## BOSTON, WEDNESDAY, JULY 1, 1825.

bee the New England Specialor.

THE SABBATH SCHOOL TEACHER.

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And I.

Sail.

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BOSTON, SATURDAY, JUNE 27, 1835. GENERAL ASSOCIATION OF MASSACHU-SETTS

SPECTATOR.

## SPECTATOR.

Boston, Wednesday, July 1, 1835

tunity.

As will be seen, the time of the Association was
compled with the usual routine of business, wilthe exception of a TEMPERANCE, or TRIPE a BARTON
ASSOCIATION OF THE ASSOCIATI

seleols, and the religious education of the manner. Least mose tunings of my confirmation approaches the subjected. We consider it all such course as that pointed out Lessons, should be adopted in this is not done, so far we shall sign of the Spector hos failed in this is not done, so far we shall sign of the Spector hos failed in this is not done, so far we shall sign of the Spector has failed in the following quotation, cortions a plan of faint in operation of a high whicher's Magazine. The manner is the subject of a systematic study of the origin of the spector of a systematic study of the principle of a systematic study of the principle with the plan proceeds. I study the study of the principle with the plan proceeds. I she particularly if not concern will almost, of course, be income or less through life, under the subject of the principle with the plan proceeds. I shall be subject in the course of the subject of the at I am speaking to any noder her care, I would be cannot fully express, your own lips, to give your own lips, to give in any of our colleges once I real part education. I cannot fully express, the block of the blocked in any of our colleges ought the not immediately to have visited the blocked influences the colleges of the lower part of the property of t

to describe, tee, be brought | Tuesday, Read v. 7. Where was he?

10, 11, 12

Wednesday. Read v. 11. What did thrist mean by 'sleep?' Read v. 12. Is it good for u sick man to cen?

leep ? Read v. 13. Did they understand Christ? Read v. 14. How did Christ know he ras dead? Repeat v. 15. And I am glad for your sakes that I as not there, to the intent ye may believe, neerthe-

us not there, to the intent ye may believe; nevertue-selet us go unto him. Why was Christ glad? 'Believe' what? Read v. 16. What is 'Didymus?' Why id they think they should die with him?

seers deed, yet shall he lite.

How is he the 'resurrection and the life ?'
What is meant by 'believeth ?' by 'deed ?'
by live ?'
Repeat v. 20. And whooseer litesh, and believeth
in we shall neare dit. Believeth than this?'
What is meant by 'never die ?'
Musa such language have appeared wonderful
to Marriha?' If Christ can raise from the dead, and
to Marriha?' If Christ can raise from the dead, and
The shall be true.

bugh his life was nearly spent, yet it ly. A remaint of it was left. 3d. A the meaning of the words. How did they

Quarterly List of Sabbath School Books, arranged according to their value for a S.S. Library.

1. Memoirs of Swartz: classin. pp. 411, 12mo; 100 ets.

2. Life of Rowland Hill, prepared for S.

For the New England
On the Device of an Altar
att the implements of war and a mir

will ruin on it fall?

Ind war's rode weepens, all,

Vrapt in obtinion's pall,

Haste to deeny.

If there's a bloodless war,

all us to arms afar,

And banners wave.

of carnaf is the exerce;

is God's holy we.

A large of gold, to sound, In an electronic road, In a large of the International Control of Intern

shers will come up prepared to act open theretally and without may of that fosiness and excitement that are sometimes are some that the some times are all and the course of solicy little in the course of solicy little in the course of solicy little in the solicy of the course of the solicy of the course of the solicy of the course of the solicy of

was procedure to was again interrup-Barrows, who insisted that it was not fer, and interacted to appeal from the ion of the chair; but no one being to second his appeal, he desisted, and Stewart proceeded: it is my desire, sir, to be hrief, I will many things for granted without wait-tis my desire, sir, to be hrief, I will many things for granted without wait-prover tiem. But I shall assert noti-us was a spear to me to be apable of the work of the control of the con-trol o to the master any pecuniary consider-that might not be the effect of fair

be would clarge his soul not to conclude
their secret, and his honor not to be united
to this GENERAL ASSEMBLY.

'Thou slaid newther was a stranger no
oppress him, for yet were strangers in the
window or latherless child. If thou afflict
them in any wase, and they cry nuto me, I
will surely hear their cry. And my wrash
sald wax hot, and I will kill you with the
sevord, and your views shall be widows, and I
agent, To be shall not oppress the stranger, for yet know the heart of a stranger,
aceing yet were strangers in the land of
Egypt. And it as stranger soporm with you
attranger that dwellerth with you shall be unto
you as one born among you, and thou shall
love hum as thyself, for ye were strangers in
the land of Egypt. Tam the Lord.

But will any bruther in this louncing in
Surely not. Them it will apply with all its
force to the case in hand, for slavdholders
invariably allow that the African is sejouraing as a stranger in the land. Then are, the
morning the should be should be a stranger of the land of
a gross violation of God's law, or in other
words a must beliones sii.

This law bound the Israelites to refrain
from the sligatust injury, that would oppress
unity with groat tendernoss; may, they must
love him as they loved timenelses. But such, ari, is not the condoct, or the feelings,
of many of our Christian alwesholders.

There is, however, a strong profess of
the list and of bondage, they will know how it has the

heart of a stranger, seeing ye were atragers in the Presipterion church in the United States and the United States and the United States are straightforwards and the United States and the United States are straightforwards and the heard. Whose stuppeth his cars at the cry of the poor, shall cry himself, but shall not be heard. The shares of our country are emplained. The shares of the Linear straightforward and the properties of the United States and the Uni

among you in that place, which he shall choose; in one of thy gates where it likely him best; thou shalt not oppress him.

The shall be the shall be shall b

the besides the such many here own salvation, the credit of religion, and every other consequence, rather than give it up.

The Lord Jesus Christ was no slaveholder, but worked with his own hands for a live-enter than the such as the

of law and common sense, that he who winks at the sin of another is himself guilty of that sin.

When the heathen shall be given to the When the heathen shall be given to the When the heathen shall be given to the whole shall be given to the same shall find in every other and a five intermes parts of the earth for a possession, then shall s

the Prechyterian church, and to use all lawrdu means to have it abolished broughout Christendom.

Such a determination, sir, would no doubt highly graitly all honest men, and meet with the emiles and approbation of the King But if this Assembly, and the church un-der its care, are determined to ver the stran-ger, and disregard the cry of the poor, then according to the decree of heaven, God will curse them, 2 and all the people shall say, Amen.

the state of the s

rolle spaper entired HUMA, S RGEHTS, the silled with fast and arguments on the subject of slavery and its remedy, written in a plain and familiar aryle. Of this, tevenly found to prove the property and the remedy, written in a plain and familiar aryle. Of this, tevenly found to the property of the pro

MISSIONARY TO AFRICA.—On Thus at the Baptist Church in Newburypor, at the Baptist Church in Newburypor, missionary to Africa.—Stream of the Stow, of Boston.

The distressing intelligence has been of the death of the Rev. Mr. Dodge, M. the missionaries of the American Board ern Asia.

NEW ENGLAND SPECT.

AdSSACHUSETTS.
Abiquen, James Pedeburgen, James Pedeburgen, James Pedeburgen, Ambere (Jod. W. A. Thompson, Admirer, (Jod. W. A. Thompson, Admirer, S. S. Jakeson, Pedeburgen, James Pedeburgen, J. S. Berneley, Jake Alorgan.

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