, as I understand them, disclaim all idea of personal transfer of desert from one individual to another. And on these grounds they must of course abandon the idea, that the believer who is pardoned, and accepted, and treated as righteons (in the ple, Congregational plan; when there was no longer a mixture of the two denominations; when the Congrega-tional form of government was decidedly, if not unaninously preferred-and when there was no longer tha ense above stated,) is justified because of the righteous-ess of Christ which becomes truly and personally his own, troublesome diversity and conflict of opinion which the plan contemplates, and was intended to remedy.

and they must consider what Christ has done and suffered as being regarded, on the part of the sovereign Judge and Legislator, as constituting a good and sufficient reason why penitent sinners may be pardoned and received to favor. But all this, those who decline using the word. the great majority of them, if the question were now to be tional and disconnected from the General Assembly, or God's dealing so with sinners, for such reasons, by the discipline, the most serious difficulties and divisions would name of imputation. Is this a point on which Christians ocenr, and many congregations which now act together and sepport the gospel with ease, would become missionwere a happy one to express the thing, and were not liable ary ground when separated into two rival bands.

2. A second remark is, that the obvious intention of the plan, in regard to "committee men," is that they should not be entitled to seats in any judicatory higher than the ther, it must be admitted that the word has a tendency, more or less, to give wrong notions about atonement and Presbytery. The rule expressly declares, that they shall be allowed to sit in the Presbytery, but not a word is said of any higher indicatory.

This is a plain non segnitur. Admitting committee how the importance of this doctrine should be so highly nen to the Presbytery rationally implies the right of acestimated, when the Bible says so little of it. "Excepting ing in these higher judicatories where the acts of th the account of the fall of our primitive ancestors in Gencis, not one sentiment or even word is to be found respect-Presbytery are reviewed. Otherwise a Presbytery regularly organized of Accommodation churches might not b ing the event itself, or the imputation of any one's sins to to another, in all the Old Testament." And even in able to send any representative at all of the people.

Genesis, "not a word is said of the effects it would pro 3. When committee men, thus introduced, are perm ted to sit and vote in the higher judicatories of the church and especially in the General Assembly, the practice, it is duce on the posterity of Adam." In the N. T. we have two passages, and only two, which bring to view the conevident, must have a most unequal operation, and car scarcely fail of exciting apprehension in discerning minds sequences of Adam's sin upon his posterity. These are Rom, v. 12-19, and 1 Cor. xv. 22, in both of which Paul

The ground is, that these committee-men are not held o an express adoption of the standards and government of the Presbyterian church. But this, if it is an objection s one that lay originally against the plan of union itself, and ought to have been thought of before the "Plan" had believe that Adam was created in a state of freedom from sin, and lived perfectly holy until he transgressed been used to build up the Presbyterian church. Now, after it has served its turn, it is the greatest unfairness to in eating the forbidden fruit; that this offence introduced repudiate it. And besides, the plan of union does not contemplate that any churches will unite, un'ess they substantially agree with the Confession of Faith, and approve position as will always lead them to sin as soon as they of the plan of government so far as to be willing to assist in its administration with an upright mind. And ther fore they have sinued, are saved through the redemption what additional security would be gained by an expres of Christ; and that the known and proven actual condideclaration, sufficient to counterbalance the manifest intion of the human race, results from the relation of Adam to his posterity, according to the constitution of things as justice of abrogating a compact by one party against the established by God. Now, how is this fact made any

will of the other? 4. In the higher judicatories of our church, and par-ticularly in the General Assembly, the most important questions concerning doctrine and order are continually ning up, in the shape of references, appeals, complaint to be judicially decided for the gaidance of our whol body. Is it wise or safe to admit into such a judicial body, entrusted with these high, delicate, and momentous duties, men, however pions, who have never subscribed our public standards: nay, more than this, men who, by the very name and character in which they present themselves, as candidates for seats in that hody, practically declare, that they do not approve our form of and connot assent to our Confession of Faith?

On the contrary, by the very act of joining the Accom nodation churches, they declare that they DO APPROVE the form of government, so far that they can conscientiously submit to it themselves and aid in administering it, in all respects excepting the mode of conducting discipline tion (by imputation) was ever present to the minds of the in a particular church; and that they CAN assent to the sacred writers, when they employed the phraseology they | Confession of Faith, "for substance of doctrine," or as far

them, speaks always and only of being born again, born of did? If they meant imputation, how should it happen as any extended body of Christians ever were really united by one confession of Faith. The complaint therefore of impropriety and indehency in the churches which wish to be represented by committee-men, is itself indelicate. The reviewer says-"One or two such votes might turn the scale in modifying the laws, and controlling the vital fience so mentioned is to be regarded as imputed to the many. But inasmuch as even this subject is nowhere else treated of in all the Bible, with the exception of the very biref allusion to it in 1 Cor. xv. 22, so we can have no proper right, or ambarity by analogy or by the laws of exercises. the scale in modifying the laws, and controlling the vital attempt to approach it, but for the purpose of interposing to take a part in its government."

So may one or two votes brought in from the Covenanters or the Seceders, just in time to give some Presbytery an additional representative, turn the scale in the next General Assembly in favor of rescinding the "Adopting Act of 1729," which was the corner stone of the whole fabric.

5. One consideration more has rendered many sound Presbyterians averse to the "plan" in question—which is, that the conditions of it with regard to "committee-men" have not been always faithfully observed, and it is really difficult to know how far they are observed.

Some committee-men have been named in their commissions to the General Assembly, "Ruling Elders," and this is stigmatized by our reviewer as "a deception altoether unjustifiable;" whereas charity and truth should have taught him that they were so commissioned only be canse the constitution prescribes a form of commission in which the lay delegates are styled ruling elders.

But again, one individual was sent to the General Asembly under the title of ruling clder, who was not even committee-man. But is irregularity in the administration of a covenant a good reason why one party should rescind that compact? Rather guard against the wrong, and censure the wrong-doer, but do not punish the innocent. There is no good apology for the acts of the sucessive General Assemblies abridging one by one all the rights of the Accommodation churches, until finally they are forbidden to propagate their like; and themselves and their children, removing to a "new settlement in this moving age," are no longer allowed to remain in the communion of the Presbyterian church, unless they will de violence to their honest convictions of duty by renouncing the church-order of their fathers. We regard this griev ance as intolerable oppression

The true design of all this movement is distinctly avowed in the following paragraph to be a settled purpos of making the Presbyterian church a sectarian body.

For ourselves, in fine, we are constrained to say, with emphasis, the longer we live the deeper is our conviction that, if the Presbyterian church desires to have a healthful and solid growth, and to accomplish the greatest amount of good in our own body and to all around her, her tru policy is, not to level the walls which divide her from other denominations; not to seek a rapid enlargement, by gaining numbers at the expense of surrendering her pe culiarities as a denomination. Our strength and glory as a church, consist in our simple, pure, apostolical doo rine and government, accompanied by the Holy Spirit's awakening and sanctifying power.

We suppose it is intended by the term "apostolical, applied to the "government" of the Presbyterian church, o claim a jure divino authority for Presbyterianism, and that none are true Presbyterians who do not admit that ruling elders and appeals are apostolical.

And were the Presbyterian church, from this hour, sa credly and strictly to adopt this plan in conducting all her affairs; acting faithfully in conformity with her own pub shed principles; seeking no additional alliances; making no compromises for the sake of gaining either money of men; receiving none, either as ministers or elders, bu se who appeared truly and sincerely to love her system as a whole, and decisively to prefer it to all others; were she, henceforth, simply to take this course, turning neither to the right hand nor to the left for the purpose of enlargng her borders, and exerting herself to the utmost to give ner system, in its simplicity and purity, as the as possible out nations, her growth would be not perhaps quite so rapid, but it would be healthful, homogeneous and peaceful. Every accession to be a new to the country accession to the country accession

ism for its own sake, and ' 'prefer it to all others." there own; although they hold, that on account of what Christ has done and suffered, we are accepted and treated as if perfectly righteons, so far as it respects our final admission to glory. They do not hold, indeed, that in all respect to the Plan of Union, or as it is more generally called, "The Accommodation though people may judge differently as to the probability sion to glory. They do not hold, indeed, that in all respect to the Plan of Union, would have been at least good evidence of sincerity; or as it is more generally called, "The Accommodation though people may judge differently as to the probability plan," by which Presbyterians and Congregationalists can that any great prosperity, increase or influence would have would have been at least good evidence of sincerity; attended the exclusive course. But after she has been supplied for more than a century with a large majority ministers educated in or descending from the Congre gationalists of New-England, and after all her most vigorons and growing sections have been gained under the influence if not with the form of the Accommodation plan then for her official servants and professors to turn round and revile the means of her aggrandizement-we will not

characterise it. The only additional remark we have to offer on this ubject is this: We do not see how the church of Christ on earth is ever to become one, according to our Lord's petition and promise, if the denominations most prepared for union are to make it a matter of religious duty to avoid all "alliances" with other branches of the eburch. How can we ever amalgamate or unite with those of whom we eral which are formed on this plan. We believe that in are so much afraid that we cannot form an alliance with them?

The articles of this number are, I. A learned Disserta ion on the English Bible. 3. A Review of Rev. E. M. purely and strictly Presbyterian according to the book of Johnson's Sermon on Toleration. 3. Review of Symington on Atonement [limited atonement, with severe remarks on Jenkyn and Beman.] 4. The Place of the Laity, [with a notice of Harlan Page.] 5. Review of Mitchell's Church Member. 6 Review of Channing on Slavery. In this last article, the ground is fully taken that "The assumption that slaveholding is itself a crime, is not only in error, but it is an error fraught with evil consequence As Dr. Miller is chairman of the General Assembly' ommittee on slavery, we are somewhat apprehensive that a report will be presented embracing the above atrocious entiment; in which case it is probable the delegates from South Carolina will kindly consent to retain their seats in the Assembly.

TABERNACLE CHURCH.

It seems that the editors of the Boston Recorder and Presbyterian have misapprehended, earelessly we think the principles upon which this church is organized. The publication of its Declaration of Principles and Rules in he Evangelist, was simply to show its form of church government; and he conceit of the editor of the Recordr that it was a church without a Confession of Faich of Covenant was an unnatural one. The allegation of the Presbyterian that it was under the patronage of the Third Preshytery, and an evidence of their looseness and irre gularity, is a strange error. By request of the Session of he church we republish from the Manual, as finally adopted, the Declaration of Principles, Rules, and ARTI CLES OF FAITH. PRINCIPLES.

We, whose names are hereto subscribed, agree to form

rselves into the Sixth Free Church, by the name of the BROADWAY TABERDACLE, and to adopt, in the governmen and discipline of the same, the following principles:

I. We hold that the Lord Jesus Christ is suprema head and lawgiver of the church. It.

II. That the Bible is the supreme and only binding code of laws for the government of the church, and that in all

atters of government and discipline, the church is bound III. That each congregation of Christians meeting

one place, and united by a solemn covenant, is a complete church, having no superior but the Lord Jesus Christ subject to no authority but his, and from him deriving the right to choose its own paster and church officers, and to discipline its own members.

IV. That between churches so constituted, as also be

tween all ministers, there is a perfect equality; but that mutual fellowship and communion should subsist hetween them, leading them to seek each other's counsel and advice or rebuke, whenever needed.

V. That such church being made by the Lord Jesus Christ the sole depository of all ecclesiastical power, ecclesiastical hodies, distinct from the church, by whatever

name they may be called, are only advisory, and have neight to reverse or annul the decisions of a particula VI. That the ministry is of divine origin, intended for

VII. That deacons were appointed in the primitiv urch for the assistance of th the temporal concerns of the church.

VIII. That every individual church should be supplied with pastors and deacons according to the pattern of the

Primitive courten.

IX. That the choice of pastors and deacons such made by the whole church, and that they should be set apart to their office by prayer and the laying on of hands.

X. That the admission of members to the communion, should be the act of the cburch at large, and that the Lord Jesus Christ has laid upon the church the duty of watching over its own members, and of administering discipline as an important exercise of Christian graces, and a means as an important exercise of Christian graces, and a means as an important exercise of Christian graces, and a means as an important exercise of Christian graces, and a means an important exercise of Christian graces, and a means and means and religion. rimitive church.

ual members or the church at large, discipline should pro-ceed upon the rule laid down in the 18th chapter of Mathew, verses 15-18.

RULES. In conformity with these principles we adopt the lol-owing rules for the government and discipline of this

I. All elections shall be made by the major vote of nembers of the church in good and regular standing.

II. The pastoral relation between this church and its ninister shall be constituted and dissolved in the mode ly adopted in Congregational churches.

III. The number of deacons shall be determined from time to time by the church. They shall be chosen annu-ally at the annual meeting of the church, and public notice of the election be given two weeks previous to the meeting. Vacancies may be filled at any public meeting of the church, one week's previous notice having been

ven. IV. The minister and deacons shall together constitute a Session. It shall be the duty of the deacons to comsel with the pastor in all matters relating to the spiritual in-terests of the church, to attend and sustain meetings of inquiry, instruction, conference and prayer, to visit the sick and administer to their wants, and to attend to all the

sack and administer to their wants, and to attend to all the temporalities of the church.

They shall appoint a treasurer and clerk from their own body. The treasurer to keep an account of all receipts and disbursements, and to report the same monthly to the session, and quarterly to the church. The clerk to keep a record of all the meetings of the session and church, and to give and sign, the certificates of church washy the contributes of church washy the church washy t o give and sign the certificates of church membership

V. The pastor shall preside in the meetings of the hurch and session, and have a casting vote. In his abence another minister, or any member, may be called to draw his own inferences.

VI. Credible evidence of a change of heart being e cential to a public profession of religion, no member shall be admitted without such a relation of his or her experi-size, either orally or in writing, as shall be satisfactory evidence to the church of their union to Christ.

VII. Candidates for admission by profession shall be examined by the session, and publicly propounded at least one week previous to their admission; in which time, if no member of the church report to the session any valid objection, it shall be considered as the unanimous vote of

VIII. In cases of discipline, it shall be the duty of the viti. In cases of discipline, it shall be the duty of the session to receive and weigh the evidence, hear the parties, and form a judgment of what ought to be done. In cases where they judge excommanication or public censure to be called for, they shall so report to the church, with the evidence in the case, and their reasons for their opinion, if called on by the church, a majority of whose votes at a meeting regularly called shall be final. Should difficulties arise in the proceedings the propers and countries. lifficulties arise in the proceedings, the prayers and counsel of other churches may be sought, both parties agree-ing thereto, but the power of censure shall still rest in the

IX. The pastor may convene at any time by public no ice either the session or the whole clurch, for the trans-ction of business. If at any time a majority of the session desire to have a meeting, either of the church or ses-sion, it shall be the duty of the pastor, or in his absence of the session, duly to notify and convene such meeting at as early a period as the nature of the business seems to of the charen and session shatt be

Article I. You believe that the scriptures of the Old inspiration of the Holy Spirit, and are the only infallible rule of faith and practice. TRINITY.

II. You believe that the scriptures teach that the Lord our God, who is one Lord, subsists in an incomprehensible Trinity, denominated the Father, Son, and Holy

III. That God created all things for his own glory, an administers over moral beings a most wise and holy moral government, and that as a Sovereign he also administers which he so disposes as to subserve the highest interests of his moral kingdom.

PRIMITIVE STATE OF MAN-THE FALL, AND ITS CONSEQUENCE IV. That Adam's first moral character was holy, but labors. This comes a moral agent in the sight of God; and although this result is connected with the sin of Adam, yet not connected but that it is the sinner's own voluntary choice. of wickedness.

V. That all the moral exercises of nnregenerate men are wholly sinful, and that continually. NATURE AND DESERT OF SIN.

VI. That sin, being a transgression of God's law, de erves eternal death. WAY OF SALVATION. VII. That God has made an atonement for sin, by the

death of his beloved Son, sufficient for the wants and sal-vation of all mankind, which is freely and sincerely offersistants from either of the denominations already ed to all, and yet those only will be saved who repent of in and believe in the Lord Jesus Christ. AGENCY OF THE HOLY GHOST IN REGENERATION

VIII. That while all men voluntarily reject this salva tion, God, by the influence of the Spirit, employs the truth of the Bible to induce as many to accept it, as he can consistently with the wisest administration of his government, the views of the majority. Whether they shall orgaaccording to his eternal purpose. PERSEVERANCE OF THE SAINTS.

IX. That although the saints if left to themselves would fall away and perish, yet they will differ from hypocrites and apostates, by persevering in voluntary obedience to by the promise of God, and kept by the power of God through faith unto salvation.

GROUND OF ADMISSION TO THE CHURCH.

indispensible ground of admision to the privileges of the visible church. X. That credible evidence of a change of heart is an INSTITUTIONS OF CHRIST. IX. That Christ has appointed baptism and the Lord's

supper to be perpetually observed in the church; the former to signify the necessity of holiness of heart, and the latter as an expression of faith in the atonement made for sin, by the death of Christ, and that baptism ought to be dministered to none but believers and their kousehold. DUTIES OF CHRISTIANS.

XII. That the keeping of the moral law as a rule o life, a conscientious and uniform attendance on public, family, and secret worship, and an unreserved and entire consecration of property, influence, talents, and time, to promote the glory of God, and the salvation of men, are luties which every Christian is bound to observe. PERPETUITY OF THE CHURCH, FINAL JUNGMENT, AND FUTURE

XIII. That God will have a church in the world to the end of time, after which the dead will be raised, and be judged according to their conduct in this life; the rights will be received into everlasting life, and the wicked will go away into everlasting punishment.

For the New-York Evangelist SLAVERY AMONG LUTHERANS.

The Synod of South Carolina of the Lutheran church, which held its session in November 1835, have thought proper to express their sentiments concerning the "conduct of Northern Abolitionists." The document is one that should be generally known and handed down to posterity. We copy as follows from the minutes of the Synod: "In common with our fellow-citizens of the South

our Committee could not fail to partake of the excitement which has prevailed in our country on the cusade commenced and carried on by individuals of the north against the liberty and peace of our southern ecuntry calling themselves abolitionists. The committee recom-mend the adoption of the following preamble and resolu-

WHOLE NUMBER 317.

of the President of the Synod. "Whereas individuals and societies of the north, calling nemselves abolitionists, under pretence of ameliorating the condition of our servants, have created an excitement ecply affecting our interests, and calculated to sever the

bends of attact in at which exists between the master and slave; and whereas this unjustifiable interference with our domestic institutions is opposed to the constitution of our common country, is subversive of our liberties as men—and contrary to the precepts of our blessed Savior, who commanded servants to be obedient to their masters, and the example of the holy Apostle Paul, who restored to his

ern about on its and that we look upon them as the enemies of our beloved country; whose mistaken zeal is calculated to injure the cause of morals and religion.

2. Resolved, That we will hold no correspondence with the northern abolitionists, and that should they send to us any of their incendiary publications, we will immediately return them.

return them.

3. Resolved, That whilst we learn with heartfelt pleas. 3. Resolved, That whilst we learn with nearliest pleasare, that none of the ministers of our connection in the United States, have adopted the sentiments of the abolitionists; the members of this Synod pleage themselves, in technif of their churches in connection with them, that they

ever will countenance such doctrine John Bachman, John D. Scheck, John Bickley, and John Felt, Committee." A few facts and things should be noticed and remem-

bered: 1. That two members of the Committee are ministers f the gospel; the Chairman is a slaveholding doctor of divinity! and is also the President of the General Synod. 2. There are ministers in the Lutheran connection, who believe slavery as it exists in the United States, to be sin, and that like every sin it ought to be immediately abolished, and that they are not desirous to hold correspon dence or fellowship with slaveholding ministers and apolo-

gists for sin. 3. This committee say, that to abolish slavery is "controng to the precepts of our blessed Savior." They probably nean when He said, "ALL things whatsoever ye would that men should do to you, no ye even so to them." Or, perhaps when He said, "Thou shalt love thy neighbor

We forbear making any further remarks and let each A LUTHERAN.

For the New York Evangelist A. B. C. FOREIGN MISSIONS.

Letters on the Constitution of the Board, addressed to the Rev. Davin Abeel, of the Reformed Dutch Church, by one of the Secretaries of the Board. LETTER II.

The Board not an ecclesiastical body.—Not a voluntary associa-tion.—Possesses the advantages claimed for both forms of asso-

Dear Brother-The American Board is not an ecclesiastical body. This is true, notwithstanding its ecclesiastical origin; notwithstanding its members are all members of the Christian church; notwithstanding it is obliged, by agreement with the general ecclesiastical bodies of the three denominations, to lay its report annually before them. The fact is that appointment by an ecclesiastical body, responsibility to an ecclesiastical body, and the individual re-lations of members to the churches, are not of themselves sufficient to confer ecclesiastical powers on a missionary Board; and without ecclesiastical powers how can such a Board be regarded as an ecclesiasti-cal body? The American Board has none of these powers. It cannot organize chuiches, nor classes, nor presbyteries; it cannot admit members to the powers. church, nor excommunicate them; it cannot ordain ministers of the gospel, nor silence them; nor can it transfer them from one denomination to another, nor transfer them from one denomination to another, nor change their ecclesiastical relations. The same is XI. The annual meeting of the church shall be held on the first Monday of April in each year.

XII. On the reception of members to this clurch, they shall be solemnly addressed by the pastor on the nature wise. Not one of them possesses ecclesiastical powers in the same is true of all the other missionary Boards in this country, whether formed by ecclesiastical bodies or otherwise. Not one of them possesses ecclesiastical powers in the same is true of all the other missionary Boards in this country, whether formed by ecclesiastical powers in the same is true of all the other missionary Boards in this country, whether formed by ecclesiastical powers in the same is true of all the other missionary Boards in this country, whether formed by ecclesiastical powers in the same is true of all the other missionary Boards in this country, whether formed by ecclesiastical powers in the same is true of all the other missionary Boards in this country, whether formed by ecclesiastical powers. shall be solemnly addressed by the pastor on the nature and importance of the step they are about to take, and give their assent to the following

CONFESSION OF FAITH.

CONFESSION OF FAITH.

THE FORMAL TRANSPORT FAITH.

THE FORMAL TRANSPORT FAITH. whatever.

Hence, if a missionary, when he comes under the estaments are the word of God, written by the direction of the American Board, is connected with a classis, or presbytery, or association, that connection is not thereby in the least affected. There is no feature in the constitution of the Board, which prevents the body to which he belongs from having the same authority over him after the connection has been formed, as it had before; and the ecclesiastical body is just as much bound to watch over him as a minister of the gospel, to counsel him, and to discipline

him in case he needs discipline. And when his connection with that ecclesiastical body ceases, (if it ever ceases,) it will not be, for it cannot be, by any action of the Board, but by regular dismission from his ecclesiastical body, that he may join some other which has grown up in the field of This is an interesting and beautiful feature in the

existing methods of conducting foreign missions. For, neither the churches nor their ecclesiastical bodies, as such, can devote the time nor acquire the experience necessary to the management of a great system of missions. It is therefore necessary to apint trust-worthy boards of agency, or to recognize existing boards, for this purpose. The American Board has in this respect been signally favored, having been employed by the churches for a long course years, and never had its wisdom or faithfulness peached in any quarter. The Board takes ordained missionaries and lay as-

mentioned, with all their ecclesiastical relations upon them; and experience has fully shown that there is scope for all the direction necessary on the part of the Board, without interfering in the least vith those relations, or with the perfo sians form churches according to such models as meet the views of the majority. Whether they shall organize associations, consociations, presbyteries, or classes, is determined in the same manner. In the missions of the Board among the North American Indians, nearly all the churches are Presbyterians, and associated in Presbyteries. In Ceylon, they are Congregational, and are united by consociation .-The mission composed of members of the Reformed Dutch eburch, about to sail for the Indian Archipelago, is expected to regulate its ecclesiastical matters ecording to the rules of that church. Every where the ecclesiastical proceedings of the missions of the Board accord and will continue to accord with the views of the majority of male members, every clerical and lay member above the age of twenty-one years having the right of voting.

2. The American Board is not a voluntary asso-

ciation, in the common acceptation of that term. A oluntary benevolent association, in the strict technical sense, is one which any man may enter by paying a certain sum of money annually. Most of our nacertain sum of money annually. tional societies are constituted in this manner; and when I allege that the Board is otherwise constituted, I by no means intend to imply that the mode of organization in those great societies does not comine ample means of efficiency and security. I lieve it does. What I wish is merely to state a matter of fact, not unimportant to be mentioned. The Board is neither an ecclesiastical association, nor is t a voluntary association. No person becomes a voting member by merely contributing to its funds.— The act of incorporation restricts the right of voting to the corporate members, who are elected by the members of the corporation, by ballot, and only at the annual meetings. Hence the objection made against voluntary benevolent associations, (whether justly or noi,) 'that a few designing individuals, at he places and times of their meetings, might easily the places and times of their meetings, might easily pervert them, by contributing a trifle to their funds and thus obtaining all the powers of members,' does not apply to the Board. No such combination can be made; no such result can happen. The honorary members have indeed the right to attend the meetings of the Board, and assist in all its deliberations; and they do attend, in greater numbers than the cor-porate members, and render most valuable assistance the discussions of the annual meeting. None vote, however, in any case, except the corporate members. Hence the Board cannot properly be called a voluntary association, and is not liable to the objections alleged against such. At the same time it secures

all the advantages claimed for that class of associations, as well as the advantages claimed for associations ecclesiastically constituted, as will be shown in the next letter.

I am yours, &c.

For the New-York Evangeli A FEW SUGGESTIONS, To Parents relative to the Religious Education and In struction of their Children.

I have seen a plan adopted in a certain family sim ilar to the one I am about to propose, and which re

sulted in much good.

Those of the family who profess religion begin the work of each day in prayer and religious exercises. They enjoin upon all those of the family who do not enjoy religion to do the same. This will be commanding their household after them, and training them up in the way they should go, in this respect though this is but a small part of the rearing of child ren. What a vast amount of care and attention children require. What a weight of responsibility parent. O that all parents would con sider this and be wise. " And thou shalt teach them diligently unto thy children when thou sittest in thine house, when thou walkest by the way, when thou

liest down, and when thou risest up. Those who know the Savior's love must teach the others how to pray, and make them understand the true meaning of prayer; which is the ardent wish and desire of the heart to God for whatever the sinner stands in perishing need. Strive to make them feel their need of a new heart. Whenever you read any thing in the Bible before them that they cannot understand, you must explain to them. Endeavor to impress their young minds with divine truths as fast as they can be made to understand their import. This will have a tendency to make them think and rellect more upon what they read and hear read. How many children, through the neglect and inattention of their parents, grow up with idle and dissipated habits. Parents must remember that they are epistles, known and read" of their children as wel as of others. Remember it is a true saying, that

" Just as the twig is bent, the Irce's inclin'd." Parents and instructers and all others, are accountable for all the good they can do, and do not; also for all the evil they can prevent, and do not. Hannah dedicated her child to the Lord. The Lord well reward ed her for her faithfuluess, in training up her son in the way he should go, and he did not (according to God's promise) depart from it. Consider the sad re verse of Eli, in consequence of his children making themselves vile, and being suffered to go on unre-strained. "Nay," said he to his sons, "it is no good report that I hear." Most children need at times, to stop their going on in vice, more than such a mild reproof; and so did Eli's children. They needed a faithful Abraham to command them. Children who are kept in subjection with all gravity, are far more likely to become religious while young and under their parents' influence. Then their parents can watch over them constantly. The lambs need feeding, and more close attention than the sheep. Young and tender plants require defending from that, which would not injure a tree at all. The young and rising generation will soon take the place of their fathers How important that great pains be taken with them We shall need some of them for rulers, for missi ries, for preachers, evangelists, teachers and so forth as well as tillers of the ground.

Perhaps most children who are eight or ten year of age, and who have professedly pious parents, do not understand what is meant by repentance of sins which is simply this, -to resolutely forsake their sins, and feel sorry for breaking God's commands. and other like things can be very easily explained to them. I presume that the way of life and salvation can be brought down to the capacities and understandings of many children of four and five They can enjoy religion without understanding the more difficult doctrinal points. They should be taught the importance of being faithful and just in the smallest things. The saying is, (and I think true) "He that will steal a pin will steal a bigger thing." The Scriptures assure us, "He that is unjust in the least is also unjust in much, so he that is faithful also in much." We are also commanded to exhort one another daily, lest any of you be hardened through the deceitfulness of The best time for exhortation is at the time o morning and evening prayers; if not done at this time, it will not be likely to be done at all. Whenever only a part of the family or none of them can attend the public religious meetings of the place where they live, they should spend some time with their family at home in prayer and praise, reading the Scriptures, exhortation and reading religious publications, papers, and the like.

Christians should make it a rule to have stated sea sons to pray in particular at home, if there are no public meetings, for all the benevolent enterprises of the day; and that new efforts may be made to spread istian religion rapidly through the world that Christians would dispense with much that they use which is not only needless, but in many cases worse than needless; that they may give more for The gold and silver are the charitable objects. Lord's. Why not lay it out in the way to do the

Excess in food and drink, and in luxuries of every kind, injures greatly the mental, as well as physical abilities or strength. It deadens the spiritual life and Children should be instructed to exercise self-denial in their eating and drinking. Tell them the injurious effects of intemperance in eating and drinking how it stupifies the mind, and renders it less susceptible of improvement in useful knowledge and enlarge ment of fine ideas to fill the vacant soul. Intemperance of any kind swells and increases all sinful desires. Hence it is impossible for any one who indulges in intemperance to overcome the sinful propensities of ture. If we deny ourselves, and are temperate in all things, we can scarcely overcome our wicked There is no promise unless we over come. "He that overcometh shall inherit all things. St. Paul said he kept his body under, and brought into subjection lest he should be a castaway.

Parents must see that their children read the Bible and attend to secret prayer as regular as Christiansdaily, if they are impenitent-and so train them up in the way they should go. Children are apt to think that whatever their parents do, or allow them to do, is lawful. Parents should be very circumspect in their daily walk and conversation. "Their children should not be accused of riot, or unruly." It is a great reproach to the cause of Christ, if the children of fessors behave unseemly and unfuly at religious meetings, and at other places when absent from ome and seen by others who are not religious, and who know they have pious parents that would i any vicious practice. How lamentable that the children of professors should ever be suffered to remain \$1404. out of the Sabbath school, or Bible class, when they are at meeting, and have no reasonable excuse for not attending. Is this "training up children in the way they sould go, and commanding their household after them? Some parents who profess religion suffer their children to play on the Sabbath, which should not in the least be allowed of. God will severely punish parents who through indolence, or something r their children to go on in sin and rebe O there will be mourning at the judgment seat Parents and children there will part. Parents and children there will be judged as well as others according to the deeds done in the body.

For the New-York Evangelist. FROM A TRACT VISITOR'S NOTE BOOK.

No. VI.

In one of my visits I found a sailor, who was gradually In one of my visits I found a sailor, who was gradually wasting with consumption, brought on, probably, by his previous vicious habis. I have heard of "the ruling passion strong in death." Here I saw it exemplified. Though very ill, and apparently near his end, his bottle constantly stood by his bedside, and when I first saw him he was stupid from the influence of strong drink. He had followed the seas for twenty years, and during the most of that time had been an intemperate and dissipated man. What could be said to a man of such a character, and in such circumstances, with any hope of doing good. And yet who could forbear speaking, when contemplating the dreadful prospect just opening before him. In a few days I visited him again, and found him sober. I assertained that the next day after my first visit he rejected his drink. hat the next day after my first visit he rejected his drink, and had taken nothing that could intoxicate since. Thus he was providentially prepared to hear the truth. I found orant of the great truths of the gospel, and even unable to read. He appeared to realize, in some degree, his situation, and listened with interest to the plan of salvation through a crucified Savior. I kneeled down, and mended him to that God who has the hearts of all in leands, and who sent his Son to seek and to save the His wife, a thoughtless woman, and another sai were sitting at the fire. At lirst they kept their seats, but at length both were upon their knees. When I arose from prayer, the wife was in tears. She acknowledged and appeared to feel the importance of seeking the salvation her sonl. I continued my visits to the sick man for several weeks. Light gradually broke in npon his dark mind. He saw and felt his need of a Savior, and in humble

death-bed repentances, yet the change in this case was so great, and the time afforded to test it so long, I have but little doubt of its gennineness, and that the once drunken sailor is now a justified spirit, before the throne. It so, he will forever praise his gracious Deliverer, for that system of benevolent effort by which he was sought out in his obscurity, and followed up with persevering labor, till he yielded to the terms of marrier. he yielded to the terms of mercy.

NEW-YORK EVANGELIST.

NEW-YORK, SATURDAY, APRIL 26, 1836.

To MINISTERS .- The usual hospitalities of our citizens will be n lered to ministers of the gospel during the week of religious anniversaries. On their arrival, they are requested to call at Mr. Ezra Colber's (late Mr. Haven's) Bookstore, 148 Nassau street where they will be directed to families prepared to accommodate

The CLERGYMAN'S DIRECTORY is kept as above, where a vill please to see their names entered. This arrangement ha een found a great convenience to ministers and their friends. THOSE PAMILIES who desire to accommodate join sters during ne week of the anniversaries are requested to send their names

Mr. Collier's Bookstore, 148 Nassan street. To Local Agents .- Let all your subscribers have an opportunity of paying their subscriptions in season to remit by ministers and others coming to the anniversaries. Where

Those of our subscribers who have paid money to Mr. W. Goff, of Watertown, New-York, on account of the Evangelist, are informed that their remedy is in him, not in ns. Collecting money under false pretences is an indictable offence. Will they see to it?

opportunity of remitting their dues

Tr. HENRY-discontinued-this is the 2d paper thus

The above may be a very intelligible affair to the subscribe or Post Master who accomplished it, but twenty such direcons would not anthorize us to stop T. Henry's paper. We must know where he lires, or we may stop some T. Henry's paper in Ohio or Michigan, when we ought to stop some other T. Henry's in New Hampshire or Maine. We wish our sub scribers and Post Masters would be more attentive to our oft repeated request, to Fr write the Post Office address in legible characters on all return papers.

LECTURES ON CHRISTIAN DUTY .- Our files of the present vome containing Mr. Finney's Lectures on Christian Duty, being nearly exhausted, we have put into the binder's hands a few sets of the EVANGELICAL RECORD, printed in the double quarte form, from the commencement of the year to the present time containing the whole of these Lectures, with which we design to hailed with joy, and every facility given for prosecuting supply the orders of such of our friends as may wish them at the versaries. Price \$1.

THE REVIVAL LECTURES-We have still on hand about 1000 copies of the Extra Evangelist, containing the series of Lec-TURES ON REVIVALS delivered in the Chapel last season, which e should be glad to supply to new subscribers and others during the anniversaries. The price of the whole series in this form is 25 cents, with a discount of one-third to those who wish them for gra-

THE ANNIVERSARY WEEK.

Our holy convocation, or week of national religious anniversaries in New-York, commences on Monday, the 9th of May. According to the usual order, the principal meetings will be as follows:

Monday, evening, the Seamen's Friend Society. Tuesday, morning, the Anti-Slavery Society.

evening, Sunday School Union, Temperance Society, &c. WEDNESDAY, morning, the Tract Society.

evening, the Home Missionary Society. THURSDAY, morning, the Bible Society. evening, the Education Society.

Numerous other meetings will be held, for Moral Re form, Peace, and other objects, the time of which will We believe the meetings of all the leading societies

will be held in the Broadway Tabernacle, except the Anti-Slavery Society. The reason for this exception, so throughout a wide extent of country all round the Medi far as we are informed, is that the house is not the propcity of the church, but of individuals, and the proprietors have been induced, by considerations of a pecuniary nature, to withhold the house from the Anti-Slavery Society. We regret the decision, and probably they will hereafter,

HOSPITALITIES OF THE SEASON. On behalf of the citizens of New-York the usual bose talities of the occasion have been tendered to all ministers of the gospel, of every name. Let them call at Mr. Collier's, [late Haven's] 148 Nassau street, and they will b freely furnished with directions where they may find a

prophet's chamber and fare. USE HOSPITALITY.

We may be allowed to suggest that the committee of ar rangements ought not to be taxed with unnecessary trouble in procuring places for those whom they may have invited to call. Every one, whose duty it is to "entertain strangers" on that occasion, should promptly volunteer, and see that the name and residence is sent to Mr. Collier.

Pastors in every evangelical congregation, large o mall, should speak of this matter publicly, explain to their people their duty in the case, and make arrangements for receiving and transmitting names to Mr. Collier. Let it be understood that if any congregation are remiss, or niggardly the minister is to blame, for not teaching them better Then it will be somebody's business.

Brother! How many ministers will your people enter

FOREIGN MISSIONARY MEETING. On Monday evening the Foreign Missionary Society of New-York and Brooklyn, auxiliary to the A. B. C. F. M. held its annual meeting in the Broadway Tabernacle .-Z. Lewis, Esq. in the chair. Prayer by Rev. H. A. Row-

The Treasurer, William W. Chester, Esq., read statement of the receipts for the year, amounting to \$14. 379. Collected as follows: Allen st. church, \$930-Bleecker, \$1010-Brainerd, \$341-Central, \$970-Brick \$2203-Bowery, \$1174-Carmine, \$280-Duane, (late Cedar,) \$1633-1st Free, \$514-Chatham, \$124-3d Free \$75-4th Free \$43-Laight, \$515-Murray, \$559-Mer cer, \$667-Manhattan, \$35-Pearl, \$290-Rutgers, \$70-Spring, \$48-Village, \$32-7th ch. \$393-8th ch. \$31course, if faithful as they should be, allow them in 2d Avenue, \$100-8th Avenue, \$10-1st Brooklyn, \$795-2d Brooklyn, \$495-South Dutch, \$25-sundry collection

> The Annual Report was read by Mr. Jesse Talbot, the Secretary. The report was filled with statistical views and computations, of much interest. It estimated that 100 millions of the heathen may possibly have received already some knowledge of the true God, and of the way of salvation by Jesus Christ. In consequence of a prior engagement at the meeting of the Methodist Missionary Society, Dr. Skinner was unable to meet the expectation of the committee of arrangements. Mr. Barnes also failed to come in. The meeting was, however, effectively addressed by Messrs. Eddy and Armstrong, of the Board. and Mr. Patton.

> Rev. Chauncey Eudy, General Agent for the state New-York, moved the acceptance of the report. He stated that every year, as the agents go their rounds, they find a gradual, though moderate increase of interest in missions; the cause is more talked of, more earnestly and frequently brought to the family altar, and the monthly oncert better attended. The education of young mer for the ministry is advancing, and the flower of the church is gathered into our various seminaries, for preparation to become heralds of the cross. The advance of Hom Missions aids the cause of missions to the heathen. Already the harvest begins to be gathered in the west. From \$12,000 to \$14,000 have been received by the American Board from the great Valley.

There is, however, at the present time, a decline in the receipts of the Board. This is however, it is supposed, to e attributable to the popularity of the cause. It was suposed by many, it would go of itself, and other objects had been allowed to occupy the mind. There had been an mpression, also, that the Board had more money than men t ean be necessary only to state that now the circumstances have changed, and that there are thirty-five men received by the Eoard, and ready to go forth, and the churches will donbtiess respond to the call.

Rev. WILLIAM J. Anmstrong, Secretary of the Ameri an Board, said that, in looking around on this large asembly, collected under inanspicious circumstances, [rainy evening,] his thoughts had been earried back to the time, within his own recollection, when the only associa faith and deep repentance committed his soul to the hands of the Lord Jesns, to be cleansed and saved by his atoning blood. His end was calm and peaceful.

In this account I state things as they appeared; and alselves to God and the church, and to each other, that it young men, in one of our colleges, who pledged them-

though in general we can have but little confidence in Providence permitted, they would in their own persons lution. I will consider first that which is the most thrillyoung men have finished their course, and gone from the cene of their prayers, and cares, and toils, for the salvaion of the heathen, to meet the Savior whom they loved, and whose example they followed. But their influence is unniversary of one of seventy-five auxiliaries of the Board, whose yearly receipts are fifteen times greater than the whole receipts of the Board itself, the first year ol its existence. Then the only concert of prayer for the world's conversion, known in this country, was the agreement of these three young men to unite, on every Sabbark morning, at snurise, in prayer for the heathen. Now the monthly concert of prayer is duly observed by a thousand yes, by thousands of churches. Then there was so little terest in the cause, that they kept their movements a profound secret, lest, as they afterwards said, they should be censured or ridiculed by their Christian brethren .-Even their records and correspondence were kept in eypher. Now, so wide is the interest in the cause, and general is the desire for intelligence, that 20,000 copies of the Missionary Herald are circulated by the Board every month, while it is only one of twenty-five or thirty publications of a similar character. The whole body of our religious literature has been changed in its character on this subject. Our religious periodicals, our commentathere is no local agent, subscribers will, of course, take this ries, our systems of divinity, our books for the religious this spirit. The American Board, which is itself only one of a numerous younger sisterhood of benevolent asmissions, embracing 78 stations, 220 laborers, 60 or 70 native teachers, 8 printing establishments, 2 of which have arrangements for type-founding and stereotyping, able, in all, to print books in 19 different languages, spoken by nore than 450 millions of people, 7 of the languages hav ing been reduced to a written form by the missionaries and portions of the word of God translated and out in cir.

> enlation. Mr. A. spoke also of the encouragement received from everal of the missions. In West Africa the devoted prother who has gone alone to that field, has recently writ door is open for the instruction of the natives near Cape Palmas, and the way is prepared for additional laborers Here is the evidence that Africa is to be won, like the Sandwich Islands and like China, by missionaries, preaching the gospel.-ED.]

The brother who went eighteen months ago to the Nes orians of Persia, writes recently that his arrival was his labors. Among the Mohammedans of Persia, the standard of Messiah is raised, the call has come from our influence on character. If their united strength is suffinissionary for his brethren to come and enter into the cient, Mr. Barnes will either be silenced, or consured in harvest that is now fully ripe. Every where in our new such a way as to blast his character so far as their influstations, the preparatory work is going on more rapidly than in any former years.

In those fields where our operations are more mature we find them crowned with success. At the Sandwich if the evangelical presbyteries see to it that they are fully Islands, there is a nation emerging from barbarism, the represented, both by ministers and laymen, the majority work of instruction, and the work of regeneration by the will be the other way, and both Beecher and Barnes will God are laying broad and deep foundations for the reno vation of society. If we refer to Ceylon, where we find the most mature of our missions, God has poured out his rather than temporary expediency, they may remove at Spirit four times in a signal revival of religion, The stitutions, has been favored by God's Spirit in the recent revival, resulting in the conversion of a large proportion

of its members. But the most remarkable work is among the Armenian of Constantinople. It began four or five years ago, but has spread particularly in the last eighteen months. The circumstances connected with this excitement possess a nore thrilling interest than any event in the history of modern missions. The location, at a point of such commanding power, having such facility of intercourse in all directions, tong the coat of empire, and ele long, we trust, destined to be the center of operations for Christianity erranean: the people, the most active and enterprizing in all Asia, the merchants and bankers of the east as far as the borders of China, and from the Euxine Sea to the flicts hereafter. We shall see. Indian Ocean; when evangelized, they will furnish a host of missionaries eminently qualified to traverse those vast and populous regions with the tidings of salvation: the r of the work itself, where we see the God of o der and of purity, pursuing the order of creation, first, saying, "Let there be light," and then, in successive days overing the earth with beauty, and loading it with ferility, and peopling it with life, till man walked abroad in his own image; so here God first led individuals to adopt the great Protestant principle, that the scriptures are the only standard, and enlightened their minds with truth. and then followed it with the Holy Spirit, bringing forth those fruits of grace which adorn the sonl in the eves of God. A missionary writes, that God has blessed his word. the word went first and the Spirit followed, reformation first and regeneration afterwards. And what adds peeu liar gratification is the circumstance that this work has been chiefly among the young men, and educated young men, the future teachers and ecclesiastics of the nation. Thus far our views are full of encouragement. But

s our duty to state that the wants of the Board were never nore pressing than at present, and this urgency grows out of the very fact that their work is crowned with success heretofore unexampled. The expenditures of the Board, during the year ending September 1, will be not less than two hundred thousand dollars. Last year the receipts were \$68,000, but during the first seven months of this year, the receipts are \$6000 less than in the corresponding nonths of the previous year, and if the same rate of fallng off continues, there will be a deficiency of at least \$40,000. In fact, thus far in the year, the expenditures have actually exceeded the receipts by more than \$70,000. This, however, is owing to the circumstance that the largest expenditures come in the early part of the year. Shall it be said that while all else is prospering, the cause

of missions alone is to fail? We have a great want of missionaries. At least 190 are urgently demanded by the pressing exigencies of the case, and only 35 are obtained, and where are the rest o be obtained? Are there none here to-night, who will consecrate themselves to this work-who will give the pest gift man can bestow on the Savior—a mind, intelligent and filled with the love of God. The depression of our lands is in fact occasioned by the want of men. And if this continues, it will have a most disastrous influence on the whole course of missions. But, sir, they must and will be obtained. I have had intercourse within a few weeks with scores of young men in our institutions, who are preparing to consecrate themselves to this work.

A lew days since, we had an offer of service for this work from a soldier in the United States' army, now stationed at one of the furthest posts on the head waters of the Mississippi. He is the son of a professor in one of the German universities, and has received a finished educawas finally led to enlist as a soldier, and there on the borders of heathenism, a missionary met him, and his heart was taught to sympathize with the Son of God. His term of service is just expiring, and now he offers himself to labor among the heathen in that distant region. Sir, the men must and will be obtained-even though God were necessitated to raise them up from the stones of the street. But most of all, we need the spirit of prayer. In nearly two years that I have labored in this cause, traversing eight or ten different states, I have found multitudes interested in the cause of missions, and willing to contribute of their substance, but comparatively few whose hearts are filled and burdened with the greatness of the work in such a way as to lead them to the mercy seat in fervent, importunate and effectual prayer, to pour out their souls and roll over the burden on the arm of the Lord. This spirit must pervade the churches, ere we can expect the triumph of the gospel. O, sir, it is cruel, to send the gospel to the henthen without more prayer. It is enhancing their responsibilities without brightening their prospects. It is educating them for perdition.

Mr. Parron said he knew how disappointed people are when they come to hear one whom they love-yea, two that they delight to honor. But one consideration raises me above all this depression, it is the belief that this as sembly have come here to honor God more than man, and I have not a right to decline this service, even at the late hour in which I was applied to.

He then offered a resolution, declaring that the society have unabated confidence in the Board, and pledging anew its continued support and cooperation in measures for the conversion of the world.

Three thoughts, said Mr. P., are presented in this reso-

commercial plans, while the church has left three-fourths of the whole in the unbroken darkness of heathenism.

The second thought respects our feelings towards the Board, and declares our unabated confidence in their wis dom and efficiency. Why, sir, who has doubted this? Have we got to lay by now, and leave our work a little, to stop and enlogize the American Board? Sir, I bope not. But we mean simply to say to them, "Go on, strong and bold, and we will stand by you, shoulder to shoulder: we have found you ever ready to follow the openings of Providence, and God has owned and blessed you; lead , brethren, and we will follow."

Then the resolution pledges anew our support and co operation. How far? Suppose the Board should this year tread out from all their past limits into a broader field, and lay contributions on the churches vastly greater than ever before, will you stand by this pledge? Suppose they should call at once for a thousand missionaries and for the means of their support, will you go for that?-What do you mean by cooperation? Is it to come here and listen to speeches on missions, and be as pleased as instruction of children, are becoming impregnated with ever you can? I know it must be a great self-denial to some to listen to specches. But such self-denial never will convert the world. Yet that is as much as some do ociations which have sprung up in our land, has now 33 for the object. Will you come and pass resolutions? Ah, sir the world would have been converted years ago, il passing resolutions would do it. Will you stand by the Board, when it is hard times in the money market, and money is worth two per cent a month? Ah, sir, it may be hard times for money in Wall street, but it is harder times among the heathen for the bread of life.

Some have had fears in regard to the effect of sending abroad so many ministers. Sir, the politicians have no fears as to the effect of exporting so much cotton. You hear them, as they recount the millions upon millions of dollars' worth expended in a year, exulting in the prosten, that his health is perfectly restored, and that a wide perity and glory of our country. But, sir, the Christian should understand that the best American exports is mind, sanctified mind. Let us send abroad hosts of our young men, educated and sanctified and devoted to God, and it will roll back a tide of glory and prosperity to our country.

THE NEXT GENERAL ASSEMBLY-PREDICTIONS .-- The 'Philadelphia party" and the slavery party will coalesce, on the log-rolling principle, and by elective affinity; as cherished error and cherished sin have an assimilating ence will go. In that case he and those who are determined to support him will withdraw, and either form in dependent presbyteries or become Congregational. But Holy Spirit, has gone steadily forward. The servants of be fully acquitted, and the Presbyterian church will be saved from dissolution for this time. In that case, if the majority will be firm and upright, and act on principle onee or speedily, the main causes of these protracted and college, which has been founded to perpetuate gospel in- unhappy conflicts. Let them at once do justice to those who have joined them under the accommodation plan, by restoring to them the right of being represented. Let them at once abolish the sectarian boards of missions, so plainly unconstitutional as well as injurious. Let them take immediate measures to transfer the theological seminaries to the synods in which they are situated. Let them stop all appeals from sessions at the presbytery, and gion, who are situated as they were—and who are now all appeals from presbytery at the synod. Let them reassert the adopting act of 1729, and the anti-slavery act of thousands of other churches also, in different parts of the 1818, (omitting the recommendation of a plan whose in- land, who stand in perishing need of a work of grace, so lion, and with great simplicity. The Spirit of God seemlicacy as a remedy for slavery is now acknowledged by all.) Let them do this, and something will be gained of and receive a similar blessing, has led me to extend this security for the future. Otherwise the possession of a majority this year, will only pave the way for fiercer con

> the 7th Free Church Phelps preached, and Rev. Joshua Leavitt read the articles and constituted the church with prayer. This church has adopted the revised constitution &c. of the Tabernacle church as published in another column. Their present place of worship is at No. 452 Grand street, opposite the junction with East Broadway, where they have already a respectable congregation and Sabbath school. We learn that it is their expectation to build in that neighborhood this season.

An Abolttion Minister in the Episcopal Church.-Mr Birpey's Philanthropist of March 18th, contains an excellent sermon on Slavery, preached in June, 1835, in St. Philip's Church, Circleville, Ohio, from Job xxix. 16, by Rev. R. V. Rogers, Rector?~_

PRESIDENT DWIGHT AND THEODORE D. WELD.-Our teaders will probably recollect that in our paper of Feb. 13, 1836, we made an editorial statement respecting the labors of Rev. D1. Dwight in behalf of African colonization, and Theodore D. Weld in behalf of abolition, in the city of Pittsburgh-which statement we have now earned was erroneous in some other particulars in addiion to those which we corrected in our paper of March 19th, on the authority of a friend at Pittsburgh. We are since informed, that in the opinion of colonizationists the

uccess of Dr. D. was not af all impeded by the labors of Mr. W. They never came in contact or collision, in any respect, and Dr. D. obtained subscriptions in that city to ie amount of nearly 2000 dollars.

We made the original statement on the authority of espected correspondent in this state, who we had then reason to believe received his information through n correct channel; and in making it, our object was not at all to disparage the zeal or talents of Dr. D., for whom, in common with the public, we entertain great respect-but merely to illustrate, by what we supposed to be facts, the comparative progress of these two institutions, which have been so often placed before the public in the attitude of rivals for favor. As our facts seemed to have failed in his instance, the two causes remain "as they were."

We only add, that, as we are informed, Dr. D. after a hree month's trial, relinquished the agency, in which he ngaged as a matter of experiment, from a conviction that the efforts of one individual could not render his field of labor sufficiently productive, to justify the society in paying or him in receiving the honorable salary to which they were pledged.

WILLISTON'S HARMONY OF DIVINE TRUTH .- We have hereofore had the pleasure of announcing that the Rev. Seth Wiltion, but for some cause he wandered to this country and liston, whose writings have heretofore been so highly esteemed and approved among the pious, was preparing with much eare and labor a work ealled "The Harmony of Divine Truth." We are now enabled to state, that the work is finalaccuracy in definition and forcibleness in description, as well We do not expect to believe the whole of any book except the Rible. But we have no doubt father Williston's work will be a valuable accession to our store, already so rich, of theo'ogy

EXPERIMENTAL RELIGION.

By experimental religion, is meanl, those views, affections, desires, and feelings, which exist in the heart—the heart of the renewed man. When distinguished from practice, it is that part of religion which is seen by none but the Searcher of hearts and the individual who is the subject of it. It is the root of the tree, which, out of sight, grows downward, and supports those branches that bear the precious fruit. It is that it side demanding the true which prokes the cutsupports those branches that bear the precious fruit. It is that inside cleansing of the cnp and platter, which makes the outside clean also. It is the good treasure of the heart, from which good things are continually brought forth. Experimental religion is that reell of living water that springs up within us, and sends forth refreshing streams around us. It is the salt in ourselves, which prevents unsavory discourse and a corrupt life. It is the oil in the vesset, which, though hidden from the view of the beholder, causes the lamp to burn so as to give light to all that are in the house. Isa. xxxii. 21; Mattxxii. 26, and xi. 35; John iv. 14, and vii. 38; Mark ix. 50.—Matt. xxv. 4.

N. Y. CITY TRACT SOCIETY .- The board met on Monday evening, 18th inst. Reports were received from neary all the agents, from which it appeared that about 30 which had not before eases of conversion had occurred year—about 90 of whom are now members of churches and several of them active tract visitors. A few have

enter upon the work of missions to the heathen. Those ing in interest, the conversion of the world! A strange or three exceptions, still give evidence of piety, and most rupted often by floods of tears, confessing to all that were announcement this. What! eighteen hundred years after of them are expecting soon to make a public profession present, their great unfaithfulness to the cause of Christ, the command was given to the church to convert the of their faith. The enterprise has never been more prosworld, is it still necessary to make this the basis of a resolution, that we will cooperatate in plans and efforts to ef- for seamen and one for the German population, and 1000 still felt in the world, and is even now going forth with feet it? What has the church been about? The men of visitors. Nothing is wanting but faithfulness on the part increasing power. What a change has been wrought in this world have gone round and round the world, and of the visitors and those divine influences which are given twenty-eight years! Now we are here, eelebrating the ransacked every cave and corner, in carrying out their in answer to prayer, to make this one of the most efficient organizations that ever existed-and none can be more nceded in this city .- Com.

For the New-York Evangetist

ALLEGANY COUNTY ANNIVERSARIES. The Tract, Bible, Temperance, Anti-Slavery, and Peace Se ieties, for the county of Allegany, held their anniversaries Society was addressed by the Rev. Moses Hunter, and following resolution among others was adopted:

Resolved, That we cheerfully cooperate with the American ract Society in the volume enterprise. L. Hutt, Sec'y. Tract Society in the volume enterprise. Mr. William H. Spencer, agent for the Bible Society, ac ressed the meeting, and made a report, which was adopted Mr. Spencer reported that he had visited, or caused to be visit ed, every family in the county; that he had found 598 fami lies destitute of a Bible; that be bad distributed gratuitously 376 Bibles; that he had som 200, and that seed for the Bible cause the past year, \$395-35.

L. Hull, Sec'y. 376 Bibles; that he had sold 256, and that there had been rais

The Temperance Society was addressed by the Rev. Mr. Haskins. On motion,

Resolved, That total abstinence from all that can intoxicat the motto on our bloodless banner. The Peace Society was addressed by the Rev. Moses Hunt

who offered the following, which was adopted: Resolved, That we recommend to ministers of every nomination to preach on the subject of peace and war, the Sabbath preceding Chrismas. J. Вавск, Sec'y. These Societies will hold their next anniversary at Angelica the 23d and 24th of December next-

MEMOIR OF REV. L. HAYNES. Extract of a letter from the Rev. Dr. Cooley to W. B

"GRANVILLE, Mass., April 6, 1836. "I have this moment received your letter of the 4th it stant. The delay of your fathers's Memoir I am sensible as been undesirable, but certainly not unprecedented Whoever will advert to the facts, that your excellent fa-ther left no [considerable] diary or journal, and very few letters, and that the facts of his life have been collected from scores of individuals, by correspondence and per-sonal application, and that this has been effected amids he pressure of pastoral labors at home and abroad, will not think the delay at all censurable.

"I feel sonsibly to sympathize with you in the loss of your excellent mother. Has she gone to her husband? Has she gone to her Savior and God? Weep not. Be ready to follow. I could fill a sheet in affectionate remarks to you and the other members of the family, by I write in haste as the letter must this moment go to the mail.

"With much esteem, yours,
"TIMOTHY M. COOLEY."

REVIVAL RECORD.

For the New-York Evangelist

BARRE, MASSACHUSETTS Dear Br. Leavitt-The following are some of the parculars of an interesting work of grace, which recently mmenced in Barre, Massachusetts, and still continues in the congregation of which Rev. Mr. Stone is pastor -A band, similar to the one that formed that church, having in like manner, in a great number of places in this ection of the state, after many a painful struggle, arisen rom the desolate wreck of truth, and having prepared from the relics that remained, an offering which God accepted-and afterward most signally blessed. This circumstance, with the hope that God would bless his dealings of merey with that church, to many others in this remourning the absence of his Spirit from them-and to as to induce them to repent, use the appropriate means statement far beyond what I should otherwise have done. There is, in by far the greatest proportion of the church es, to say the least, a very great lack of spiritual life-and at the present time, a very great number of them, in dif-SEVENTH FREE CHURCH, N. Y.—On Sabbath evening last, a colony of about thirty persons from the Chatham Chapel, a colony of a colony ferent parts of the land, who have in times past shared application of subjects, as well as in the selection, and in suffering under a very affecting

There has not been in Barre, until within a few years, but one religious society. This, a long time since, went the anxiety of the convicted sinner was most deeply felt. wholly over to Unitarianism, or to the broad ground of Universalism. In a population of nearly three thousand, more than they can express the HIM for this mercy, and no other place of religious in uetion was furnished for many years, but this. It is by no means difficult to see. that a regard to the eternal welfare of those who had fallen into such a fearful departure from the gospel, as spok- stowed so unmerited a blessing. And it is their prayer, en by Paul, made it necessary that something, without that the "candle of the Lord" may ever continue to shine the least delay, should be done. At this time, eight years upon them, and that through Him, they may ever bring since, a small band formed the church, which God has now in mercy visited. Probably there were very few places in N. E., where such an enterprize was more needed than in that place, at that time. Those who engaged in it have had difficulties and discouragements to encour ter, which would have entirely hedged up the way of those who were less persevering. In a series of meetings, four years since, sixty or more were added to their number.

Early in the present winter, the church voted to request

he Rev. A. Underwood, whose labors have been blest in many parts of this state, to come and labor among them as an evangelist. There have been accessions to the church within the last year. But it had been for a long period, among the professed followers of Christ, a time of declension, which continued until the commencement of Mr. U.'s labors, the last week in January last. According to his usual course, and that of every wise minister, he first directed his attention to the church. One of his first texts was, 2 Chion. vii. 14.-" If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land." The solemn appeals drawn from this will not soon be forgotten. The convincing influences of the Spirit of God attended these labors. Not many days elapsed, before their repentings were kindled to gether. Like Peter, they "went out and wept bitterly." He urged with equal importunity, the performance of all appropriate duties. Being himself a man of prayer, he pressed upon them this duty, as of more consequence than all others. Prayer at home, as well as in the sanctu ary-prayer humble, and broken hearted-prayer definite in its object, importunate and unceasing. When told that unless they prayed with right feelings, their prayers would be of no avail, and when checked for prayers that were of great length, and very indefinite, as a great part of those who profess godliness are, including many things in words, but in reality having a desire for little or nothing, as God requires, it did not stir up the rankling of resentment, as reproof too often does. The church believed this admonition to be in accordance with the whole tenor of the word of God; what they had prayerfully sought, and were rejoiced to welcome. The supplyment without the were rejoiced to welcome. The employment, without the ly completed, and in the press at Utica. From a sheet kind- least delay, of all those means which God has appointed. y sent us as a specimen, we cull the following as a sample of as indispensable to be used in connection with calling up on him, he pressed with equal urgency. And they should as to show the careful manner in which the work is prepared be used with that decision, spirit of prayer, and directness, without which it is vain to look for a favorable result. A cloud of merey gathered and thickened over them, just in proportion to the existence and perseverance of agonizing prayer. Meetings for prayer and preaching the first week, were held evenings only.

The first Tuesday in February, a meeting commenced. which held through the day. Its continuance to succeeding days was to depend on the interest that should be vinced from day to day, and notice was given at evening of the meeting the succeeding day, for a number of days. Although the weather was more inclement than had been known for half a century, it did not deter the audience from assembling from day to day. Up to the third or fourth day of this continued meeting, though there had been much deep feeling, and an impressive solemnity, no instance of conversion was known.

But the Spirit of God had for many days been closely pressing his people-setting before them, in a most painful and vivid manner, the many ways in which they had grieved him from them. A goodly number in the church, it is hoped, had, with many tears, and in the dust, returned to appears like times enjoyed by us at the west, that Savior whom they had so solemnly engaged never to appear like times enjoyed by us at the west. forsake. Their deep relentings, while duties and souls been reported—making upwards of 180 for the present neglected were meeting them at every step, they could

o their families, and to the impenitent. As there was always opportunity given for confession, as well as prayer, these continued more or less through the meeting, and were among the most moving and subduing circumstances that took place. Some such confessions were made by those who were the subjects of a change. Some by members of neighboring churches.

Those that were thus moved by the Holy Spirit, did not ow wait to be dragged to converse with the impenitent, or o other duties, as the professed people of God too generdly do. Their feelings hastened them to it. With the omission of a part of the service, for two or three days, he meeting continued to the middle of the fourth week,-Preaching generally three times a day. Prayer meetings Almond village, on the 23d and 24th of Dec. last. The Tract of an hour preceded each sermon. Prayer and inquiry meetings generally, at the close of the third service. The preaching, with the exception of three or four sermons, was all done by Mr. Underwood. In the prayer and inquiry meetings, and all other parts of the service, he had the assistance, and untiring cooperation of Mr. Stone, the pastor. Several neighboring ministers were present some portion of the time, some of whom took a part in the ser-

Such a season followed after the fourth day, as was never witnessed in that place before. God, by his blessed Spirit, seemed to rest on the face of the solemn assembly, nelting into quiet submission to the Savior, a great number, of all ages-many of whom had been among the most violently opposed. Many assembled with those who made the anxious inquiry, " What they should do to be saved?" Prayers for those out of Christ were often requested. Parents agonized in secret places, while they saw their childrents agonized in secret places, which are refusing to submit to the Savior—and especially when they saw them, as was the case in some instances, intentionally spurning the Spirit from them, while this sacred messenger was in the very act of kindly and solemaly striving with them, to aid them in fleeing from the wrath of come. It will be a matter of no surprise, that in such circumstances parents as well as others came to the place to prayer, pressed and pained in agony, with the burden of

A deep-seated consciousness of the soul's immeasurable worth, seemed to be deeply impressed on every meeting, and to extend to almost every family. God moved upon the hearts of many. He heard their cry. Ninety, it is hoped, during the last three weeks of the meeting, gave themselves up to God. Most of them were those for whom efforts had been individually made, and prayers publicly requested. Mr. U.'s labors continued between four and

For five Sabbaths, the Sabbath school was assembled as usual, by classes-not to recite, but to be exhorted and prayed for. The superintendant and teachers confessed to the school, and then to their classes, the great neglect of souls of which they had been guilty, asked their forgiveness, then earnestly exhorted them to immediate repentance. More than forty of the scholars hopefully submitted to God, during the meeting, including almost all who were not previously pions. Forty of these assembled by request, with some of the teachers, soon after the meeting closed, for the purpose of prayer. Although some were as young astwelve or fifteen, and two or three younger. very few were present who did not lead in the devotions of the evening. Those teachers who were present to conduct the meeting, sat in the solemn scene, and wiped the tears from their eyes, while these lambs of the Savior's flock, with great freedom and many tears, followed each other for an hour and a half, in carnestly calling upon God to have mercy on perishing souls. It seemed like the dawn of the latter day! And so it was. It was the communion of kindred spirits, that will not soon nor easily be forgotten. One very interesting feature of the work was, the special spirit of prayer that God gave his people for the Unitarian society. Several of the most influential men of that congregation gave themselves to God. The manner of Mr. U., whether in the desk or out,

was to present truth, with affectionate and earnest decised to be the stay on which he leaned. Borne onward by such "an arm of everlasting strength," he carried the claims of God upon the soul, to an extent of faithfulness and spirituality which few, comparatively, have as yet reached, notwithstanding the unceasing calls of God, and a judgment to come, so to do. In the development and ution of these blessed adaptation of means, which, with the divine bless happily calculated to secure the ingathering of souls. But when most of fervent and effectual prayer was offered, then for the instrumentality which he has seen fit to employ! they wish all means, of whatever kind, to be laid in the dust, and all the glory to be ascribed to Him, who has beforth corresponding fruits, to his glory.

Yours, &c. Amherst, Mass. 9th April, 1836.

P. S. While in many places the ways of Zion are deeply elad in sackeloth because neglected by her professed friends There are very many others where they greatly rejoice. In Westfield, Fall River, Sturbridge, and West Boylston, in this state, a work of considerable extent has commence and is going on. In the latter place eighty-one have been admitted to the church since the first of Feb. last. There has also been more attention in Providence, R. I., for a number of weeks, than for some years before, extending o saveral of the congregations.

oleasing work of grace which has been going on in the Colored Presbyterian church in this eity, is still contin ned, under the labors of the worthy and devoted pastor Rev. Theodore Sedgewick Wright. As many as 30 hav recently professed a change of heart. PHELPS, April 9, 1836

NEW-YORK CITY .- We are pleased to learn that

Dear Sir-The Lord is doing for us a great work when our hearts are glad. Converts are rejoicing in the salvation of God, and sinners are weeping. I can say no more at preent-at a future time I may give you the particulars. Yours, truly,

CASTINE, MAINE .- Rev. J. C. Aspenwall of the Methods Episcopal Church, gives in the Maine Wesleyan Journal at count of a revival in that place.

The revival commenced at our Quarterly Meeting, which was protracted five days, and closed with the most interestias watch night I ever attended. The solemn seenes of that evening will never be obliterated from many minds. An anusual degree of the Divine presence rested upon the place from the commencement. The pale countenances and silean lears of many, had for some days attested their sense of gull and danger. But while the last moments of the year 1835, where the pale countenance was the solemnites of clernity seemed to be considered to the counter away, the solemnities of clernity seemed to be and danger. But while the last moments of the year were passing away, the solemnities of eternity seemed I hold on the whole errowded assembly. We bowed down the whole the seembly were passent to the last moments of the old year at first moments of the new, in silent prayer to God. The moments of the new, in silent prayer to God. The

'We will no more our God farsake, Or cast his words behind.'

During the meeting, we were not favored with the assi ance of our ministering brethren, as we expected. But p haps this disappointment was overruled for our good, as it forded the church a better opportunity of bearing the en-

personally.

I rejoice, however, in saying, that many of our Congressionalist brethren attended, and took hold, heart and hand, it the work. Soon after this, they commenced a protracte meeting in the village, which was owned of God, in the awal ening and conversion of soils. Since then the work has go forward, interestingly and harmoniously. I cannot give precise number converted, but should think about 35 or for and there are others who are anxious to flee from the wint come, and to be saved from their sins. This work commen among middle aged men of considerable influence, and not a considerable influence, and any considerable influence, and any considerable influence. come, and to be saved from their sins. It his work common among middle aged men of considerable influence, and not bers many who promise much usefulness in the cause of 60. But we are by no means alone in our rejoicing. Several pleces near us have been greatly blessed. About 20 were so verted in the north part of Penobscot, last fall, and in the first of the winter. Our month them are not worked. verted in the north part of Pathonscot, first fail, and in the part of the winter. Our people there are now building meeting house. There is also a good work, though not at extensive, in the western part of that town, principally and our Baptist Brethren. Brooksville, which is favored with labors of the Reverend J. Batchelder, this year, has also ized a gracious season. I think about 20 have found the state of great price.

PRWTUCKET, R. I, Maich 24, 18 -The Lord has graciously visited ng-house well filled every eve sometimes in the day, and two or three other placeship likewise. We have in our congregation about

From the Buffalo Speciate

From the Buffalo Spectator.

HARTLAND CORNELS, Niagara Co. April 4, 1836

Dear Brother Pect—I have just closed a series of meetings at this place, which have been held every evening for 2 weeks past. The Lord has been with us and that to bless. About twenty have come out and expressed their determination, Joshua like, to serve the Lord. How many will the bim continue to the end and be saved, we cannot tell, until the great day of account. May the great Shepherd of Israel keep them all in his own green passures forever. all in his own green pastures forever.

Yours in the gospel,

ALVAN INGERSOLL.

Fall Riven, Mass.—The revival appears to go on with great power in Fall River. Brother Ross, in a letter just received, says:—'I returned yesterday from Fall River. God has trainiphed gloriously, and the work is going on with increased power! Brighter Bronson will probably receive to the church next Sabbath about 100—30 had been previously received; there are probably from 30 to 50 more in his congregation indulging hope, and multitudes yet anxious. The other churches are sharing in the work.'—Secretary.

The Fall River Monitor save:

This is indeed and in truth a meeting-going people. A deep This is indeed and in trittle a meeting-going people. A deep, and we hope lasting, seriousness pervades the uninds of multiticles of our citizens. The number of those who attend meeting in this place, and who appear interested in the subject of
religion is very great, and constantly increasing. Most of the
churches are thronged, not only on the Sabbath, but nearly
every day or evening in the week. Not only are the meetings
more fully altended than formerly, but the churches of the
different congregations have been provide increased. On Fast more fully attended than formerly, but the churches of the different congregations have been greatly increased. On Fast day 75 persons were haptised, and became members of the Christian Union church, under the pastoral care of the Rev. Dr. Clough. It is estimated that more than 3000 persons were assembled upon and near the water on this occasion.

In the Baptist church of which the Rev. Mr. Bronson is pastor, more than 100, we understand, have been baptised and added to his church within a few weeks.

In the Trinitarian Congregational Society, of which the Rev. Mr. Fowler is pastor, a very large number, we understead.

Rev. Mr. Fowler is pastor, a very large number, we understand, have experienced religion, and will probably soon apply for admission to the church; how many, we are not informed.

In the Methodist society there have been from seventy-five to a humired added and to be added to the church within a short time.

eting house in the place, we believe, is more fully Every meeting house in the place, we believe, is more that attended with listeners to hear the preached word, that at any previous period. Our heart's desire and prayer is, that all may be improved, both individually and collectively—that the word which is dispensed may be effectual in leading men to the truth, that it may be like seed sown in good ground, and bring forth fruit in abundance.

PROVIDENCE. - The revival in brother Blain's society is truly glorious. It seems to have received a new impulse of late, believe brother Blain has baptized about one hundred and twenty, and still there are many inquirers

GENEVA, N. Y .- Extract from a letter to the Editor, dated Geneva, April 2, 1836:

"As to the revival, it is still in progress. About 59, the "As to the revival, it is still in progress. About 59, the fruit of the present revival, have been before the session. I think we may safely hope that as many as that have found an interest in the Redeemer. What the result will be we know not, but hope to see many more numbered in the fold of Christ."—Buffalo Spect.

Le Roy, N. Y.—An interesting revival is in progress at the present time in Le Roy, Genesce county. The effect on the church has been thorough and very happy. A large number, it is hoped, have been born again, and have united their influence and efforts in the work of bringing men to Christ. A deep solemnity pervades the whole town.—Ib.

It will be remembered that Le Roy is the place signalised hy the Anti-Slavery efforts last fall. Behold how abolition estroys revivals !- ED. EVAN.

For the New-York Evangelist.

ROCHESTER PRESBYTERY, N.Y. Whereas a due regard to the Subbath as holy time, and the religious observance of the day necording to the requirements of God's holy law, is indispensably necessary to the perpetustion of our civil and religions institutions and privileges—and whereas every violation of the sanctity of that holy day does so much to blot out the Sabbath and thereby give n death-blow to all that we hold dear as freemen, as citizens, and as

Christians,

Besolved, That in the opinion of this Preshytery, a due regard to the peace, prosperity, and happiness of our country, the increase of piety in our churches, the conversion of simers to God, and above all, the requirements of God's hady law, reuder it inconsistent for members of our churches to violate the Sabbath, either directly or indirectly, either person

olate the Sabbath, either directly or indirectly, either personally or by their agents or property.

Resolved, That each immister in connexion with this Presbytery be and hereby is requested to preach one or more sermons on the sanctification of the Sabbath, and endeavor to induce the session and church to take order thereon.

Resolved, That our commissioners to General Assembly be and they hereby are instructed to bring the subject before that body, that the General Assembly use along the subject before that body, that the General Assembly may adopt such measures as in their wisdom and piety may be judged best enleulated to promote the sanctification of the Sabbath in the United

Resolved, That this preamble and these resolutions be Resolved, That this preamble and these resolutions be signed by the Moderator and Clerk, and a copy forwarded to the editors of the New York Observer, New York Evangelist, and Presbyterian, with a request that they be published. Adopted at the stated meeting of Rochester Presbytery, at Mendon, Feb. 2, 1836.

J. B. RICHARDSON, Mod. (A true copy) L. Lyons, Stated Clerk. For the New-York Evaggelist.

Mr. Editor-The Presbytery of Geneva, at their last stated of which they directed me to furnish for publica-

nath, a copy of which they directed the to furnish for publication in your paper, viz:

"Resolved, That this Presbytery, in view of the alarming profanation of God's holy day by traveling, visiting, and in other ways, solemnly enjoin it upon the Sessions of all their churches to exercise an altectionate and faithful discipline towards such of their memhers as be guilty of such profana-

A true copy. Attest, THOS. LOUNSBURY, Stated Clerk. CHARLESTON PRESBYTERY ON SLAVERY. Extract from the minutes of Charleston Union Presbytery, at their meeting on the 7 h of April, 1836.

With reference to the relation which the church sustains to the institution of slavery, and to the possibility of attempts to agitate the question in the next General Assembly, this presbytery deem it expedient to state explicitly the principles which they maintain, and the course which will be pursued by their commissioners in the Assembly. It is a principle which meets the views of this tution, with which ecclesiastical judicatories have not the smallest right to interfere; and in relation to which any such interference, especially at the present momentous crisis, would be morally wrong and fraught with the most dangerous and permicious consequences. Should any at-tempt be made to discuss this subject, our commissioners are expected to meet it at the very threshold, and to op pose to the utmost of their power the introduction of any report, memorial or document, which may be the occasion of agitating this question in any form. And it is further expected that our commissioners, should the case require it, will distinctly avow our full conviction of the truth of the principles which we hold in relation to this abject, and our resolute determination to abide by them, whatever may be the issue; that it may appear that the sentiments which we maintain, in common with Christ-ians at the south, of every denomination, are sentiments which so fully approve themselves to our consciences, are so identified with our solemn convictions of duty, that we should maintain them under any circumstances; and at the same time the peculiar circumstances in which we are placed, constitute an imperious necessity that we should act in accordance with these principles, and make it im-

erns not merely our personal interests, but the cause of Christ, and the peace if not the very existence of the and members of southern churches as pirates and men. in the place who stood ready to buy a sailor's Bible with dealers, or who cooperate with those who thus denounce

possible for us to yield any thing in a matter which con-

commissioners the expediency of conferring with the commissioners from other southern presbyteries, that there may be a common understanding between them as to the arse most suitable to be pursued at this crisis, and on this absorbing question. And may that wisdom which is from above, which is first pure, then peaceable, gentle, and easy to be entreated, be their guide in managing the important trust committed to their hands.

Resolved that this expression of our views be signed by the moderator and clerk—that a copy be given to each of our commissioners to the General Assembly, and that it be published in the Charleston Observer. E. T. BUIST, Moderator.

B. GILDERSLEEVE, Temporary Clerk.

THE SYNOD OF CINCINNATI. We owe an apology for so long neglecting to publish the official report of the proceedings of the synod of Cincinnatt on the subject of slavery. The record was published in the Cineinnati Journal of December 17th, and the paper was enrefully laid by, where it become covered with others and was overlooked. As the matter will necessarily come before the General Assembly, it is important to have the proceedings published even at this late period.

OFFICIAL REPORT.

The Synod of Cincinnati consists of 78 ministers, and 108 elders from each congression within its bounds. Under the care of this Synod are 108 churches, 12 licentiates, and 5 candidates. At the late meeting in Dayton, Thursday, October 15th, there were present 63 ministers and 53 elders, with 8 corresponding

Sylvester Scowell was chosen Moderator, and J. P. Van-dyke and J. L. Bellville ylke and J. L. Bellville, temporary Clerks.

Three appeals and six complaints were presented and handd to the Judicial Committee. Fivo of these were from the
Presbylery of Cincinnati, and four from the Presbytery of
Miami.

Presbytery of Cincinnati, and four from Miami.

The first of these that occupied the attention of Synod, was the first of A. T. Rankin and others against the net of the state the complaint of A. T. Raokin and others against the act of the Presbytery of Cincinnati granting leave to a vacant church to employ Joseph C. Hurrison (a slaveholder of the Presbyte-ry of Ebenezer) to preach statedly to them. Taken upon Fri-day afternoon, and after the parties were heard and the roll

ealled, the complaint was sustained for the following reasons, v.z.:

1st. Because Mr. Harrison was reported by control fanc, and by members of the Presbytery of Cincinnati, as a slave-toolder; and rearral for the word of God, and the resolution of this Synod in the year 1830, combanning slavery us a sin and scandal, required them to take measures for ascertaining the truth or labelation of the report.

2d. Because to grant permission to a real or reputed slave-hold, real labor among their vacancies, and especially one who lives without their bounds, and retains his membership in another Probytery, is inconsistent with the dates required of Psesbyteries, to promote the purity, peace, and edification of the clurches under their car.

J. L. Wilson gave notice that he would complain to the axt General Assembly of the above decision, for the following reasons, v.z.:

ensons, viz:
1si. The decision is calculated, if not intended, to establish

non-intercourse between the south and the north2d. The resolution adopted by Syncd on this subject is not accordance with their former testimony against slavery.

3d. That, in the present excited state of public feeling on the ubject of abolition, such a decision is unexpected and hurtful.

Signed,

THOMAS B. CLARK,

ACCURATE CARE, ARCHIBALD CRAIG.

The following resolutions on the subject of slavery were The following resolutions on the subject of slavery were offered, and after considerable discussion, were adopted, viz: 1st. Resolved, That this synod hereby declare that Slavery as it exists in these United States, is a great political, and moral and religious evil: and that it is the imperious duty of every Christian and patriot to exert humsell in his proper place, and with the falents and influence with which he is entrusted, to have this evil and all the cocomitants and consequences of it speedily removed.

2. That while this Synod fully recognize the regular ecclesiastical standing of the ministers and elders, and private men

2. That while this Synod fully recognize the regular ecclesiastical standing of the ministers and elders, and private members of the Presbyterian church living in the slave states, who are more or less involved in the sin of slavery; yet they cannot expect that even divine institutions under their management, will be an extensive and lasting blessing, till the church, as a church, shall be perfectly clear of this evil—and hence,

3. That this Synod cannot give any encouragement to any of the brethren in the ministry in those slaveholding states to come and labor among them, or make any arrangements to settle within the bounds of this Synod, unless these brethren shall give full and unequivacal evidence that they personally have no part nor lot in the sin of holding slaves.

4th. But while the Synod, in the exercise of benevolent sympathy for their brethren, are constrained thus to bear tes-

4th. But while the Synod, in the exercise of benevolent sympathy for their brethren, are constrained thus to bear testimony against the sinfulness of the whole system of slavery; they have not forgotten that the whole nation are partakers in this sin, and have been accessary to its existence, and have incorporated in the result of their general prosperity, the products of the slave trade, by which this great evil has been introduced. And they neknowledge cheerfully the obligation to co-operate in the removal of it, in such way as shall unite the whole nation in bearing the burden which may be incident to its removal. And though it does not belong to us as an one whole harbon in bearing the burden which may be theident to firs removal. And, though it does not helong to us, as an ecclesiastical hody, to intermeddle with the secular policy of the nation, yet, if it should seem good to the government of our choice, to make such pecuniary appropriations as shall tend to equalize the burden, and conciliate the feelings and unite the elloris of the whole nation; we, as the ministers of Jesus Christ, and elders of his clurch, would feel bound in DIN proper subject to vive to the uneasure on hearty expecta-

onr proper sphere to give to the measure our hearty co-opera-tion and fervent prayers.

Notice was given by the following persons that they dissent

from the third resolution:

J. L. Wilson, S. H. Crane, T. B. Clarke, J. G. Burnett, F. Putnam, J. L. Bellville, M. C. Williams, W.m. King, P. Monfort, J. Whitaker, G. Shehlon, J. Burtt, J. Hudson, J. W. Scott, B. Graves, J. Coe, T. E. Hughes, James Melintic, B. Murphy, A. Bullard, T. J. Briggs, C. A. Warren, C. Burrows, Wm. Graham, F. Monfort, D. Corson, E. Ross, A. Craig. The editor of the Journal in the same number of his paper

makes some additional statements.

The ease of the Rev. Mr. Harrison goes up to the General Assembly, by appeal. That brother received an invitation to labor, and fourth part of his time, in a church about ten miles from Cincinnati in the state of Okio. When the case came before Presbytery, as Mr. Harrison was known to be a minister of good character, a motion, was made, in the usual way, to of good character, a motion was made, in the usual way, to grant leave. About four members out of forty objected, and contended that, as Mr. H. held slaves, he ought not to be alcontended that, as Mr. H. held slaves, he ought not to be allowed to preach in our bounds. It was, on the part of the majority, urged, that as our church had always tolerated slavery, slaveholding could not now he regarded as an ecclesiastical offence—and that, if Mr. Harrison had done wrong, he was responsible to his own Presbytery and not to us. That it would be a violation of our book of discipline to acknowledge a man as a minister in good standing in his own Presbytery, and yet rob him of his right to the privileges of a minister; and that until some one had impeached Mr. Harrison in his own Presbytery, we must regard him as competent to perform his appropriate duties in any part of the church to which the providence of God should call him. On the other hand, it was contended, that, the fact, that a minister of another Presbytery applies for leave to labor in our bounds, assumes, on our part, a right to withhold such leave—that slaveholding was a greater curse than intemperance; and should we not feel warranted in refusing leave to our churches to employ a minister who drank ardent spirits. The question was put and carried in the affirmative, by almost ten to one. carried in the affirmative, by almost ten to one.

carried in the affirmative, by almost ten to one.

These brettren complained, but the Presbytery appointed no committee to defend the decision in Synod. When the cause came up at Dayton, the complainants made able speeches. The Presbytery did not think it necessary to make much reply. They never dreamt that the case could go for the complainants. Dr. Beecher, Dr. Wilson, Professor Biggs and the editor, made out a kind of extemporaneous defence, to which the complainants replied with true abolition zeal. They pushed this point with great plausibility—'that though slavery was tolerated at the south, it was not tolerated it of hiorand that our abolitionists might as well go from Otionodistub southern churches with abolition, as ministers that bold slaves, come into our churches against the prejedices of many of our ministers. The complainants found able advocates in the large, united and influential Presbytery of Chillicothe, who went with them to a man. Our Presbytery found some advocates, for which we are grateful, but all did not avail. We were totally defeated, as the minutes show; and now as good Presbyterians, we submit with all humility to now as good Presbyterians, we submit with all humility to 'the powers that be,' until the meeting of the General Assembly, to which this case will be carried.

Mr. Storts, and said, "Come, come along." Mr. Curtis closed his prayer: Mr. Storrs descended from the pulpit and went with the officer. The charge against him was, of being a common railer and brawler. The parties not being ready for trial, Mr. Storrs got bail; the trial was postponed for an hour and a half. Mr. Storrs, in the mean time, went into Mr. Curtis' meeting house, and took for body, that slavery as it exists among us is a political insti- his text and preached from-"Remember them that are He related what had occurred, and that he was now in bonds, and then preached.

After this was done he went to meet his accusers. He was put on trial; two witnesses were adduced; a Mr. Norris, a lawyer, made a speech, to prove that Mr. Storrs had railed at the "institutions of our country," (meaning slavery.) The following extract from the record will show the wisdom of this modern "justice":

"It appears to me, the said justice, that the said George

Storrs is guilty, in manner and form, as in the said com-plaint. It is therefore considered by me, the said justice, that the said George Storrs be committed to the house of correction in said town of Pittsfield, there to be put to hard labor for the term of three mouths, and pay lie costs of prosecution, taxed at fifteen dollars and sixty-five cents rom which sentence the said George Storrs appeals to the justices of the court of common pleas next to be holden at Concord, within and for said county of Merrimack, on the first Tucsday of September, A. D. 1836.

"R. T. LEAVITT, Jr., Jus. Peace."

It is with real regret and mortification that we append the name of the magistrate to such a piece of business But truth is truth .-- ED. EVAN.

cerns not merely our personal interests, but the cause of Christ, and the peace if not the very existence of the southern community.

Should our commissioners fail of accomplishing this ican missionary, after distributing Bibles among the sailobject, it is expected that they will withdraw from the Assembly, with becoming dignity—not willing to be associated with a body of men who denounce the ministers even their Bible for rum—and of course there were men Mr. D. did not refuse future applications for Bioles, but committed the books to officers of vessels, to be In conclusion, this presbytery would suggest to their given to the sailors after they got to sea. This will secure a Bible to a sailor for at least one voyage.

UNIVERSALISM IN GERMANY .- T. J. Sawver, Secretary of "the Universalist Historical Society," has received and published a letter from Professor Tholnek, in which the learned professor says, it is true that the doctrine of final restoration is received by many of the evangelical party in that country. It is however far from being the uni-versal belief. The leading men at present, he thinks, " are rather opposite to it, particularly Hengstenberg, the editor of the evangelical church Gazette, who considers that doctrine as most prejudicial to evangelical serious-In proportion as the doctrine developes itself in its true character and tendency, we may expect it will be rejected by all who can make good the least claim to the character of evangelical men.

BIBLES FOR GREECE .- Mr. King, at Athens, writes to the American Bible Society, that he has obtained for them an agent in Greece, to be constantly employed in the distribution of Bibles. His name is Dominanes—he is a Spartan, and has been in Mr. King's Gymnasium, at a Spartan, and has been to Mr. Kings (symnasium, at Athens, three years. He is engaged for six months, at 34 dollars per months, and his expenses for korse-hire and the transportation of books. As he is a Greek priest, "the can gu into the churches, and preach to the people of the importance of having the word of God to read in the language they understand, and they will have no suspicions that he is a heretic, or has some secret design of mistign of the world of the state of the s He will probably visit every family, and proceed and the

chief." He will probably visit every family, and proceed much as our agents do for supplying the destitute at home.

Lutheran Churcu in Boston —Rev. Prof. H. I. Smith, who has resigned his professorial chair in Hartwick Seminary, has removed to Boston, Massachusetts, to take clarge of the German Lutheran congregation in that city. It is said that this congregation which was recently organized, is already large, and that there are some 500 Germans in Boston, who it is hoped will soon attach themselves to it. Thus is the standard of the Ev. Lutheran church at length erected in the beautiful and enlightened city of Bostan, the boast and pride of so many of our northern friends in this region, and we rejoice that in brother Smith, Lutheranism will be so favorably represented and her interests so nhly defended.—Lutheran Observer.

Baltinore.—We learn that the Reverend John C. Backus was yesterday unanimously chosen pastor of the first Preaby-

tions, each, as many more. We received yesterday, sixteed candidates for baptism, and shall probably receive as many more when we baptize.—Register.

1. Because Mr. Harrison was reported by countage for the face. Mr. B. is also elected pastot of the 1st church in Brooklyi enceesser to Dr. Carroll.

> Southers - We learn that the Rev. Adam Empie, President of William & Mary Coltege, Virginia, has been elected rector of the Episcopal school of North Carolina, located at Raieigh, North Carolina, in the place of J. G. Cogswell, Eaq. who has been compelled by his health to withdraw. draw.

REV. S. SNOWDEN'S CHURCH BOSTON -The Colored Me REV. S. SNOWDEN'S CHURCH, BOSTON.—The Colored and thodist Episcopal church in May street, under the pastora charge of our excellent and efficient brother. Snowden, is visited with an interesting revival of religion. Thirty-one have been converted within a short period. May Satan's yoke be broken from every neck, and the "oppressed go free".—Her.

ONEIDA INSTITUTE .- The Rev. L. H. Loss has become e nected with this Institution, as agent for soliciting funds in its behalf. His pastoral relation with the church at New York Mills, has been, in consequence dissolved, at his request-

Buffalo.—The African Baptist church was constituted in Bullalo, March 9, consisting of sixteen members. The following exercises were performed on the accasion, in the Baptist meeting-hone; sermon by Elder Treadwell, paator of the African Baptist church in Rochester, from Exodus xx. 24. "In all places where I record my name, I will come unto thee;" right hand of fellowship by Elder Sawik: address to the church by Elder Tucker; concluding prayer by Bro. Chapin.

Chapin. Edder Treadwell remained until the succeeding Lord's day reached for the church, baptized two, and administered the Lord's Supper. It was a season of peculiar interest and encouragement to the little flock.—Register.

Theological Seminary of the Diocese of Virginia.—We have been informed that Mr. Joseph Packard, late Professor of Latin, Hebrew and German, at Bristol College, has accepted the Professorship of Sacred Literature in this institution, and is preparing to enter upon its duties, on the commencement of the next session, which will be in October.—Epis. Rec.

rian church, Philadelphis, and the 2d Presbyterian church, Southwark, are both advertised for sale by the sheriff.—Philadelphia Presbyterian.
Whenever nny people, whether Presbyterians or Baptists, quarrel among themselves, as much as have the Presbyterians. of Philadelphia, we are not surprised that their houses are for sale by the sherd! Both parties are usually consumed "one

Fruits of Contention .-- We observe that the 12th Presbyte

her."-Zion's Advocate. The Center of the Valley.—Take Covington, Ky., or Cincinnatias a center, and describe a circle of 250 miles, the boundaries of this circle will embrace a population of something over four millions—four-fifths of the whole Valley.

Cincinnati paper. ROCHESTER, N. Y .- Mr. T. D. WELD, has been lecturing ROCHESTER, N. Y.—Mr. T. D. WELD, has been lecturing in this city, during two weeks past, on Slavery, to quite full houses, mostly composed of the middling class of people, as they are called; for but few of that class, who think they are the uppermost and give a tone to acciety, have listened to the subject at ull, and we believe that those who think they know so much that they cannot or will not know more, have yet ne thing more to learn—that they are but——s in society r at least, each will have to say, 'how have I hated instruc

SECULAR INTELLIGENCE

FOREIGN.

FOREIGN.

The packet ship Silvie de Grasse, Captain Weiderkoldt, arrived yesterday from Havre, baving sailed on the 4th March; and the ship Ocmulgec, Captain Leaviti, arrived on Saturday evening, having sailed on the 3d March. The news is of little interest to general readers. London papers are filled with important debates in Parliament, on the Irish Reform, Orange, and other important bills. The Ministry appear to carry decided majorities on all questions. All was quiet-trade flourishing—and England appearing to enjoy an unusual degree of prosperity.

The Orange Associations in Ireland are finally likeolved. Even the Dake of Cutolerland, the grand master of the order, has vielded obedience to his brother, the King, in giving notice of this fact to all the lodges, and the noldement who have acted with him in fostering the institution, have also agreed to submit to the decision. In a deltate upon the affairs of Spain, the British Ministry defended their interference in behalf of the Quien against Don Carlos, because it was the interest of England that Spain should be free, and that Spain should be prosperious—that it should no longer be under such a system of mirrule as it was during the reign of Ferdinand, and to which it would return if Don Carlos ascended the throne.

Szcon Thoughts—The London Courier states that a meet-

SECOND THOUGHTS -The London Courier states that a med

France is perfectly quiet, the trials and executions being over, the public mind appears to be occupied with the military movements in Algirra, where a severa war is still carried on. The French array in that Province of France, if it can be called such, is very great, every Frenchman is alive to the glery of France, the accounts of the actions, and movements of the array are given at great length in the French Journals. The new French Ministry appears to be popular. The news that the United States Government had accepted the mediation of England, had reached France and given general satisfaction.

France and given general satisfaction.

Poland.—It appears the troops of the Three Protecting Powers had taken possession of Gracow, and the adjoining provinces, and stated to know down the liberal spirit of the Poles.

TEXAS.—The Journal of Commerce contained a terrer from an officer in the Texian uring which reveals but a cheerless prospect for the politically immatured colonists. After stating that the operations of the Texian forces have been seriously influenced by

operations at the Textan brees have been solitously inhumened by the political dissentions of the colony, the writer says:

"Texas is not, as you would probably auppose, until in the great straigle before her. Party spirit has taken a form here even more malignant than in the United States; and to such an extent has domestic cavilling been carried, that the Council have deposed, impeached, and arrested the Governor, while he, by an official fast. has dissolved the Council; and thus we see the striking an

Mr. Harrison has since appealed from the ecclesiastical court to the people in a series of articles ad captandum published in the Journal.

Rev. George Storrs.—This indefatigable abolition agent has again fallen under the supervision of the small fry of the law in New Hampshire. On fast day he preached in the morning, in the Baptist meeting house. After the address, and notice of another at one o'clock in the Congregational meeting house, Rev. Mr. Curtis engaged in prayer, during which an officer came up and arrested the work. Storrs, and said, "Come, come along." Mr. Curtis closed his prayer: Mr. Storrs descended from the pulpit and went with the officer. The charge against him was, of heing a common railer and brawler. The natics not of heinga common railer and brawler. The natics not of heinga common railer and brawler. The natics not of navishe." of no value.

Bazzii.—The brig Oriental, arrived at Boston from Rio Granle, brings news to Feli. 12th:

The new President had been rejected at Porte Alegre, and there was every prospect of a general revolution throughout the province. Business was at a complete stant, and the moned men all leaving the province. There had been several private minders committed at Port Alegre. Reports had been circulated at Port Alegre, that the people from the interior intended to sack the place. The people are arming throughout the province, some in layor of the president and others for Gausalves—and it was thought the latter would succeed, as the troops were on his side. It was reported also, that Gonsalves was to leave Port Alegre on the 9th, with a large force to compel the president to leave the province.

Benic Gonsalves has issued a proclamation forbidding foreigners to have any thing to do with the politics of the country. Some fereigners have been ordered to leave the place, among them was George Taylor, Esq., Dr. Laudib, Edward Fernanders, and Dr. Murray, the vice president.

HAYTI.-Much has been done since Hayti liceame a rechich took place in 1922, for public instruction. There is hardly considerable village, without a achood. A college has been esta-lished at Cupe Haytien, where a liberal course of instruction is lished at Chpe Haytien, where a lileral course of instruction is urusuel. The manners of the lower classes are so much improved since their freedom, and they have an air of confort, leadth and appuress. The Roman Catholic religion is the religion of the State, but all sects are tolerated.

The exports are eight millions of dollars annually. The government is republican. The President is elected for life. They have a Senate and House of Representatives, a code of laws, and trial continue.

hy jury.

Hayli is the first in lependent empire founded by slaves. Boyer a vain and weak, but somewhat amiable man, is now President He is a dark mulatto.—Zion's Herald.

CONGRESS. WEDNESDAY, April 13.

INCENDIARY FUBLICATIONS. In Senato, the bill to prohibit the transmission by mail of incompressions, was taken up in Commuttee of the Whole.

Mr. Benton admitted that the evil of sending these publications.

diary jobhications, was taken up in Committee of the Whode.

Mr. Benten admitted that the evil of seating these publications through the mail was great; he had, however, strong objections to vesting in the ten thousand postmasters throughout the Union, such a supervisory power as was contained in the bill. It was not safe, and would operate as a had precedent hereafter. He wished the consideration of the bill postponed, to enable Senators to consider whether these objections might not be obviated.

Mr. Calhoun had no objection to delay the bill, if the honorable Senator would state the time at which he would call it up. The session was so far advanced, that if it were to be passed at all, is should not be long delayed.

Mr. Niles moved an amendment in lieu of the first accion, to provide "that pamphlets, &c., with a design or tendency to create an insurrection among the slavea, should not be delivered, except the respective States, Territoriers, &c."

Mr. Grundy objected to the latter part of this clause, as he could not see the propriety of associating under the authority of the States, any person with the duties of the post office. It should be left to the Postmaster to regulate the duties thereof. The best course would be not to deliver the papers in all, but to notify the parties aciding them of their detention; and if not taken away then, that they should be burned are otherwise destroyed.

Mr. Niles withdrew that part of his amendment objected to, at authorising the States to designate persons to receive the publications.

authorising the States to designate persons to receive the publication

opinions of the president. There were men in his eye who by life ing a finger could carry this bil by a party vote. But then it was their custom to carry in this way only such measures as related to the spoils. If the sprils were at stake, those who now went against this bill and the message of the president, would not dark to not a word against his views and opinions. He would not dark for make the party re-possible for this bill, and he called upon them to show toward it the same zeal which they were accustomed to do for a measure recommended by the president, in which the speils are conceased.

Monday, April 19.

The Senate recoded from its disagreement of the amendments of the Hanse of the bill catablishing the territory of Wilcousin, of the Hanse of the bill catablishing the territory of Wilcousin,

The Senate receded from its disagreement of the arm-inducous of the House, of the bill establishing the territory of Wilcousin, the bill was gent to the Preci ent for his approval.

In the House, Mr. Reed, of Mass., presented the following resolution passed in the Massachusetts House of Representatives, Acril 5-h. 1836—

Resolved, That it is expecient to instruct the Senators and request the territories of this Commonwealth, in the Congress of the United States, to use their endeavors to obtain the passage of a law by Congress, to prevent the introduction of foreign parpers into this country, or to favor any other measures which Congress may be disposed to adopt to effect the object.

During a debate on the presentation of a memorial against slavery in Arkansas, a great deal of turbulence arose, in which the shouts of "order" and "go oo" were repeated with unusual vehemence. At length some one cred "go oo" with such a magnificent power of voice that the whole house suddenly became silent from sheer astonishment. The chairman availed himself of this brief interval to say, with solenn gravity, "It is out of order to say go on," but there was senathing so irresistilly comic in coincidences, that the whole of the members and spectators present burst forth into a roar of laughter.

The State of Arxansas—The bill for the admission of the

THE STATE OF ARKANSAS .- The bill for the admi-

THE STATE OF ARKANSAS.—The bill for the admission of the territory of Ackansas into the union as a State, has been hurried through the Senate with such velocity, as to prevent an examination of the principles upon which its government is to be organized. The bill, however, has not yet passed the house, and before it does, we beg leave to call the attention of the public to the following provision of the new State:—

"The Genoral Assembly shall have no power to pass laws for the emancipation of slaves without the consent of the owners: they shall have no power to prevent unigrants to this State from loinging with them—such persons as are downers lakes by like laws laws to permit the owners of slaves to emancipate them, saving the right of creditors; and preventing them from becoming a public charge. They shall have power to provent slaves from being brought to this State as morelenadise, and also to oblige the owners of slaves to the owners are desired.

For Customs
From the Public Lands,
Miscellancous, 280,000

Total for the quarter, \$10,725,700 And that the amount of public money in the Treasury (that is, the deposite banks,) on the 31st day of last month, was \$31,895,155.

FLORIDA AFFAIR -- Advices from Piscolata have been a FLORIDA AFFAINS—Advices from Piscolata have been received to the 7th instant, and from these we herre that General feet had not met with the Indians. It was believed that they were dispersing and making for the ever-glades, which will probably prolong the war until the fall, or even longer, more especially by prolong the war until the fall, or even longer, more especially Bridgman to become their pastor. We understand that Mr. Bridgman has signified his acceptance of the call, and expects to alkich, latt with the loss of one man, he left thirty of them dead on he field. It was reported that General Eustis had been killed but the rumor aquears to be discredited.

The LORIDATION.—On Wednesday, March 23d, Rev. Selah Bridgman to become their pastor. We understand that Mr. ORDINATION.—On Wednesday, March 23d, Rev. Selah Bridgman to become their pastor. We understand that Mr. ORDINATION.—On Wednesday, March 23d, Rev. Selah Bridgman to become their pastor. The congregation of Bergen and Leroy, who worship in the Stone Church, have given a unanimous call to the Rev. William Bridgman to become their pastor. We understand that Mr. ORDINATION.—On Wednesday, March 23d, Rev. Selah Bridgman to become their pastor. We understand that Mr. ORDINATION.—On Wednesday, March 23d, Rev. Selah Bridgman to become their pastor. We understand that Mr. ORDINATION.—On Wednesday, March 23d, Rev. Selah Bridgman to become their pastor. We understand that Mr. ORDINATION.—On Wednesday, March 23d, Rev. Selah Bridgman to become their pastor. We understand that Mr. ORDINATION.—On Wednesday, March 23d, Rev. Selah Bridgman to become their pastor. We understand that Mr. ORDINATION.—On Wednesday, March 23d, Rev. Selah Bridgman to become their pastor. We understand that Mr. ORDINATION.—On Wednesday, March 23d, Rev. Selah Bridgman to become their pastor. THE INDIAN WAR -We understand from the Globe, that in-

formation has been received at the Adjutant General's Office from Gen. Brooke, commanding at Green Bay, stating that a war belt from the Seminoles is circulating among the Winnebagoes, and that there is reason to apprehend that these latter Indians may be induced to commit hostilities against our settlements

mst. says:

We hear it rumored that the Creek Iadians are exhibiting in the cations of a turbulent and bostile spirit. Ten or fifteen families it is said have already filed to Columbus for safety, leaving their homes. The Imbans attacked the plantation of one man, shot down his rattle hefore his face, broke upon his corn crib, cut the cetten bagging from his cotton bales and drove off with them is, negroes. Such is the story that has reached here. We hope it is exaggerated. If contrary to our expectation the reports are true, the Chiefs of the Nation should be instantly seized and held as how ages for the good combust of their tribes. The Creek Indians can bring into the field 10,000 warriors. The whole nation is 25,000 strong.

A letter received in this city, confirms the above, and state that the whites were here.

strong.

A letter received in this city, confirms the above, and states the Indians were assembling in large bodies with hostile intentions, and that the whites were becoming alarmed.

that the whites were becoming alarge bodies with hostile intontions, and that the whites were becoming alarmed.

Rey, Gronce B. Chenyre—This brother still excites the ire of Dea. Giles' followers wherever he goes. On Fast day evening, the preached in Concord, N. H., by the invitation of the Consect. Total Abaimene Society. During the exercises an attempt was made to disturb the meeting by ringing the bell as for fire. A string had been appeared to the bell and let down on the outside of the house, and extended along the street for nearly 100 yards. This was publied upon; and the bell rang. Some of the autience were at first narmed; and a few went out to ascertain the cause; the interruption was of slight direction; and Mr. C. proceeded. The vain fellows failed in the design altogether.

But in the right armset; and a few went out to ascertain the cause; the interruption was of slight direction; and the right and a design to insult Mr. Cheever. He was at Mr. Botton's alors and halted close to the house, and the right and the was out." In their smallest sleigh, they had as win, and wit was out." In their smallest sleigh, they had a man of straw, which they were going to burn. On their return they drove up to Mr. Boutton's slow and halted close to the house, one of the party went to the door and rapped and pounded, saying they wanted to see the man who dreamed the dream. Tho meightors were soon disturched and collected, and a police effect appeared and ordered those news. They then departed and went down to the State house vard, where they burnt their image.

The next day the consensation is a good for the cause of the laws by prosecution. Seven persons were arrested and much and the consensation of the concert of the concert of the state of the concert of the concert of the state of the concert of the conce

fined a small sum with the costs of court. Jonness was acquirted.

The effect of this whole transaction is as good for the cause of temperance as could be desired. The lecture from Mr. Cheever called out a full house. And his remarks bere heavily especially upon the wine question. Then these overt acts of intemperance men were a living epistle to the goodness of temperance and to the evil of intemperance.

Their trial in the presence of 2 or 300 people had its influence. And the very fact that so firm a stand is taken is productive of good to the cause. The strength of public equinon is on the side of temperance, although a vast amount uf liquor is still used.

We view this prosecution important in another respect. It is drawing the rope tight about the nesk of riots and mobs; and the time has now come when this community is prepared to put down these out-breakings against the public peace.—N. H. Obs.

It has been incorrectly stated in many papers that Mr. Chief-

these out-breakings against the public peace.—N. H. Obs.

It has been incorrectly stated in many papers that Mr. CHEEver delivered an abolition addires in the foreneou, at Concord.

By the account which follows it will be perceived by many that it was a sermon which Mr. C. has delivered in this place, with the exception of some new inferences. Mr. C. as we understand, had declined an invitation to deliver an anti-slavery address, having previously agreed to becture upon temperance, and wishing to avoid the very association of the two subjects, that the incorrect statement to which we have alluded seems rather to court.

The rioters, as will be seen, were as usual, "low fellows of the baser sort," Their punishment was extremely light; but such of fenders should remember that the law has in reserve a penalty which is more nearly adequate to the offence.—Sales Landmark.

which is more nearly adequate to the offence.—Salem Landmark.

Trial of Reuben Crandall.—The Circuit Court at Wishington was occupied on Friday and Saurday last with the trial of Dr. Reuben Crandall, charged with circulating incendary pamphleta tending to excite the slaves to insurrection. Some difficulty was found in empaneling the jury, many persons being oxcused or set niside, as having expressed a decided opinion as to the guilt of the accused. Nearly the whole of Friday was constant in legal arguments tenching the admissibility of evidence. On Saturday the district attoracy produced and read a paper, stating what he expected to prove, and this again led to a protracted discussion. The principal point was whether publication in the District was shown by proof that the prisoner had in his possession when arrested, acveral numbers of the Amit-Slavery Reporter? with the words "read and circulate this" written on the tide page by the prisoner, as supposed. The court decided that the fact of possession was sufficient to throw the burden of proof, as to non-publication, upon him.

It americal that Dr. Crandall consend as affect in Constant. ion, upon him.

It appeared that Dr. Crandall opened an office in Georgetown,

tion, upon him.

It appeared that Dr. Crandall opened an office in Georgetown, for the purpose, as he said, of giving lectures on botany; that the teamphlet in question was taken up in his office by a Dr. Kung, in the presence of another person, and that Dr. King asked leave to be desired the subsequently declared his unwillingness to circulate the panghlets on account of the excitement. It was in proof also, that he had admitted kswing received a number of similar pamphlets from New-York, all of which, with the exception of some ten or twelve, were in his possession when arrested. The inference was that he had circulated those ten or twelve.

The prisoner is represented as a young man of respectable appearance, and of firm though quiet demeanor. His health appears to have been affected by his incarceration of eight months. He is said to be very fond of the study of botany, and of considerable profections in medical accience. An acquittal was expocted; and we must say that if no other or stronger evidence is to he brought against him than has yet been adduced, he ought to have his action, and heavy damages, against somebody or other, for his false imprisonment. —Commercial.

REMARK.—We have been acquainted with the particulars of

REMARK .- We have been acquainted with the particulars of more objectionable than the bill, which left no discretion in the Postmaster in interdicting all subjects touching slavery, whilst the sunendment imposed on the Postmaster the duty of determining upon the tendency of the matter, to create insurrection. States might pass comradictory laws, and what was the Postmaster in that case to do? The amendment was less definite than the bill, and they consider that the beginning, but have avoided all attempts to awathey consider that the spirit that raged against him under the "exclusive jurisdiction," should prove even more atrocious than his actual sufferings. He has lain in the commore objectionable than the beginning, but have avoided all attempts to awathey consider that the beginning, but have avoided all attempts to awathey case from the beginning, but have avoided all attempts to awamin that case to do? The amendment was less definite than the bill, and the provide that the provider that the provider that the provider than the beginning, but have avoided all attempts to awamin that case from the beginning, but have avoided all attempts to awamen provider that the prov this case from the beginning, but have avoided all attempts to awand they opposed both.

Mr. Niles insisted that the bill, as it stool, went to destroy the For ourselves we have no heritation in expressing our belief that

om the minutes of the court.

The recorder then made a brief ad ress to the grand jury, The recenter then unide a brief address to the grand jury, it which he remarked, it was very improper in a cas, where the it of an individual was concerned, for the grand jury to speak of the matters which had come before them that gight have the effect of prejudicing the party. He therefore trusted they would be mention any thing that had transpired, in either of the cases t which their attention had been called. He added, that the publimid had already been prejudiced by migroper and makereet publications in some of the papers. This desire was, that the prisoners should have the benefit of a calm and impartial investigation their cases by a jury of their country. ers shalld have the benefit of a calm and impartial investigation of their cases by a jury of their country.

Mr. Hoffman one of the counsel for Robinson, asked the court to request the grand jury to preserve the unnutes of their proceedings in his case, in order that they night be used, if pressary, on the trial.

The recorder stated that the revised statutes made a provision of

this point, and accordingly he directed the minutes kept by the clerk of the grand jury to be deposited in the hands of the district attorney, was discharged and the court adjourned.

Rolanson was then remanded to prison. The grand jury have found bills for two other capital offences, which will also be tried a the Oyer and Terminer—one against Joseph Jewell ulready metaloned—and the other against Patrick Sbanon, for arson in the Lagrage. degree, in setting fire to the dwelling of George W. Bru-Bloecker street, on the night of the 28th March.— Gazette.

THE CORN PLANTER .- A free man of color, Heary Blai THE CORN PLANTER.—A free man of color, Heary Blair by same, has invented a machine called the corn planter, which is now exhibiting at the capitol at Washington. The Intelligencer describes it a very simple and ingenious machine, which as moved by a horse, opens the forrow, drops (proper intervals, and in an exact and similable quantity) the corn, covers it, and levels the earth so as, in fact, to plant the corn as rapidly as a horse can draw the plough over the ground. The inventor thinks it will save the labour of eight men. He is about to make some alteration in it, to adapt it to the planting of corn.—Evening Post.

Who can doubt that the propole of color was as it for the corn. Whe can doubt that the people of color are an inferior race?

The Public Revenue.—The Secretary of the Treasury sent of the Secretary of the call made by the resolution of Mr. Calhom last week, for a statemen-of the amount of money in the Treasury on the first of the present month, where decision and the amount of liabilities of the several banks of deposite, respectively, with their means of meeting the same; and also he rectipts of the Treasury by the quarter ending the S1st of last north.

The Secretary states that the receipts into the Treasury during the quarter ending the 31st day of the last month, were—

For Customs

\$5,060,050
From the Public Lands,

\$5,439,650

THE GROO-SELLING JUSTICE.—One Aaron B. Dinamock, Norwich, Mass., was recently flued \$24.47 by the Common Pleas court, for selling grog without a license. He was one of the selection of the town, the postmaster, and also a Justice of the Peace. At the time the line was imposed, he was a sitting member of the Grand Jory of the said court. He pleaded guilty to the charge, and puid his fine on the apet.

S31,895,135.
Thus, it appears that the revenue of the government for the first quarter of the year was near eleven millions of dollars, and the noment of the public money now lying in the net tanks is thirty-two millions of dollars—and this enormous, this unheard of surplus daily swelling by fresh payments into the Treasury.

The disposition of this immense sum presents a question of the deepest concern to the people, and of the deepest responsibility on those to chom the disposition of it belongs; but the custody of so vast an amount of public treasure involves a question of still present import.

Grand Jory of the said court. He pleaded guilty to the charge, and paid lie fine ou the spid. The Mantials, or the Varieties of Female Piety, by the Rev. Robert Philip, has been received by D. Appleton & Co., and is in the present concern to the people, and of the deepest responsibility on the said court. He pleaded guilty to the charge, and paid the fine out the spid. The Mantials, or the Varieties of Female Piety, by the Rev. Robert Philip, has been received by D. Appleton & Co., and is in the present concern to the people, and of the deepest responsibility on the said court. He pleaded guilty to the charge, and paid two first the mean and the first volume of the said court. He pleaded guilty to the charge, and paid two first deal to the pleaded guilty to the charge, and paid two first deal the pleaded guilty to the charge, and paid two first deal two first deal two first deal transfer of the said court. He pleaded guilty to the charge, and paid two first deal two first dea racter, as well as of piety, in the present number, but finding it impossible to do so, another volume will seen follow, entitled "The Lydias, or the Development of Female Character.

ORDINATION.—On Wednesday, March 234, Kev. Sciah Bratat, Iate from Andover Theological Seminary, was ordained and installed over the third Preshyterian Church in Newark, N. J., in place of the Rev. Baxter Dickinson, who has recently been elected to a professorsbip in Lane Seminary. Someon by the Rev. Dr. Skinner of New-York.

Hed.

In this city, on the 13th instant, George C. Morgan, infant so of the Rev. Hugh Smith, aged 3 weeks.

At Westerly, R. L. on the 7th instant, at 10 o'clock in the evening, of measles, Joseph Hastings, infant son of General Charle C. Burdick. Also, on the morting of the 8th, Almira France aged 15 years, eldest daughter of the same; and in lifty minute after, Gelia Jane, aged 5 years, all in the short space of nine and half hours.

grago, "I have fought a good fight," &c., she replied, "When look at mysolf I ace nothing but sin, but when I look at the Saviot all is peace—I feel calm and happy." Far from affiction, toil and care,
The happy soul is fled;
The breathless clay shall slumbor here,
Among the silent doad. Now the reaides where Jeans is, Above this dusky sphere; Her soul was ripened for that bliss, While yet she adjourned here.

TO OUR YOUTH .- Dr. BROWNLEE will, by request, reneat in the Mindie Laten Critical, as Sabath, in the North nat., the discourse which he delivered last Sabbath, in the North Church, to the youth, on the appalling state of merals in our city, THE MONTHLY CONCERT OF PRAYER FOR THE TRACT EFFORT, will be held on Monday evening the 25th inst., at half paat 7 o'clock, at the Lecture Rooms of Rev. W. R. Williams' Church, Amity street, Rev. Mr. Middleton, Grand st., Rev. Mr. Snith's, (Bramard Church) Rivington street, and Rev. Mr. Rowland's, Poarl street. All Coristians are affectionately

ited to attend. MARINE TEMPERANCE SOCIETY.-The regula monthly uceting of this Society will be held on Monday evening next, at half usat 7 o'clock, in the Mariner's Church, Roosevelt street. Several sadiresses are expected. Captain, officers, and all hands, are invited to attend. SAMUEL BROWN, Sec'y. SUBSCRIBERS for Williston's Harm my of Divine Truth are notified, that this work, Providence permitting, well be rendy for delivery at the office of the Christian Library, 162 Nassauss, by the beginning of the andiversary week in May. It will also be delivered at the office of the publishers, Musses. Beautit & Bright Frankliu square, Genesco street, Utica.

RECEIPTS

Franklin square, Genesce street, Utica. Into the the Treorury of the American Anti-Slavery Society
from March 7t's to April 14th, 1836.

Andover, Mass., Arti Slavery Society, by John Derby, \$20,00 John Smith, A. Shavery Society, by Rev. O. D. Perry, W. N. Kimball, J. 8. Withington, Bowdoin st. church A. 8. Soc., J. S. Kirabali, Salem N. Biolit, Salem " " N. Biebl, Essex " W. Sesrs, Colored Meth. A. S. Society, D. Henson, Capital Media, A. S. Society, B. Reinaud,
Mrs. Chapeman,
J. E. Fuller,
J. S. Kimball,
David H. Els,
A. Sanger,
A. Sanger,
Rev. O. Scott,
Ladiest A. Slavery Society, biss J. Wyman,
belance of \$100 uteller. balance of \$100 µledge, ort, Mass. A. S. Soc. by A. Stauwood, its vicioity, A. S. Soc. by J. Winslow and A. Sanger, Mass. Fentale A. S. Suc. by E. L. Capcon, A. A. Phelps, W. Farnsworth, S. J. Peoniman, by J. Leavitt, Mies C. Penniman, R. H. Coleman,
A. S. Society, by S. D. Porter, on account of \$500 pledge.
Thomas Garner, jr.,

of \$500 pledge,

Thomas Garner, Jr.,

Arhur Tappau,

John Rankiu,

T. L. Jinnings, on acc't of \$200 pledge,

George H. White,

William Tracey,

A Friend,

Eaclosed, with the following note—"The

Master's Portion, to assist in delivering our

Republic from Slavery,"

A. S. Soc. on acc't of \$250 pledge, by S. Clark,

N. J. A. S. Society, by D. Grimes,

"Ellison Conger,

"A. N. Dougherty,"

A few Friends, A. N. Dougnercy,
A few Friends,
Pa. A. W. and R. Townsend,
Ladies' A. S. See, by Mrs. R. W. Lambdiu,
Ohlo, A. S. Society, by William Donablson,
S. J. Andrews, Esq.,

S. J. Ann.
B. B. Davis,
Bondry Friends,

JOHN RANKIN, Treasurer, New-York, April 16, 1836. No. 3 Cedar street.

THE SUPER NUENDANES of the Sueday Schools, can

THE SUPER NITENDENT'S of the Surday Schools, can eccue the Humas selected to be song in the clurches, at the surveyersary on Tuesd y afternoon, the 10th of May, by applying at the Sunday School depository.

They will also find the pantical arrangements for the meetings of be schools, at the same place.

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THE PUBLID are modified that the Pemperance House, 118 Villams street, is open for the reception of such persons as may rest to test the untility of a plain diet, where windesome bread, fruit and regerables, and pure nalls and water, shall always be provided a sea combile hours, and in a manner most combicive to health. ors, and in a manner most conducive to h None need apply but such as prefer lood "convenient for them" the indulgence of a vinated appetite. None need apply but such as can live wholly on the system

None need apply, whose moral characters are not carreet, who tep irregular hours, or regard the Sabbath only as a day of plea-ire or business. No baggage can go in or out on that day und no

Fravelors from abroad of a literary or religious character, shall

Travebrs from abroad of a literary or religious character, shall find a quiet home, where books and papers will always be furnished, and where no noise of 0 wine-hibbors? or 0 ricious eaters of leah, 0 or the formes of tobacco shall ever introde.

Temperance House, April 20th, 1836.

Note.—The mention of eating houses and confectionaries is made because that those who frequent those places often become sick, and bring disrepute upon true principles of dicteties, which, when closely followed, have always produced uninterrupted health.

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CHRISTIAN LIBRARY—Number tifty two of the Christian Library is this day published at 162 Nassau street. It contains complete "Sacra Privata—or the Private Prayers and Meditations of Thomas Wilson, Bishop of Sodor and Mau." This number closes the second year of the Library, which has fornished to its jurcha sers inpearls of fifty very valuable works. The jumblication can be obtained from the conuncucement, either in numbers or handsomely housed volumes.

April 22 317

SUNDAY SCHOOL BOOKS—John S. Taylor, Theological and Souday School Bookseller, Brick Church Chapel, corner of

SUNDAY SCHOOL BOOKS—John S. Taylor, Theological and Sunday School Bookseller, Brick Church Chapel, corner of Park Row and Nassau s'reet, opposite the City Hall, New-York, has a constant supply of the publications of the Massachusetts Sabbath School Society, the American Sunday School Union, and of the Protestant Episcopal Sunday School Union, at the aamo prices ax sold at their respective depositories.

J. S. T. has also a large and choice selection of miscellaneous works, suitable for Sunday School libraries; together with theological, classical, moral, and religious books, stationary, &c., all of which he will sell at the lowest prices.

N. B. Orders from the country will be intendiately attended to, and books forwarded according to directions. Should the selection of books for Sunday schools be left with J. S. T., and be should forward any which should not suit the purchaser, they may be re-

orward any which should not snit the purchaser, they may be re-turned, and the money will be refunded, or other books given in ex-change. Those wishing to purchase are invited to call and exam-no his stock.

316 April 12. NEW WORKS—Just published by Leavitt, Lord & Co., 180 roadway: Records of a London Clergyman, of same class with Diary of a hysician. Rowland Hill's Select Thoughts on Religibus Subjects.

Rowthin IIII 8 5-1001 Anoughts on Rengants Sunjects. Christian Brahman—a memoir of Babajec—a converted Hindox priest, by Rev. Hollis Reed, recently returned from 8 years esidence as a Missionary of the American Board to the Mah-

Leavitt, Lord & Co., will publish in a few days:
The Hebrew Wofe, or Scriptural Laws of Polygamy and Incest,
The Bible Atlas, a series of 26 Scriptural Maps, colored, A Distressed Gentleman, by author of "Tales and Sketches A Dispressed Contention, by aninor of "Tales and Sketches the at they are."

A visit to Constantinople and Athens, by Rev. Whiter Colton,

S. Navy, author of Ship and Shore.

S. comb edition of Rosamond's Narrative. An authentic se-

characterize by a name. Natural Theology, by Dr. Chalmers of Edinburgh. Lectures to Youth, by Rev. A. D. Eddy, with an introduction Thomas Fredinghuvsen, Esq. Barnes' Defence, 12mo.

RECENTLY PUBLISHED.

Manual of Peace. This work ought to be read by every leacher fun' Gospel of Peace.'
Cheever's Defence.
Private Life of General Lafayette.
Rowland Hill's Select Thoughts on Religious Subjects.
Female Sindent. Very highly recommended to guardians and manles.

Pastor's Daughter or Way of Salvation explained-Reminisnees of conversation between the late Dr. Payson and his Harlan Page, with a portrait and vignette of his kirth place. Flower Garden, with plates, a practical manual for all cultivars of flowers, &c. Pinnock's Go graphy, by E. Williams, Esquire, one of the best

oks of its kind.

Zinzendorff, the founder of a sect of Christians. Memoirs of Mrs. Winslow. A Poem, by Mrs. Sigourney. Child's book on the Sabbath is of a high character, and deserving be in every Sabbath School Library.

Foreign Conspiracy against the United States, by Brutus.

few York Theological and Classical Bookstore,

April 20, 1836.

April 20, 1836.

NEW BOOKS.—Just published and for sale by John S. Tayr, Brick church chanel, corner of Park row and March. or, Brick church chapel, corner of Park row and Nassau streets:
Sermons on Important Subjects, by Rev. Chas. G. Finney; in
no vol. Svo. with a portrait.
Also—Sermons by the Rev. Daniel A. Clark; 12mo. with a
ortrait; lengthe first volume of Clark's Works, to be completed
a three volumes.
Thoughts on Popery, by the late Dr. Nevins, of Baltimore.
Also—Practical Thoughts by Dr. Nevins; with a splendid steel
ngraving.

engraving.

J. S. T. has just received the second volume of the Library of Christian Knowledge, by Heman Hooker. Also, a full supply of rare and valuable Books; together with a general assortment of English classical works.

English classical works.

EZRA COLLIER, 148 Nassau street, has for sale:

A Guide to conversation on the New Testament—designed for Shale Classes, Sahhath Schools, &c.

Stodr & Flatt's Theology.

Waylavel's Moral Science, abri 'ged for schools.

Newin's Practical Thoughts.

Records of a London Clergyman.

Memoir of Mrs. Ellis.

Household Cousecration, by Rev N. E. Johnson, Book of Wealth, by Rev. T. P. Hunt. Village School, by Mrs. Brown. a22-317 Village School, by Mrs. Brown.

NEW YORK SCHOOL BOOK DEPOSITORY, No 415 BROADWAY—This establishment affords peculiar facilities to parents, teachers, and all others who are engaged in education. It is devoted principally to the sale of school and classical books and stationery, and is helieved to comprise a larger assortment of such than any other store in New York.

Children are charged no more than their parents would be if they were present. Teachers, if they purchase but a single book at a time, are charged at the dozen price. Books sent to any part of the city free of expense. Prices uniform, and no abactument massle.

ade. New School Books can always be found here at the earlies

New School Books can always be found nerved and cossible period.

The following works have been recently published:
A system of Universal History in perspective. Accompanied by a u Atlas, eshibiting chronology in a picture of unitoohs, and progressive geography in a series of maps, by Emma Willard.

The Scientific Class Book, or a familiar introduction to the principles of Physical Science, on the basis of Mr. J. M. Moffatt.

Part I, comprising mechanics—Hydrostatics—Hydraulics—Preumastics—Accounties—Pronomics—Optics—Electricity—Galvanism and Magnetism. Edited by Walter R. Johnson, A. M.

Also, the Scientific Class Book, part 2, comprising Chemistry—Metallurgy—Mineralogy—Chrystallography—Geology—Orycto—By the author of the first part. Metallurgy—Mineralogy — Chrystallography—Geology-logy—and Meteorology. By the author of the first part. logy—and Meteorology. By the author of the first part.
The Scholars Companion, or a guide to the Orthography, Pro-nonciation, and Iterivation of the English language, containing extensive tables of words deduced from their Greek and Latin ots. Arranged on the basis of Butler's Etymological Expositor. y Richard W. Green.

ROE & LOCKWOOD. april 22-317 april 22—317

YOUNG LADRES' SCHOOL, No. 112 Bleecker street.—
Instruction will be given in this School wish especial regard to the harmonicus development of the moral and intellectual powers; while those truths, as the adopted means of mental discipline, will be determined with reference to their practical utility.

April 22—317*

RUFUS LOCKWOOD, Principal. KINDERHOOK ACADEMY, (Col. Co. N. Y.) in the village of Kinderhook, four and a half miles east of the Hudson River. The summer Term will open on Thursday, the 12th of May next. The subscriber, for several years connected with this institution, continues to receive pupils into his family, at about \$60 per term of twenty two weeks, for board, tuition, &c. This Academy has a department for the education of teachers, patronised by the Legislature of the State of New York.

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Truth rendy

TO CLERGYMEN, COMMERCIAL GENTLEMEN, important inverceurse constantly and increasingly unaintained between Great Britain and the United States, Mr. and Mrs. Moore, and others wishing England.—In consequence of the gratifying and important inverceurse constantly and increasingly unaintained between Great Britain and the United States, Mr. and Mrs. Moore, and at others of America, visiting the British metropolis, that their establishment for Board and Lodging, as allow, embraces the economy and confort of none, and at the same time avoiding the extended and underly and confuguous to the protected coach and steam packet offices, but is central; and its conductors feel the most lively interest in rendering their very confusion, gentlementage, and gunification of their inmates; and which the strangers visiting a city like London, is of vast importance. On these accounts, deputations from religious bodies, of any denomination, gentlemen on commercial enterprise, or on a tour, requiring the best information relative to their respective objects, will find, in this establishmen, facilities peculiar to itself. Any parents of their families to visit Europe, will find, in the event of such some parameters of their families to visit Europe, will find, in the event of such possible attention which parental care and experience can contribute, shall be afforded, as regards information, advice, economy, and the best mo is of conveyance. Separate sitting rooms, when required, may be had.

References are kindly permitted to the following respectable replaces are kindly permitted to the following respectable replaces. The Rev. Robert B. Hall, Boston—the Rev. Elliott Estex, Barnard District, South Carolina—and James F. Waller, Edward and the parents of the federal parents of the federal parents of the federal parents.

A list of references may also be had, on arrival, of most respectable and the federal parents of the federal par TO CLERGYMEN, COMMERCIAL GENTLEMEN.

100 00 lor, Esq. A list of references may also be had, on arrival, of most respec-A list of references may also be had, on arrival, of most respectively to the first instance, and commercial houses—but in the first instance, inquiry may be made of the Rev. John Dyer, Fen Court, Fenderly may be made of the Rev. John Dyer, Fen Court, Fenderly may be made of the Rev. John Dyer, Fen Court, Fenderly may be made of the Rev. John Dyer, Fen Court, Fenderly may be made of the Rev. John Dyer, Fen Court, Fenderly may be made of the Rev. John Dyer, Fen Court, Fenderly may be made of the Rev. John Dyer, May be made of the Rev. John Dyer, John Dyer,

THOUGHTS ON EVANGELIZING THE WORLD. Thought, Bookseller and Publisher, brick church chapel, corner of Park Row and Nassan street, has in preva and will shortly publish, "Thoughts on Evangelizing the World," by R. v. T. H. Skuner, D. D., Pastar of the Moscer street church. UTICA DEPOSITORY — There is a general depository of all the Anti-Slavery publications kept at Uties, by S. Lightbody, Esq. No. 16 Genesee street, where they can

be had at the same prices as in New-York. Also at Pit'sburgh, Pa., kept by Mr. Robert Patterson,

POETRY

For the New-York Evangells THE REVIVAL. Winter, and dark and dreary gloom Oor Zion had o'erspread, And many plants of vernal bloom Were lealless, sear and dead.

The moral earth was parehed and dry, Which once was gay and green-No budding vine rejoiced the eye, Or tender grape was seen.

Amid this dark, desponding scene, When faith began to fail, And deep stupidity and sin Seemed only to prevail;

A small but stirring voice was heard— Why should the church despair? Has not her Savior pludged his word "Po hear and answer prayer?" Those who in deep prostration lay

And mourned the gloom around, Teleconed this first faint beam of day And hailed the gladsome sound. Others, by this kind voice impressed, From past backslidings turn, And, rising from their guilty rest, Gird all their armor on.

Oace more is heard the cheering sound Of deep and fervent prayer; The Christian at his pust is lound, To watch and labor there.

So on mount Carmel's dizzy brow The holy prophet bowed, And watched the distant wave below, To hail the rising cloud.

Thus rising from the boundless sea Of God's unchanging love, The praying Christian waits to see Some pledge of mercy move. At first it seemed but humid air

That meets the anxious eye, But faith and hope and fervent prayer Soon draws the blessing nigh. Lo! now the forests bend before

Stern winter's gloom now disappeared Before the joyons spring; The drooping plants their petals reared, The groves with music ring.

And now the sinner's anxious cry Breaks on the Christian's ear, And soon the shout of victory From new-born souls they hear. The church below resounds with joy,

And tones her grateful lays;
Angels anow their harps employ,
And heaven is fill d with praise. Monson, April, 1836.

For the New-York Evangelis

ALBANY, April 15, 1836. Mr. Editor-I send you the following verses for publication. 1 am well aware there is no great merit in them for their poetic beau- tually practiced. ies, but I am confident there are sentiments expressed which, if they do no good, will certainly merit the approbation of all the

THE RECLAIMED DRUNKARD.

A sunny smile illumes the face Where grief har left its blighing trace; And jacund hope in beauty drest, Broots gently o'er his troubled breast; And fancy lends her magic sheen To paint the fource's varied scene A

Once dark despair and gloomy fears Were marked by rush of burning tear Once fiercely on and uncontrolled The lava tide of passions rolled, To blast each hope, to mar each zest That dwells within the human breast.

Once dire disease, convulsive threes, Once dire disease, convulsive threes, And all the train of ghastly woes, Like barbed steel that Parthians wing, Por aye around his body cling; While shrieking fiends from Hades' cave Their chon wands above him wave.

But now domestic joys abound,
And youthful lips with praises sound.
No griefs corrole his placid breast—
No pains of hunger mar his rest—
No earthly scenes can tempt his eyes—
He pants for heaven beyond the skies.

SLAVERY.

SLAVERY IN FLORIDA. The writer of the following is certified to us to be young man of good mind and good education, of active picty and sacred Christian principle." His name is with make and we have no doubt his statements of what passed

under his own observation may be perfectly relied on. For the New-York Evangelist. PON NECRO SLAVERY FROM A

DENCE IN FLORIDA.-No. I. Having returned from a residence among slavehold ers, and being urged by the solicitations of friends, and desirous to do all in my power to help to open the eyes of the people to the truth respecting American slavery, I am induced to give the following to the

The immediate object of my visiting the Territory of Florida was, to avoid the rigors of a northern winter. I however nrade it an object, as far as practicable, to ascertain the treatment, feelings, &c. of the slave population. In pursuing this object I encountered many difficulties, which one uninterested never would have surmounted. My intercourse was with masters, and it is for their interest to conceal as much as possible from strangers the worst features of slavery. Any one who has lived long at the south, unless the deception with regard to him is

done, to a very considerable extent. To find out any thing from the slaves, relative to their treatment, feelings, &c. one must first gain their confidence, which very few white men attempt to do, and fewer still do. Ask a slave if he wishes to be free, and his general answer will be in the negative. I have heard slaves scout the idea of freedom, express themselves contented with their situation, and compare it with apparent exultation with that of "free not acquainted with these slaves One would infer, as a matter of course, that they are a happy and contented people. Hence the reports which many travelers from the north give of the con feeling of the slave. But this is all a sham. The slaves intend to deceive, and they have an object in so doing. If they are known to talk much about liberty, to express their desires for free dom, particularly to strangers, if not severely whipped, as I have known several to be, their privileges are abridged, and their tasks increased. Almost any thing is more venial than the expression of strong desires for liberty, or attempts to recover it. The slaves know this, and consult their own interest by pretending to be contented. But let even a faint hope liberty be held out to them, and they brave almost death itself to obtain it. I have known several who professed to me to be perfectly contented with their ituation that have encountered the greatest perils to obtain their liberty; and I never lrave known an instance of a slave, whose confidence I had gained, expressing to me other than the most ardent longings for freedom. I found universally a strong, quenchless desire for liberty, sometimes as it were, absorbing almost all other feelings.

I will mention but one instance as an illustration

though I might give many. A slave, hearing that I was a "Yankee," took the first apportunity of inquiring respecting the condition of "black folks where I was raised." I stated to him their condition as it is, and inquired of him if he wished to be free. "Oh, no sir, we are a heap better off than free niggers. Master protects us, takes care of us when we are sick," &c. &. going over with the usual motives to contentment, which, as I afterwards learned, had been so frequently whipped into him that he could not easily foragain spoke to me on the subject, and inquired whether if negroes once got there they were liable to be brought back? Upon learning the fact, he appeared dejected, hut still asserted that he was contented to be a slave under a good master. . It however was not long before he threw off his reserve. Frequent and fervent was the inquiry what he could do to get lree? "Wont you bay me, and let me have my time to pny for myself!" Poorfeilow! My heart grieved over hinr. But what could I do? To have said any thing to increase his discontent, or raise hones of freedom, I considered would be equally injurions to the slave as to the master. To have encouraged the recovery of his liberty by flight, (although liberty was his undoubted right,) would not only have violated the principles upon which abolitionists act, viz: to resort to no underhanded or improper means to effect their objects, but would have brought the slave under still harder hondage. Such is the system of espionage, that of the thousands who annually attempt to escape from slavery, very few succeed. And woe to the runaway who comes again within the grasp of tyranny !-All that I attempted, or considered it my duty to do,

doctrines to slaves, their business is with the consciences of masters; and let the masters beware, how by misrepresenting the acts and aims of abolitionists, they make their slaves believe that we will countenance them

in efforts to recover by force their rights. Not only dare the slaves not express freely their de sires for liberty, but even the expression of a wish to hange masters is sometimes visited with punishment. Mr. H. with whom I was conversing upon the manage ment of slaves, remarked that it was n great inistak to suppose that it did a nigger any good lo indulge him "If you push them pretty tight, they like you a heap better for it. Last year I bought a lot of niggers, and treated, upon being asked by a neighbor who talked of purchasing her, if she would not like to live with him, xpressed her unwillingness to leave her good mistress. Her brother was asked afterward, how she could love so well one who treated her so cruelly. "She would be mighty glad to go with Mr B." said he, "but it mistress as illustrating the fact, that deceit respecting their feelings, is as it were, systematically whipped into the

Taking the fact that most northern travelers confine that it is for the interest of both master and slave to conceal the truth, need we wonder at the reports we hear from travelers at the south, of the contentment cannot see buw, if it be true that slaves are treated inhumanely, travelers of undoubted veracity should deny masters would take the trouble to inform them of their and had I not taken particular pains by definite inquiries to ascertain facts, I might have left with the impression that slavery is not necessarily a system of cruelty. But there, even, I learned facts which made my heart bleed, and with the exercise of a little common seuse convinced me that ernelty and slavery are inseparable. During the first two months of my residence on a plantation in Middle Florida, I neither saw the strokes of the lash, nor heard the shrieks of the victim. Not that the lash was not used, but from courtesy to for lasting, humiliation, and prayer, and such a day Not that the lash was not used, but from courtesy to me as a stranger, punishments were temporarily inflicted at a distance from the house. On many if not most plantations, as I was told, slaves are whipped out of sight and hearing of the inmates of the house. Hence the difficulty of strangers' ascertaining the cruelties ac-

But there are other reasons, I fear, than ignorance, which causes those who have resided long in the slavefriends of temperance. The inexperience of the ambor in metri- holding states, to endeavor to deceive the north respectcal composition, must answer for the many defects. The title of ing the enormities of slavery. It is a universally received principle, that familiarity with any practice, at first revolting to our better feelings, gradually produces indifference, and perhaps finally approval. The grave-digger, as be casts the first skull from its gravelly bed, to prepare a place for a new occupant, uny shudder at the apparent sacrilege; but he soon throws out limbs and skulls with as much indifference as stones. The man whose trade is human butchery, may recoil as he treads over the first mangled corpse; but who ever saw an old soldier quail at the carnage of the battle field, or become sick of his life of blood? As the murderer first raises the knife to strike at the heart of the object of his hate, he needs all his energies to nerve him for the deed; the ghost of his murdered victim haunts his waking hours, and his pillow is witness to sights of startling horror. But after the second crime, he calls the illusions child-ish fancy, and soon hardened in crime he may enjoy the innocence. So enslaving the innocent, perbaps at first, justly viewed as robbing God of the services due by his creatures, and depriving man of his dearest rights, soon by familiarity loses many of its odious features, is considered necessary to convenience, and though confessedly a wrong, comes to be practiced without a pang. The practice of a known sin more effectually hardens the heart than the sin of ignorance.-Hence we may expect, that those who have been educated with a just abhorrence of slavery as a crime, if they so far sear their conscience as not only to justify that crime, but to practice it without remorse, will be one more hardened in the sin than those who never

were born and educated in the free states, as a general rule, make the hardest masters to be found in the slavelrolding states. I speak of planters, those whose business it is to enrich themselves by the labor of their slaves. I speak also from the universal lestical response of the states of th mony of southern men with whom I conversed on the abject; having myself become acquainted with but ew slaveholders from the free states. I can say at east without the fear of contradiction, from personal observation, as well as from the testimony of all who are acquainted with the facts, that northern masters are not a whit behind southern in the rigor of their exactions, and the crnelty of their treatment. For the honor of New England I take pleasure in mentioning one exception to the general rule. A more ex-tended acquaintance might have enabled me to mention more. I refer to Mr. Clay, of Bergan county Georgia, a native of Boston. He, I am told, sufficiently provides for the physical necessities of hi laves, gives them "such religious instruction as their condition renders it expedient to receive," and has abandoned these instruments of torture, the pad-dle and whip. If those northern residents in slaveperfect, knows that this is done, or attempted to he holding states so sear their consciences, either by justilying its continuance or practising its enormities, as become implicated in the guilt of slavery, can we reasonably expect that they will condemn the pracice ? Certainly not. On the other hand we might exect, that they would not be over-scrupulous in con-caling the enormities of a system, the knowledge of which might expose them to merited rebuke. Sins seldom go single-handed. There is a sort of allinity between them, which makes one necessary to the suc-cessful practice of another. If any two sins are ineparable, they are tobbery and deceit. The robber I property if he expect to escape the grasp of jus-ice, must resort to lying and deceit to shield him rom conviction. So he who robs man of his liberty, and deprives him of every right which ennobles him man, who by the scourge and other instruments of torture endeavors to reduce him in reality to the staion to which his avarice has doomed him, from a man to a thing, from an intelligent accountable agent to the passive instrument of his own desires, must blind the world to the enormities of his deed, if he expect to escape the heavy censure of indignant humanity. Yes, they feel interested in deceiving, and they do deceive. I have known men of the highestrespectability who would resent the expression of a doubt their veracity, who to those that know nothing of its practice from observation, have given to the sys-tem of slavery all the mild epithets devised by the advocates of oppression to shield it from public odium. They denied the practice of those cruelties which are its necessary attendants. And yet some of these same men have told me of legalized cruelies witnessed by them, enough to make the heart bleed. What other evidence need we of the wickedness of a system, than that honorable men and Christians (?

should be so corrupted by its practice, as to resort to deceit to hide its enormities ?

SINS OF IGNORANCE. deciding upon the characters of men, and Christians, we must learn to distinguish between the actitself and the motives of the actors. There have of exultation and joy, which sometimes characterise always been sins of ignorance in the church, which, though at the time committed without consciousness get them. I suspected his sincerity, but did not endeavor to clicit his real feelings. Not long alter he horror. Christians once engaged in the slave trade of guilt, succeeding generations have looked upon with were rapidly spreading, the remark was often made without remorse; more recently they bought, and sold, the rejoicing over these converts, while we labor and drank ardent spirits; and still more recently, and to lead others to the Lord Jesus." In some of our even now, (a case in point, as we learn, occurred the other day in this city,) Christians sell their fellow-creatures like so many fat cattle, to the negro drivers, pocket the money, and then gravely appenl to the Bible 10 the power of language to describe. Such goings out justify the nospeakable atrocity. Posterity will look of soul for unconverted friends, especially children, us catalogue of Christians every professor who in 836 was a man-seller or man-buyer. Many good men to this even now; yet then as now there will seller or all seller or man buyers. upon such conduct with unanimous abhorrence, and I never before witnessed. Sometimes the expression do this even now; yet then, as now, there will not be from many eyes. wanting those who, better read in the history of human duced by the Holy Spirit, for in answer to prayer halure, and of God's dealings with the human race, and blessing labors for these children, God has con will temper with wisdom and truth this "zeal without

knowledge. Living in the light of the nineteenth century, it is Christ. indeed (or rather was,) dillicult for us to conceive how good men, really such, and conscientious, could think they were doing God service by hanging and burning darkness into the kingdom of God's dear Son," and they were doing God service by hanging and burning darkness into the kingdom of God's dear Son," and direct many they were doing God service by hanging and burning darkness into the kingdom of God's dear Son," and direct many they were companied we hope 150 a weary wanteer and heart-hocken markers into the

was to endeavor to cheer him in his toils, and point him to a rest hereafter. Abolitionists do not preach their doctrines to slaves, their business is with the consciention. Which slays only the body," yet doctrines to slaves, their business is with the consciention of the religious world, Our inquiry meetings are well attended and very even so late as the 16th century .- St. Louis Obs.

REVIVALS.

REVIVAL IN PROVIDENCE. INTERESTING LETTER FROM MR. PLAIN.

onvenient opportunity to give you a brief statement of the friumphs of redeeming grace, amongst us, duat first they were very discontented and wished me to sell them, but I soon whipped that out of them, and they have been very contented since." Can we suppose that this whipping made them contented? or did it merely force them to play the hypocrite? A female slave of a Mr. C. who was habitually most barbaronsly complaint of God's people in our city. In this complaint, the dear church with which I am connections of the process of the past year, iniquity abounded, and the love of many waxed cold. This was the general complaint of God's people in our city. In this complaint, the dear church with which I am connections. ed united her voice and her sighs. There were som few who began to leel the importance of awaking from their slumbers, but nothing special occurred un-til our meeting, held at the close of the year. That meeting was what is generally termed a watch meet It was appointed without much consultation, thought she wanted to leave her, she would fare a heap and as it was an uncommon appointment among our worse than she does now." I mention these instances denomination, the feelings of some rose against it. 1 denomination, the feelings of some rose against it. 1 ought, however, to state to the honor of God, that the appointment was made under a deep impression of duty. The attendance was good. After a sermon from the lext, "The end of all things is at hand," I would here men their residence, it they stop at all, lo towns and villages, where few of the horrors of slavery are seen, and a few minutes before twelve, when nearly the whole assembly kneeled in secret, solemu prayer, before God. The stillness of death reigned in the house.— It was to Zion a moment of thrilling interest. The and kind treatment of slaves? I dwell the longer on this point, because it is so little understood. People him, especially during the year then ending forever, passed vividly through our minds. The still, small but soul-stirring voice of the Holy Spirit was then the fact, that cruelty is practised towards them. As it masters would take the trouble to inform them of their a light from the eternal throne shone within. The uomestic regulations," or bring their slaves into the presence of the stranger to be whipped! I resided tive months in the city of St. Angustine, East Florida.— prayers and vows were offered in the received in the careless sinner were there, and prayers and vows were offered in the received in the rec prayers and vows were offered in the all pervading presence of God. We closed and retired, a few minutes after the new year had commenced, and with many, the quickening Spirit went to stay and revive. On the Saturday evening following, we began to hear from the watch meeting, and we have been hearing of the blessed result ever since.

On the first Lord's day in January, the sermon in the morning, was on the text, "Choose ye this day whom ye will serve," and the afternoon subject was the church never before witnessed. We had four meetings. At early dawn, we came together for pray er. After reading the word, one of the deacons com menced praying. He said but few words before he was cheked with a flood of grief, and was compelled to stop. Tears gushed from his eyes, while others joined in the deep sigh, and wept at Jesus' feet. Another brother led in prayer, and the time was spent in

confessions and supplications. At 10 o'clock we came together again, and also in the afternoon and evening. The time was principally spent in confession and prayer. About one hundred members of the church spoke, many of whom had been silent in our meetings for months. But such confessions to each other and to God. I never before heard. There was no fiery zeal, nor unnatural outcry. The feeling was solemn, the fallow ground of the heart was broken up, the big tear rolled down the cheek; the words were few, and flowed from lips which had been touched with a live coal from God's altar, while the deep sigh, too big for ut-terance, swelled the anxious bosom. Sinners heard for they said that God was there by his

mighty Spirit. Confessions and prayer did not stop in our public neetings. The voice of God's Spirit was heard, Set thy house in order." That voice was heard and obeyed. Families were called together, not to consult about some plan to increase earthly wealth, honor, or pleasure, but to seek the wealth, the honor, and the pleasures of heaven. There the father inquired not how he should enrich his son in trade, but ow he should lead him to Christ for eternal lile here the mother labored not to outwardly adorn her loved daughter, but to obtain for her "the ornament of a meek and quiet spirit, which are in the sight of God, of great price," while these parents and children together. Nor was the closet forgotten. Husbands mourned apart, and their wives apart. Many retired to rest, but not to sleep. The ardent ory went ap to God, that Zion might be redeemed with a mighty

or 8 persons expressed hope during the week before

un general meeting commenced.

The account of the meeting must be short, as my imits will not admit a particular detail. A few things must not be passed over. When the time came, the hurch were "together with one accord in one place." Shops and stores, merchandise, and bank stock, were onsidered of a secondary nature, and the glory of God in the salvation of souls, became the all-absorb ing subject. A morning prayer meeting, a conference at 10 o'clock, preaching in the afternoon and evening, were the common daily appointments. The quiners were generally invited to the vestry after sermon in the evening. Our dear brethren in the ninistry came in and labored with us in the power and love of the gospel. We enjoyed the services of brethren Spaulding, Welch, Dowling, Cheeney, Clark, Miner, Middleton, and Morey, from abroad, and a number of our city ministers, of different de-

ominations. The preaching was plain, solemn, and affection ate; the exhortations spiritual and warm; the prayer. short and fervent. The meetings were solemn and crowded. After a thousand people were crowded in o our house to hear preaching, we frequently had fou bundred at the same time, in our conference meeting n the vestry. There was no gust of passion, no en husiastic excitement. Now and then would be heard the deep sigb, while the tear of penitence rolled profusely from many eyes unaccustomed to weep in the house of God. In our inquiry meetings, the sorrow-stricken sinner would frequently rise and with a trembling voice, say, "I am a poor lost sinner, and I ask your prayers that I may submit to God." Somewhen bowed hefore God, the publican's prayer, God be increiful to me a sinner," would be heard in a tone of voice calculated to touch every feeling o sympathy in the Christian's heart.

would say, with great pleasure, that our Christian jends of different denominations have manifested ovely spirit. They came in not to envy our prosperi y, but to weep with us, to labor with us, and to re loice with us. We have been often affected to tears o see how much our meetings resemble what we sup pose is the love, union, and joy of heaven. that we had one interest, and one object in view. We can truly say that the spirit and conduct of Chri tian brethren around us, has greatly endeared them to our hearts and our ardent desire, and prayer to God that they may share with us in the blessings of enovating grace.

Our meeting continued with but little interruption for 21 days, not because we had any design of its continuice even half that time, but because the indications of Divine Providence and grace, were such that we did not dare to close sooner. The saints all around us, by their advice and attendance, scores of weeping penitents in our midst, and the constant movings of the Holy Spirit, constituted a kind of moral necessity should linger long in the house and worshi of exultation and joy, which sometimes characterist extensive revivals. While converts were daily mul extensive revivals. tiplying amongst us, and the triumphs of the eros and met a response in many hearts, " Let angels d prayer meetings, saints would present special requests that their dear relatives might be the subjects of prayer. Some of those seasons were affecting beyond tears of affection and sympathy would flow freely from many eyes. The feeling was evidently pro-

their fellow-men, for opinion's sake. A child can now detect the sophism of the argument that "Heresy large portion of whom are connected with our con-kingdom of our God,

ou his circuit:

solemn. The work has spread some into other churches, and I learn that inquirers and converts are increasing. In the colored congregation God has performed a good work. Perhaps 30 or 40 have been made free by the blood of Christ. Yesterday was with us a memorahle day. At 12 o'clock we repaired to the water, where, in the presence of a great multi-ude, assisted by two of the deacons, I had the unspeakable pleasure of baptizing 45 willing converts in the likeness of a Savior's burial and resurrection.

Our his circuit:

We communeed our work in the name of the Lord, by visiting from house to house, attending extra prayer meeting, and preaching extra sermons.

The first signs of a revival were seen at Deer River, about four miles from Port Covington village. Here we held a lour days' meeting, at which commenced a work which resulted in the conversion of about fifty souls.

Our second quarterly meeting was held at the village, February 20th, 21st. We had made arrangements to protract, if circumstances should justify. It was soon apparent that God was about to commence a mighty work—

in the likeness of a Savior's burial and resurrection. In compliance with your request, I improve the first A more lovely and happy company I never saw. expect 20 or 30 more to be ready to go and follow the lovely example of Messiah in a few days. In the afternoon 24 of the number received the hand of fellowship. The assembly was large and the scene deeply interesting and affecting. Tears of joy, and tears of sorrow flowed in all parts of the house. emaining persons baptized, are to receive the hand of ellowship next Lord's day.

ders. Past wounds have been healed, cold hearts have been warmed, backsliders have been restored, and the holy cords of divine love have been drawn closely around many hearts. Many of the most lovely and influential part of our dear youth are turned from worldly vanity to serve the living God. commenced laboring in the vinvard of their new Master.

I would here mention two individual cases of conersion. Many deeply interesting, might be given. One young lad, ten years of age, was convicted while others around him were bowing to Christ. He went home, and after a short conversation with his mother, he retired to a room alone. He there for some time read the Bible. He then under a deep ense of his sins, laid his little head on the sacred book, and poured out his soul in prayer for mercy There the burden of sin was removed; and to use his own language, "There God made me happy."

The other person was the companion of one of our

brethien. She had long neglected the calls of God's merey. She had recently buried an infant and was much afflicted at the loss. She had two dear little sons left. The youngest, a lovely little boy 3 years old, came a number of times to the protracted meeting with his father. At length God laid his hand on the beloved one, and in a few days he was pale in death. The mother was overwhelmed with grief, and very much unreconciled. But the Holy Spirit came in the hour of trial, and made her feel more for her sins than for her loss. In this deep agony of soul, she went into the room alone where her little son slept in death. She bowed beside his cold remains, and there of God, and there found peace and joy in believing. Thus God made the loss of her child, the means of the salvation of her soul. Yesterday she followed Christ in the ordinance of baptism.

Hosannah to the Son of David, peace on earth, and glory in the highest." Some who have walked long in the ways of Zion, and sighed and wept over their companions and children, can now unite with them in prayer and praise, and look onward to a union in heaven never to be dissolved. The songs of the re-deemed company often lead our thoughts forward to

> Where fragrant flowers immortal bloom, And joys supreme are given: Where rays divine disperse the gloom, Beyond the dark and narrow tomb, Appears the dawn of heaven.

I wish to close this lengthy communication by the ollowing remarks: 1. We think a church may expect a revival of God's work when they are all more distressed on account of their sins, than their chastisements. "Weep-

ing may endure through the night, but joy cometh in the morning.' 2. When they are willing to turn to God with full

purpose of heart. 1 Sam. vii. 3. Hosea vi. 1. Many have known this in our city within a few weeks. 3. When they are deeply concerned for the honor of God. Not their own honor. "What will become of the honor of thy great name," was an inquiry often made with deep feeling, by primitive saints. When now generally made and felt, God is present and leaving the door open. He raised himself many ready to build up Zion.

4. When there is deep mourning over the sorrows and desolations of Zion. Mark the captives in Babylon. Psalm 137. "We wept when we remembered

blessed of God to the awakening of souls. the prevalence of sin around them.
7. When the value and danger of souls affect God's

people more than changes and losses of a worldly nature. Your house, perhaps, is on fire, worth \$2,000. How do you feel? The soul of your companion, or child, or neighbor, is exposed to eternal fire. How are you affected in view of the danger? See Romans 8. When saints are willing to make suitable sa-

crifices for the promotion of God's cause. What is time and money and ease, to the worth of souls? Are not some professors very willing to have a revival, provided their ease, or property, or time, or popularity, meet with no sacrifice? God has blessed the churches in this city, very much in accordance with the sacrifices which they have been willing to make. Not for, but in doing. Many of our dear brethren have given much of their time and labor to the cause of God since this year commenced. Some have scarcely performed a day's labor in six weeks. The expense has been very considerable; but time, and mey, have been freely and cheerfully given. any say these saints have given too much? I answer, by asking, have they given as much as the disciples gave 1800 years ago? God has helped our brethren to make the sacrifices, and he has poured out the blessing, and to his holy name be all the glory. It was not because we were the most worthy, for as one of our brethren said, in the lulness of his soul, "It seemed that Christ had left the 90 and 9, and gone after that one which had strayed." We know God is a sovereign, and pours his blessings where he deases, but as he works by means, we believe that willing to humble themselves before God, and make suitable sacrifices, he will abundantly bless. says, "Labor not for the meat that perisheth, but for the meat which endureth unto eternal life. 9. When means are employed with a full religious

pon the Holy Spirit, God will surely send the blessngs of his grace. Means should be used, but in the God of means we should depend for success. The children of Judah prevailed against their enemies, because they relied upon the Lord God of their fathers.

I sat down, my dear brother, to give you a brief account of God's work amongst us, and I have filled more than a whole sheet. Please to paidon me for trespassing upon your time and patience. I know not where or when to lay down my pen.

The results of this glorious work can only be known in the great day when God shall judge the world in righteousness. O, may the work spread, until our beloved land and world, shall enjoy the rich blessings of God's holy and renovating spirit.

Yours affectionately in the gospel Providence, R. I., Feb. 22, 1836.

WESTBROOK, CON .- Rev. O. Starr, of the M. E. church, writes March 15th, in the Advocate and Journal:

The Lord who buildeth up Zion hath appeared in his reat power and glory to us of late, and wronght such a tighty work among us, as the eyes of mortals never be-eld in this place before.

We thought the blessed Lord was exceeding good in

avoring us with a work last year, which we called great for about two hundred souls were converted to God with in the bounds of this circuit,) but nearly or quite that number have of late been converted to God in the small parish of Westbrook; besides a great number of back-sliders have been reclaimed, and believers quickened and encouraged to run their race with patience and diligence, and the work is still going on, and the towns around are feeling the mighty power of God.

This work has been of a peculiar character. It has

been mostly among the males and heads of families, and generally very deep and powerful. A great number have entered the vineyard as in were at the eleventh hour, and in old age have begun to live for God and beaven. Our duced by the Holy Spirit, for in answer to prayer, and blessing labors for these children, God has converted many of them. In some families one, in others two, and in others three, have been taken and led to Christ.

During the protracted meeting, we trust there were at least 100 souls "translated from the kingdom of them to hold on their course and markets of vessels, and also seamen, have enlisted on board the good old ship Zion, that has landed so many thomsands safe in the harbor of heaven, and, to use their convergence of the colors of Calvary to the mast, and are determined to make the port of eternal rest. May the good Lord give them a fair breeze, and help them to hold on their course and markets the red are the colors of the

in the Advocate and Journal respecting the work of grace

rent that God was about to commence a mighty work.— Hence, for sixteen successive days, we protracted the meeting; and every day saw new victories gained, and meeting; and every day saw new victories gained, and fresh laurels won. Our excellent presiding elder, the Rev. S. Comfort, was with us most of the time, and "in the thickest of the fight." The Rev.'s C. L. Dunning and J. T. Peck, came also kindly to our assistance. Apparatus of the properties of the results of the properties. rently there was but little opposition; for profligate alists, Universalists, and Deists, were struck with " Speechless awe that dares not move;"

" Felt all the silent heaven of love."

Among others who could testify that Jesus Christ has power on earth to forgive sins," three Roman Catholies ose, and declared that he, and he only, could pardon their

The number of conversions during the meeting is generally, and we think correctly, estimated at one hundred. Sixty have joined our church on this circuit, since the commencement of this conference year; and their number is almost daily increasing. To God be all the glory.

MISCELLANEOUS.

MORAL MANAGEMENT OF THE INSANE. The following striking account of a scene in the Bedlam of Pa-is is extracted from a paper read at the Academy of Sciences by he sen of the celebrated Pinel, describing an act of his father's which descreved everlasting honor, from the wisdom, courage, and annanity which it displays.

Towards the end of 1792, Pinel, after having many times urged the government to allow him to unchain the maniacs of the Bicetre, but in vain, went himself to the anthorities, and with much earnestness and warmth advocated the removal of this monstrous abuse. Conthon, a member of the commune, gave way to M. Pinel's arguments, and agreed to meet bim at the Bicetre. Couthon then interrogated those who were chained, but the abuse he received, and the confused sounds of cries, vo ciferations and clanking of chains, in the filthy wept for sin, cast herself at the feet of Christ, sub-mitted her child, her soul, and her all into the hands proposition. "You may do what you will with them, (said he,) but I fear you will become their victim." Pinel instantly commenced his undertaking. There were about fifty whom he consider-Our Sunday School has become a lovely place.—

There is a Bethel for God. There the children cry,

and he began by releasing twelve, with the sole ed might without danger to the others be unchained, precaution of having previously prepared the same number of strong waistcoats, with long sleeves, which could be tied behind the back if necessary. The first man on whom the experiment was to be tried was an English captain, whose history no P one knew, as he had been in chains forty years .-He was thought to be one of the most furious among them. His keepers approached him with cantion, as he had in a fit of fury, killed one of them on the spot with a blow from his manacles. He was chained more rigorously than any of the others. Pinel entered his cell unattended, and calmly said to him, "Captain, I will order your chains to be taken off, and give you liberty to walk in the court, if you will promise me to behave well, and injure no one." "Yes, I promise you, (said the maniac,) but you are laughing at me-you are too much afraid of me." "I have six men (said Piuel,) ready to enforce my commands if necesssary. Believe me then, on my word, I will give you your liberty if you will put on this waist-

He submitted to this willingly, without a word His chains were removed, and the keepers retired times from his seat, but fell again on it, for he had been in a sitting posture so long, that he had lost the use of his legs. In a quarter of an hour he succeeded in maintaining his balance, and with totering steps came to the door of his dark cell.—His first look was at the sky, and he cried out entimes from his seat, but fell again on it, for he had Zion." Deliverance soon came.

5. When with an humble and contrite heart, the saints are willing to make a full confession of their faults. Such confessions have been abundantly of the day he was constantly in motion, walking of the day he was constantly in motion, walking of the day he was constantly in motion, walking of the day he was constantly in motion, walking the same terminated and the day he was constantly in motion. up and down the staircases, and uttering short exclamations of delight. In the evening he returned of his own accord into his call when the staircases, and uttering short exclamations of delight. In the evening he returned of his own accord into his call when the staircases, and uttering short exclamations of delight. In the evening he returned of his own accord into his call when the staircases, and uttering short exclamations of delight. In the evening he returned the staircases, and uttering short exclamations of delight. In the evening he returned the staircases, and uttering short exclamations of delight. In the evening he returned the staircases, and uttering short exclamations of delight. In the evening he returned the staircases, and uttering short exclamations of delight. In the evening he returned the staircases, and uttering short exclamations of delight. In the evening he returned the staircases, and uttering short exclamations of delight. In the evening he returned the staircases are stated to the staircase of the 6. When the saints are grieved and distressed at up and down the staircases, and uttering short exof his own accord into his cell, where a better bed than he had been accustomed to, had been prepared for him, and he slept tranquilly. During the two succeeding years which he spent in the Bicetre, he had no return of his previous paroxvsms, but even rendered himself useful by exercising a kind of authority over the insane patients, whom he ruled in his own fashion.

The next unfortunate being whom Pinel visited, was a soldier of the French guards, whose only fault was drunkenness; when once he lost his self-command by drink, he became quarrelsome and violent, and the more dangerous from his great bodily strength. From his frequent excesses, he had been discharged from his corps, and had speedily dissipated his scanty means. Disgrace and misery so depressed him that he became nsane; in his paroxysms he believed himself a General, and fought those who would not acknowledge his rank. After a furious struggle of this sort, he was brought to the Bicetre in a state of great excitement. He had now been chained for ten years, and with greater care than the others, from his having frequently broken his chains with his hands only. Once when he broke loose, he defied all his keepers to enter his cell until they had each passed under his legs: and he compelled eight men to obey this strange command. Pinel, in his previous visits to him, regarded him as a man of original good nature, but under excitement incessantly kept up by cruel treatment; and be had promised speedily to amelicrate his condition, which promise alone had made him more calm. Now his Spirit is now passing through this city, and in his previous visits to him, regarded him as a man through this land, and that those churches which are of original good nature, but under excitement in Christ promised speedily to amelic rate his condition, which ne announced to him that he should be chained no longer, "and to prove that he had confidence in him, and believed him to be a man capable of better things, he called upon him to assist in releas ing those others who had not reason like himself and promised, if he conducted himself well, to take him into his own service. The change was sud den and complete. No sooner was he liberated than he became attentive, following with his eye every motion of Pinel; and executing his orders with much address and promptness; he spoke kindly and reasonably to the other patients; and during the rest of his life was entirely devoted to his deliverer. And "I can never hear without emotion (says Pinel's son) the name of this man, who, some years after this occurrence, shared with me the games of my childhood, and to whom I shall feel always attached." In the next cell were three Prussian soldiers,

who had been in chains for many years, but on what account, no one knew. They were in general calm and inoffensive, becoming animated only when conversing together in their own language, which was unintelligible to others. They were allowed the only consolation of which they appeared sensible-to live together. The preparations taken to release them alarmed them, as they imagined the keepers were come to inflict new severities; and they opposed them violently when When released, they were removing their irons. not willing to leave their prison, and remained in their habitual posture. Either grief or loss of intellect had rendered them indifferent to liberty.

Near them was an old priest who was possessed with the idea that he was Christ. His appearance indicated the vanity of his belief; he was grave and solemn, his smile soft and at the same time severe, repelling all familiarity: his hair was long and hung on each side of his face: he was pale, intelligent and resigned. On his being once taunted with a question that "if he was Christ, he could break his chains," he solemnly replied, "Frustra tentaris Dominum tuum." His whole life was a romance of religious excitement. He undertock on foot, pilgrimages to Cologne and Rome; and made a voyage to America for the purpose of con-

FORT COVINGTON, N. Y.—Rev. W. C. Mason writes in verting the Indians; his dominant idea became changed into mania, and on his return to France he announced himself as the Savior.

same time that every one should imitate the old man's reserve, and never speak to him. This order was rigorously observed, and produced on the patient a more decided effect than either chains or he dungeon-he became humiliated by this musual isolation, and after hesitating for a long time, gradually introduced himself to the society of the other patients. From this time his notions became The change in our church and congregation, has been glorious. In the church God has wrought wonnossession, and was dismissed from the Bicetre.

In the course of a few days, Pinel released 53 maniacs from their chains: among them were men of all conditions and countries; workmen, merchants, soldiers, lawyers, &c. The result was beyond his hopes. Tranquility and harmony suceeded to tumult and disorder; and the whole discipline was marked with a regularity and kindsane themselves; rendering even the most furious more tractable.

YOUNG LADIES' DOMESTIC SEMINARY.-The Sun mer term of this institution will commence on Thursday the 28th of April, to continue fifteen weeks. The actual expense, bocks and stationery excepted, usually varies from 25 to 35 dollars per term. Arrangements have been made, whereby a greater number of boarding pupils can now be received than here often. Circulars can be had on application to the Principal, or to Rev. Samuel Whittlessy, office of the Mother's Magazine, 150 Nassau st., stating particularly the program of the institution, the course of study adopted and text books used in pursuing the various branches of science and

aroing.

Applications for admission should be made to the principal in wrig, stating the age, habits and intellectual advancem and the amount to which it is desired that the exe limited. H. H. H. KELLOGG, Pr Clinton, Oncida Co., N. Y, March 16th, 1836.

Climon. Oneida Co., N. Y, March 16th, 1836. 315—3t

BOARDING SCHOUL FOR YOUNG LADIES, New-Haven, Connecticut.—Miss Grosvenor, who has for two or three years past superintended the department of instruction in the school of Misses Constock and Grosvenor, will open a boarding school for young ladies in Elm street, on the 9th May. The location is one of the most delightful in the city. Twelve or fifteen young ladies can be accummodated with board in her family, and come under her entire superintendence. Application for admission can be made by calling at Prof. Knight's, in Church st.

REFERENCES—Rev Jeremish Day, D. D. President of Yale College, Professors D Olmsted, Jonathan Knight. M. D. and Samel J. Hitchcock, Esq. New-Haven, Con. William Green, jr. New-York.

ENGLISH AND CLASSICAL SCHOOL.—The subscribers give notice to their friends and the public, that they are about

ENGLISH AND CLASSICAL SCHOOL.—The subscribers give notice to their friends and the public, that they are about to upen a school at West Haven, near New Haven in Connecticut, for the instruction of a select number of boys in all these studies necessary to prepare them for the counting house or college. Intending to make their school one of the first order, they will spare no effort to promote the interest of those who favor it with their patronage. There will be two terms in each year, each 22 weeks, the first commencing on the first Monday in May. The charge for thinton and board, including washing, mending, &c., will be \$80 per term, in advance.

Further particulars are in their circulars, which may be found with the following gentlemen, to whom they are anthorized to refer in New York:—Mr. George S. Robbins, No. 129 Maiden lane—Mr. J. W. Leavitt, No. 156 Pearl street—Mr. Shepherd Knapp, No. 2 Washington square. References in New Haven:—Pressent of the professors Siliman, Goodrich, and Ofmst d, of Yale College.

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ELLINGTON SCHOOL.—The support term of this school.

ELLINGTON SCHOOL -The summer term of this school

ELLINGTON SCHOOL — The summer term of this school, for 22 weeks, will commence on Thursday, the 5th of May next. The charge for board, minion, washing, firel, and lights, will be \$90, payable in advance; for use of bed, if provided by the principal, from \$2 to 2 50. For more particulars inquire of Rev. Chas, Hyde, 14th street, I door west of 6th Avenne, or Mr. James H. Howe, No. 116 Spring street, a teacher in the school, and who can accompany such lads as may go from the city.

Ellington, Conn., April 6th, 1836.

S16—21* THE SUBSCRIBER, being through the wise providence of

THE SUBSCRIBER, being litrough the wise providence of God unable to exercise his ministry in the public service of the church, intends to open a Select Female Boarding School in the building known by the name of "Raritan House," Perth Amboy, N. J. It will be his endeavor, in connection with his wife, to give those young ladies committed to their care an education fitting them for usefulness. As conducive to this, in an eminent degree, it will be their aim to teach them propriety of manners, and correctness of deportment, based on Christian principle.

To those who know little of Perth Amboy it may be well to add, that it is pleasantly situated, beathful, within 50 miles of New-

Pertli Amboy, April, 1836,

FAMILY BOARDING & CHOOL FOR BOYS, Torringford,

A. B., Teacher.

The location of this school in a healthful, moral and retired village, remote from scenes of dissipation, is highly favorable to intellectual and moral cultivation.

Regular attendance on religious worship, in the family, in the school, and at church is required.

Instruction is given in any of the branches of an Eoglish or liberal education, including the Latin, Greek, and French languages.

There are two sexions in a year of 22 week such commercing There are two sessions in a year of 22 weeks each, commencing the first Wednesday in May and November. Expenses \$75 for ach session, including every thing except books, stationary and dothing, (which are furnished at cost, when needed,) one-half

payable in advance. REFERENCES. REFERENCES.

New York.—Hon. Ogden Edwards, Anson G. Phelps, Esq., ames O. Pond, M. D., Rev. E. Grisweld.

Auburn —Rev. D. C. Lansing, D. D.

Philadelphia —Jacob Danton, Jr., Erq.

Hartford, Ct.—Rev. T. H. Gallaudett, George Beach, Erq.,

Henry Hudson, Esq., Simeon S. Loomis, Esq. New Haven, Ct.—William McCrachan, Esq. Providence, R. I.—Josiah Chapin, Esq. Torringford, April 6, 1836.

Torringford, April 6, 1836.

MRS. BROWN will remove her boarding and day school for young ladies, on the 1st of May, to the large and convenient house, No. 95 Mercer street. Her cularge accommodations will enable her to receive an additional number of purples. Applications, previous to the first of May, to be made at her present residence, 113

TEMPERANCE EATING ROOM -Thomas Van Rens-TEMPERANCE EATING ROUM—Thomas van Rensselar's Temperance Eating Room is still continued, corner of William and Ann streets. Grateful to his friends for liberal patronage, he hopes to enjoy their further kundness, and to deserve it by assiduous attention and the exercise of his best skill in providing to meet their wishes.

315—34*

TEMPERANCE EATING HOUSE, corner of Nassan and Ann streets, by

TEMPERANCE EATING HOUSE, come of the Art TINSON.

An afreels, by 11. PATTINSON.

A great variety of hot dishes, coffee, tea, &c., every day, from surrise until 10 o'clock at night.

DR. NEVIN'S Thoughts on Popery; Sermons on important subjects, by Rev. C. G. Finney, with a portrait; Life of John Calvin, by Beza; The Puritan, by John Oldbug, Esq.; Sermons by Rev. Daniel A. Clark, vol. 1, with a portrait; Christian Spectator for March; Turner's Easy Guide to Vocal Music; Dr. Codman's Visit to England; Memoir of Mrs. Johnson: Dr. Cex on

tator for March; Turner's Easy Guide to Vocal Music; Dr. Codman's Visit to England; Menoir of Mrs. Johnson: Dr. Cox on
the book of Daniel; Goode on the Better Covenant.

The above are jost published and for sale at John P. Haven's
old stand, by [315] EZRA COLLIER.

COMMUNION FURNITURE.—The subscribers manufacture and keep constantly on hand Britannia Metal Flagons, Tankards, Gublets, Plates, Baptismal Fonts, and Collection Plates.

315—71* BOARDMAN & HART, 6 Burling slip.

BOARDMAN & HART, 6 Burling slip.

NEW HEADLA BOOK.—Ezro Gonter, 148 Nassan street, has this day published the Christian Psalmist, or Watts' Psalms and Hymns, with copious selections from other sources; the whole carefully revised and arranged, with directions for musical expression. By Thomas Hastings and William Patton.

A general idea of the plan of this work will be derived from a mere perusal of the tule-page. Watts' version is of course made the basis of the compilation, and in revising his Psalms and Hymns, the various readings have been carefully compared with an original English copy, containing his own notes and observations. The book, however, embraces copious selections from other sources, as appears

ver, embraces copions selections from other sources, as appears
y the authors' names in the body of the work. Watts' alone stand rithout a name; so that they can be easily distinguished from the st.

Much attention has been hestowed on the arrangement of the

rest.

Much altention has been hestowed on the arrangement of the hymns in reference to subjects and occasions; and in this part of their labor the compilers have had constantly in view the cost excited their labor the compilers have had constantly in view the cost excited to the gained without study and effort. Its advantages, we trust, will be obvicus on the slightest examination.

The great importance of lyrical character has not been overlooked; but the compilers have not dared to sacrifice sense to sound, devotional sentiment to the beauties of dictin, or unity of design to the special convenience of musical adaptation. The great interests of devotional edification can be secured, only in proportion as the claims of music and poerty, pious sentancen and discriminating taste, are properly united.

The musical references are the initials of the feeling alterns in common use, and the tunes named in connection with the poetic pieces, are for the most part such plain and familiar ones, that their character will not be easily misunderstood.

This work has not been undertaken without mature deliberation; nor has its completion been the offspring of a series of desolitory efforts. The work has been exercile as within a familiar in preparation; and the exercilers recovilentially located within a fix done of the organization; and the exercilers recovilentially located within a fix done of each other.

ins completion been the offspring of a series of desidler. The work has been several years in preparation; and the rs, providentially located within a f w door of each other moris, providentially located within a f w doors of each compilers, providentially located within a f w doors of each lave kad every advantage of mutual consultation which the enoured. How they have succeeded in their undertaking to New York, April, 2d, 1836.