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SATURDAY, DECEMBER 1, 1832.

BY AN ASSOCIATION OF GENTLEMEN

Here then we see a virtual abandonment of his youthful aspirations after the glory of reforming mankind, and reessing the evils of society. His hopes and aims now are to secure to New Harmony " if possible," the advantages which are already possessed in many a measure ettlement, of refined and intelligent social life, where those who have intelligence and wealth, have also philanthropy or public spirit (often only a more refined selfishness,) enough to try to induce good neighbors to come and settle among them. The social institutions he hopes "gradually" to see rising up, a school, a library, reading room, and lectures, are such as he may find already in hundreds of New England villages, chiefly however in those where religion flourishes most. Except his dancing assemblies, which have been long passing into disuse, as too trifling to engage the attention of cultivated minds. Indeed, we doubt not, if he will sell out at New Harmony, he may find no small number of places among the prairies of Illinois. where the "Lyceum" with Temperance Societies, Sab bath Schools, and Revivals of Religion, have already es tablished the spirit of " association for general objects," to an extent that will show him, if he is willing to see, once the power of christianity to ameliorate the world, and the needlessness (as well as hopelessness) of attempting " any radical change in the structure of society." In the Free Enquirer of the following week, Oct. 20, we

have the announcement by A, Gilbert, of The Transfer.—Arrangements are made by which the publication of this paper will devolve upon Benjamin H. Day, who has printed it since April. Of the typographical execution, patrons will be their own judges; of his strict attention to the duties he will assume as a business man, I have no doubt.

have no doubt.

In addition to a qualified editor, who will be associated with him, there are several, who, holding ready pens, have effered their aid.

It is to be desired that the Free Enquirer may not lose any thing of that for which it ought ever to have been valued.

R. D. O. He says they found " no remuneration awaiting their labors, but such as they may find in the consciousness of good intentions," and that " their labors appear but illy repaid in the fruit produced for others," " Com

paratively few entered into their views." He thinks F.

W. was misapprehended by her followers in several re-F. W. has always had high notions of connubial felicity, P. W. has always had high notions of connubial felicity, (divested of its forms it is true, when society shall be prepared for it;) she could not have desired the prostration of that which constitutes the whole religion of some, and is an important item with all, or she would not say "it is her habit to do what she thinks to be right for the time being;" she cannot believe that detecting the error in existing arrangement, and deserbing and praising better ones will ever redeem an unenlightened suffering race, though to point out those errors, and suggest the great outline of a remedy was her part, and who could wonder if it afflicts her that those who are as much her superiors in ability to fill up the outline, as she is theirs in sketching it, have been so remiss? I suspect F. W. has been dearly near the private, with the plaudits bestowed upon

in private, with the plaudits bestowed upon her audiences, could not fail, if she believed them tempted.

The seed sown was genuine; if some fell upon stony places, and some among briers; and if the birds of the air

their fathers were not more wiss. These who may pro-nounce this article densorious, will do injustice to my feel-ings; however much I experience of heaviness and regret, there is nothing severe in the feeling. With hopes that things will yet wear a more pleasant aspect, I tender a cordial farewell.

We do not know how much the facilings of these indivi-duals were enlisted in their enterprise. Yet we can hardly believe that persons of education and thought would enter upon such an undertaking as a mere joke, or to see what they could do. And if it was not mere child's play, the feelings of regret and disappointment avowed by A. G. must be common to them all, as they look at its termina tion, and see nothing at all accomplished. After all that has been said, and written, and done, after a "great national society" has been formed, for promoting education, after several intelligent individuals, with that powerful lever the press, at their command, have labored four years, we find not one school established; no, not one existing school made better; and when a plan was proposed, only three individuals ever signified that they had thought of the natter. And, says A. G. "We are bearded in our very den, and bantered, to exhibit a better specimen of eduction than that connected with the Sunday school and tract system." We would ask our sceptical projectors, then which is best, christianity, which has produced the Sunda schools, or infidelity, which has produced-normine?

(Ta be Cantinued.) REVIVAL DEPARTMENT.

PROTRACTED MEETINGS AMONG BAPTISTS.-It is nown that a good many ministers and churches of the Baptist persuasion in this part of the country are much afraid of protracted meetings, and other proceedings which they call " new measures." A writer in the Baptist Re sitory thus expresses himself on the subject.

Protracted Meetings.—I have been surprised greatly in perceiving among our brethren a strong and evident dislike to protracted meetings. Now I cannot see and feel the grounds of the opposition to be warrantable. In Jerusalem when the great reformation was enjoyed, the disciples antecedent to it, "all continued with one accord in prayer and supplication." "When the day of Pentecest was fully come, they were all with one accord in one place," and subsequently during the progress of the work, "they continued daily in the temple." Now, what would you call an united—praying—continuing—daily assembly of christians in modern language? I should call it a protracted moeing. But let it bage any name or no name, as may suit best—the question is, Is not the thing the same? In the theories of good men, on the subject of means and measures there will be shades of difference; but questions in relation to matters of fact and history remain unaltered. It is a matter of fact, that the servants of God were. n relation to matters of fact and history remain unaltered it is a matter of fact, that the servants of God wer-waiting, and hoping, and praying for these blossings when hey were conferred.

After giving a brief view of several other scripture pro racted meetings, he illustrates the probable effect of the continued indulgence of these feelings, by the following anecdote. We do not know the place referred to.

anecdote. We do not know the place referred to.

In a neighboring city there are now, and have been for some years, two Baptist churches; since the establishment of these churches, the Pedobaptist churches have increased in number four-fold, and as if to give an edge to the reproof which this fact administers, they have recently purchased the ground, and commenced the erection of an edifice exactly across the street from one of the Baptist churches. The Baptist minister is a sound orthodox brother, who dreads excitement awfully, shuns every thing which looks like protracted meetings, anxious seats, and special efforts. And the Pedobaptist minister who is directly concernsd in the projected establishment across the way, is a full-blooded, thorough going, and unflinching ad-

ing the peace of wicked men. It has given them more trouble than all other books combined. It every where speaks against them, and takes a way all their peace. And yet every word of this precious book was dictated by infinite window and produce. When a minister does not disturb the consciences of the wicked, he is speaking peace to those, to whom God says, "There is no peace." He is producing an effect on their minds, directly the reverse of that designed and produced by the unadulterated word of God. If this is a prudent way to preach, then God is chargeable with imprudence in the manner in which he speaks of wicked men.

Would a physician act imprudently, who knowing his patient was seized with a disease that required the boldest treatment, should use only the mildest medicine, and encourage the patient until he was past recovery, and life was lust? Would a surgeon be very imprudent, who should spread a soft plaster over a broken limb, when it required amputation, and should say, "It will do well enough," and raise the hopes of the sofferer until mortification set in, and the pains of death seized upon him? What then shall be allowed the promises which express the infinite willing ness of God to shed forth his Holy Spirit in answer to the requests of his people. It destroys the immutability of God, by representing him more willing to the energies of the church, danger of hell, while they are not in much danger of hell, while they are making over its.

The Lord Jesus Christ threatened the church the consequences of which are so appalling to the energies of the church.

man, who should bring such a charge, or circulate such a report, about a Father of high standing, and whose character for tendenness and benevolence towards his children, had been long established? If it is an east of imprudence to improve a man of unsullied reputation, and of high standing, is it not much more imprudent to im-peach the infinitely holy God, by representing him as tyrannical and unjust, commanding sin-ners to do impossibilities, and in case of failure punishing them with eternal misery? If a man ever conceived such a thought in his heart, how imprudent for him to utter it! What a slander on the character of the infinitely benevolent God! How much more prudent to say to sinners as God says, "They have eyes to see and see not; they have ears to hear and hear not." Why? "For they are a rebellious house;" not because they cannot obey God.

When a minister exhorts sinners " to wait God's time to be converted."
God says, "Behold now is the accepted time; behold now is the day of salvation.

It is very imprudent to insinuate, and certainly to declare openly, that God does not mean as he says in his can predict where his aberrations will lead, not they will end. Such imprudent deviation from the invariable apostolic practice of exhoriing sinners to immediate repentance, ought to be given up, where the wise man exharts us to leave off contention; that is, " before it be meddled

4. To be always guarding against what is cal-led enthusiasm or too much feeling, when the church is like an icehouse, is a very imprudent

step.
It resembles the conduct of a man at the north pole, providing against too much heat, or adopting measures to keep off the hot air of the south It would not be more untimely or out of charac-It would not be more untimely or out of character, for a man to put on his summer dress in the snows of January, and begin to cry out "Heat, heat, too much heat," than for a man to guard a cold church against too much feeling, and warn them to beware of enthusiasm. Whatever events may occur, one thing is settled—the church will never wake up under such preparations. never wake up under such precautionary and ill-judged efforts.

Would it not be more prudent, (not to say use ful,) in such circumstances, to rouse the church to duty, and to array all the motives of the gospel against their apathy; and not put forth a herculean effort to prevent feeling before it is excited, or before such an effort is called for in the providence of God.

5. To be continually finding fault with those who are somewhat awake, and to be blazing abroad their deficiencies, is a flagrant violation

interruption a thousand years

8. To legislate on the subject of revivals, is an instance of very imprudent conduct.

It has the appearance of making laws to go-

ning the ways and the means by which he shall dom to the Spirit of God, and teaching hir o convert men. "Shall any teach God know-

which have been called to correct the evils of revivals, and to sit in judgment on what has been done, and make laws and adopt principles to control them in all future revivals? Is not this declaring that they know the work of God will he always carried on in the same way; and that there will not be any change in the circumstances and in the character of the work of God, which will require an entirely different cou on the part of those who are engaged in it? 9. Lukewarmness in religion ought to be view

d as one of the highest acts of imprudence. openly, that God does not mean as he says in his led as one of the highest acts of imprudence. Word. It is very indiscreet, (if there were no wickedness in it,) to suggest such a thought to an impenitent sinner. When a man begins to turn aside from the old path in which the apostles trod, and does not direct sinners to walk in it, but exhorts them to sit down and reait, no one long real in eligion—that Jesus Christ is a linothing real in eligion—that the eligion ar, and the anostles were all liars and fools, in feeling so much and doing so much, to save men. This is the undisguised language of his conduct. If such a man is prudent, the Lord Jesus Christ and the apostles were undoubtedly the most imprudent persons that ever trod the footstool.

1. The characteristics now sketched make visible the line of demarkation between prudent and imprudent ministers, and between prudent

and imprudent professors of religion.

No need of farther discrimination. eatures. Let each one open his eyes and see for imself, on whom the guilt and folly of imprulence properly and scripturally rests.

2. The characteristics show the difference between a prudent course of conduct, and a cunning, managing and temporizing policy.

Men skilled in the latter are called very prudent. dent men, but their whole course of conduct is re-probated by the word of God and by christian honesty. If they are prudent, then must impru-dence be charged upon the infinitely wise God, who has commanded men to pursue an opposite

3. By comparing conduct with the characterisof the sin of imprudence.

The instances of imprudence which have now

talities, or constitutional difficulties, over which men have no control. They are the voluntary actions of free, moral and intelligent agents. In abroad their deficiencies, is a flagrant violation of all the laws of prudence.

Trudence, as well as the bible and christian affection, would dictate a totally different course.

To be utterly reckless of the command of the Satort [Matt. xviii. 15—19,] is neither wise nor

For the New York Evangeliss.

The PRINT OF HUMAN FINGERS.

Baster says, "The word of God is divine, there is scarce any thing we leave the handling of, but we have on it the prints of our fingers."

A writer in the Repertory quotes this, and exclaims, "Where do we see so much of the stain of human hands, as in revivals of religion!" Now I thought revivals were not the work of man, but of God. I thought the writers in the Repertory all believed that a Revival is "An extraordinary divine influence prevailing throught a whole congregation at the same time." Indeed I doubt not they so believe. But then where is their consistency? Whence the peculiar dangers they see in revivals? Why will find God when he produces a revival, also take care of it? Does the Holy Spirit make the "marks of human fingers" on his work? The dangers then, and the "marks," do not arise from the revival at all, the marks, do not arise from the revival at all, the work is the dangers there and other charch is the indispensable pre-requisite of a revival; so that in those seasons there is less of impered to not a work and the "marks," to not arise from the revival at all, the work is the indispensable pre-requisite of a revival; so that in those seasons there is less of impered to not a work in the church, than in seasons of coldness and decline. Can it be then, that we are most in danger of "leaving the perfection and wrong in the church, than in seasons of coldness and decline. Can it be then, that we are most in danger of "leaving the perfection and wrong in the church, than in seasons of coldness and decline. Can it be then, that we are most in danger of "leaving the perfection and wrong in the church, than in seasons of coldness and decline. Can it be then, that we are most in danger of "leaving the perfection and wrong in the church, than in seasons of coldness and decline. Can it be then, that we are most in danger of "leaving the perfection and wrong in the church, than in seasons of coldness and decline. Can it be then, that it meets t

lent of the Southern Religious Telegraph ng narrative, which may doubtless be con-nen of the spirit of our Southern beethren,

fined of human interpressment; among them, some tried and valued personal friends of human interpressment introduced, or a rational school, for public learning spects deswhere; and objects; for a rational school, for public learning spects deswhere; and objects; for a rational school, for public learning spects deswhere; and objects; for a rational school, for public learning spects deswhere; and objects; for a rational school, for public learning spects deswhere; and objects; for a rational school, for public learning spects deswhere; and objects; for a rational school, for public learning spects deswhere; and objects; for a rational school, for public learning spects deswhere; and objects; for a rational school, for public learning spects deswhere; and objects; for a rational school, for public learning spects deswhere; and objects; for a rational school, for public learning spects deswhere; and objects; for a rational school, for public learning spects deswhere; and objects; for a rational school, for public learning spects deswhere; and objects; for a rational school, for public learning spects deswhere; and objects; for a rational school, for public learning spects deswhere; and objects; for a rational school, for public learning spects deswhere; and objects; for a rational school, for public learning spects deswhere; and objects in the very specific public spects and objects; for a rational school, for public learning spects and specific public specific spec was exemplified in the awakening, conviction, human ability is now denied in toto? What shall we say of certain conventions he a time of momentous interest. All was solemnity—no rising up and walking round the camp ground-every one seemed to listen as for eternity, and with a mind full of anxiety, to hang in gazing silence upon the lips of the living speaker. Sinners trembled in view of elernity, and under the convictions of mind produced by the truth of God and the operations of his Holy Spirit—were made to inquire with deep solicitude—" Men and hrethren what must we do?" There were no scenes of noise and confusion during the whole occasion; no time, when the most fastidious minds, on the subject of shouting night not have heen perfectly quiet. Souls were made to rejoice n the pardoning mercy of God on each day of the meeting, and to give their hearts to the Savior. Christians seemed unceasingly to pray for their ungodly friends. The world with its cares

had passed away from their minds and affections, and they gave themselves wholly to the work and service of God. Of a truth God was in our midst. The communion of the Lord's Supper was administered on Monday. The scene was truly solemn, impressive and interesting. Jesus sat at the head of his own table and fed his lambs and sheep. But Tuesday morning, the last day but one of the feast, was the time that many will remember throughout eternity. After a very impressive sermon, the anxious were invited to seats prepared for them-numbers came forward we trust they were (some of them) enabled bosom. Party names, in these happy hours were sical comments.

forgotten, and each felt hinself at home in his The above references and quotations are suffi-Father's house. The season, my dear Sir, will cient to show, that the Dr. has reckoned beyond his host. The scriptures are not as silent on this alone can disclose the amount of good done during the occasion. No doubt it will in the day they they the secred writers are not in the secred writers are not as silent on this secred writers are not as silent on the secred writers are not as silent on this secred writers are not as silent on this secred writers are not as silent on the secred wi be remembered through eternity; and eternity alone can disclose the amount of good done during the occasion. No doubt it will in the day of eternity be written in God's account—"This they, (the sacred writers) are not justly exposed man was born there—and this woman was born, during the Gilead camp-meeting, unto the Lord."

The number that professed to give their hearts to Christ and submit to God is not known—say. order, and good conduct at any meeting. There was nothing seen during the whole accorder. order, and good conduct at any meeting. There was nothing seen during the whole occasion that merited the most gentle rebuke, or called for notice. I have no doubt that if your correspondent F. had been present he would have found and obligations to do good are as their abilities,

nart of the church have been comforted, and have embellished his letters from the hearted brethren, while infidels have rejoiced, and felt in this guilty region. The good effects of that meeting, and felt in this guilty region. The amongst us, to bind up his zon—to these beart sending sonsequences roll back a remendous weight of responsibility on somebody. Sin has been committed. There is guilt onewhere. Who is to be blamed? Let conclude any form and for what he is still direction.

M. D. A.

Milegres on the work? The dangers then, and the 'marker' do not rive from the revival at all the 'marker' do not rive from the revival at all the 'marker' do not rive from the revival at all the 'marker' do not rive from the revival at all the 'marker' do not rive from the revival at all the 'marker' do not rive from the marker do not

agent, he admits is assumed by the apostles. But the doctor does not say what that ability is. Can it be any thing else than full power to do what God requires if the sinner chooses? Obligation and shilly run parallel with each other. To be devoid of any capacity for performing the actions required, is to be devoid of all obligation in the

preached, contained a simple exhibition of Di-vine truth, aimed at, and by the Holy Spirit the silence of Christ, and of the sacred teachers, carried home to the conscience and the under-on this subject, is a powerful argument in its was and the means by which he shall work, and of prescribing the boundaries within which he shall move. It looks like giving wister the whole occasion who did not give symptoms deny, that the total inability of man to obey God, who how of seriousness—and a very large majority told by their actions and expressions that they left it to the a time of momentous interest. All was solem would gladly persuade themselves that it is so.

There is therefore a very great difference in the circumstances in which men are now placed from those in apostolic days. They have been drilled into the belief of a practical error. That error must be assailed and overcome; and hence arises the propriety of publicly declaring in our preach ing now, what the silence of his apostles did most conclusively prove was universally admitted in their day, and therefore unnecessary for them to assert, viz. that men are able to obey God if

But the Dr. assumes too much when he says that the sacred teachers are uniformly silent as to the fact of human ability. The Savior uneonivocally asserted it in his parable of the talents doing good. These he says were furnished "to every man according to his several ABLLITY,"
Mat. xxv, 15; that is, the man, whose ability to do good, was as five had opportunities and means to do good, as five, and he, whose ability was as two, had opportunities and means as two. I would not wish a plainer testimony, or a more positive assertion, as to man's ability, than this, Christ said also of one of his followers, that she had done "what she could." Joshua and Caleb denied stoutly the indolent and cowardly plea of the children of Israel, who said they were not able to obey God's command. "We BE WELL ABLE." The only difficulty in the way, was their to submit to God upon Gospel terms, and give their hearts to Christ. Now it was that the Lord came down and filled the house in which we were our God. He that ministers is required to do it ssembled, because of the falling rain, with his as of the ability that God giveth. It is not an assembled, because if the faming rain, win its holy presence. Yes, truly the house was full of God, his love filling every heart—joy beaming, here spoken of. The law and Christ both require yea, heaven itself beaming in, and from every us to love the Lord our God with all our might. christian's countenance—while fraternal love and affection flowed from heart to heart, and kindled in a rapturous flame from bosom to bosom. Party names in these hanny hours are similar and some and affection flowed from heart to heart, and with our might." Are these words without meaning? They need no learned or metaphy-

cient to show, that the Dr. has reckoned beyond

and who will charge them? But this is not what

We regret exceedingly to see that by this oversight, and a false assumption, he has established as the standard of evangelical preaching, what does not exactly correspond with the example of Christ. It will not do for him to claim either of Christ. It will not do for him to claim either exemption from censure, or praise as being strictly apostolical, for that sort of preaching, which invariably and studiously conceals the fact of the sinner's ability. There is much of sophistry involved in the following interrogation, which we are sorry to see, because it is calculated to mislead and make a very false impression. "Il" asks he, "when they (the sacred writers) omitted to urge the sinner's ability, they omitted nothing which was suited to be profitable to the souls of men, why may not we safely treat the subject in the apostoncal, for that sort of preaching, which invariably and studiously conceals the fact of the sinner's ability. There is much of sophistry involved in the following interrogation, which we are sorry to see, because it is calculated to mished and make a very false impression. "It" society, on Monday night last, related, in the asks he, "when they (the sacred writers) omitted to the sorre of his address, as near as we can recollect, the following anecdote.

A father of a family residing not far-from Comen,why may not we safely treat the subject in the same manner?" The reason of the omission we have already shown. It was the universal belief to which he would be exposed, he was not without a deep and auxious solicitude for the spiritual Now let the Dr. show that we are called to preach to sinners, thus convinced or thus admitted the property in the following and the property in the following anecdote.

"Moses exhibited an example of uncommon model in the subject in the spiritual of the object. The real sense undoubtedly is; Blessed is she that believed that there should be a performance of those things which were told to be word and fell upon it." Is the life of Saul indeation the antiversary ineting of the Charleston Bible Society, on Monday uight last, related, in the course of his address, as near as we can recollect, the following anecdote.

A father of a family residing not far-from Columbia, was about sending his son to the South Carolina college. But as he knew the influence to which he would be exposed, he was not without a deep and auxious solicitude for the spiritual not the object. The real sense undoubtedly is; Blessed is she that there should be a performance of those things which were told to be reminate? Is sword here indeterminate?

David lelt a flourishing kingdom to his son." It was the universal belief to which he well send an example of uncommon of the saul that there should be a performance of those things which here there should to mish with the unit. It was the tord. The real sense undou of another, need not be influential in the mind of another, need not be distinctly brought into view. But if that idea is wanting, or one opposed to it has taken possession of the mind, the circumstances of the case are greatly changed. That becomes necessary in the latter case, which would be inappropriate in the former. If a man is convinted that he has health and capital enough to embark in some plan of effort to worldly gain, to which I direct his attention, it is unnecessary for me to advert to these things at all. It would be a loss of time and effort so to do. My main business will be to urge him, by various arguments and motives, to embark in the plan. But if he thinks that he has neither health nor capinor ability for the enterprise, it becomes ial, nor abouty for the enterprise, it becomes indispensably necessary—hefore I venture to bring forward my arguments and motives, to make him willing to embark in the project—that I convince him he is mistaken, and set his mind right on the question of his ability. It is just in this way, I presume, that "successful" ministers, who inculse to the singer's ability are most to year. who inculcate the sinner's ability, are wont to proceed. When they speak to those who they know are convinced of their obligations, and who feel that they could do more than they have ever attempted if they were willing, they do not spend time in proving to them what is already admitted. They present their urgent motives and powerful appeals, and press them to instant compliance with the demands of the gospel. But when they preach to those who think they cannot, who believe it is impossible for men to repent, it behaves them, as they do, to correct their misapprehensions on this point, and rouse their sense of oblisions on this point, and rouse their sense of obligation into action, by setting forth their ability to believe and repent, il they are in reality willing to do so. Will the Dr. insinuate, that the same adaptation of the truth to these two very different states of mind? We presume not. Yet his remarks have a tendency to this. They certainly favor the idea, that we are to assume what is not to be assumed in truth; and while we are studiously to avoid even hinting, that sinners can believe and report we are a posses them with all lieve and repent, we are to press them with all the weight of moral obligation, as if they were fully able to do what God requires. This seems to us to be a disingenuous course. It assuredly receives no countenance from the dictates of com mon sense, nor from what the Dr. has, through mistake, assumed to be the absolute silence of the sacred writers on the subject of human ability.

EDUCATION DEPARTMENT.

For the New York Evangelist. DUTY OF YOUNG MEN.

ons of the church, to the consecrated service of the ministry And let every church see that she furnishes her quota of men. There is scarcely a church to be fuund, in whose bosom there is not some young man, who ought to devote himself to the special service of God. And in many churches a number of young men of suitable qualifications can be found, whose imperious duty it is to prepare for the ministry.

In a visit to Fishkill, I found six young men,

who have been hopefully converted in a recent revival, and who are now studying for the ministry. One or two of these are already looking istry. One or two of these are already looking to heathen lands, as the field of their future labor. An encouraging fact, connected with this interestyouth, is that efforts are being ma the female members of the church, to afford them the necessary pecuniary aid in the prose-cution of their sacred studies. A good degree of interest is also awakened among the male members, in behalf of the Preshyterian Education have the like purpose as far as their means exciety, whose claims were presented.

Is it not the duty of ministers to search out and encourage in this important enterprise every which they profess to teach. youth in their churches having the requisite qualifications? Does he acquit himself of his whole ifications? Does he acquit himself of his whole duty, who trains up his people to give money to the sacred treasury, and makes no effort to add to the sparse and feeble ranks of those, who are called to fight the battles of the Lord? Let the ministers of our churches kook to this thing. It is a duty over which many of them are slumbering. And it is a painful fact, that while they have slumbered and slept, the wheels of time, with every annual revolution, have rolled to perdition millions, who have perished fur lack of vision.

Permit me to call your attention to one branch of learning only, and inquire how far this object is actually accomplished, in the course of study usually pursued in our seminaries, and how far it is a duty over which many of them are slumbering. The principles and rules of granmar now taught are chiefly those of Wallis, who wrote in the reign of Charles II, and Bishop Lowth, who wrote about sixty years ago. Murray's Granmar is composed chiefly of the rules of those dution millions, who have perished fur lack of own.

Let me say to the pious young men; It is a question, which you are solemnly called upon to decide, whether it is not your duty to dedicate yourselves to the holy ministry. Let it be de-termined in reference to your relations to God church, and not to your own ease or aggrandizement. Look not transiently at the subject; but let it receive your fixed attention, npanied with fervent prayer to God for his guidance and direction. Upon you devolves the question, whether the thousand destitute churches in our land shall continue to stretch forth their a rapid enunciation, becomes a before a consoin our land shall continue to stretch and of hands for pastors to break to them the bread of hands for pastors to break to them the bread of That an and a are used befure indefinite nouns. in a word, whether centuries shall still roll away, and leave a history of human wretchedness and ouilt and degradation.

O. J. J.

Give me two books, that is, any two.

Mercer Institute, Georgia.—The Mercer Institute, com-ining manual labor with study, we learn, from the Christian Iedex, will go into operation on the second Monday of January next, under the direction of Rev. B.

"The principal object of the institution is the education of pious young men, who are called to the gospel ministry, and have been ficensed by the clurch to which thoy belong." "It will receive in addition, as many young men of good moral character, as can be provided for, irrespective of religious sentiments."

This institute is under the control of a board of trustees, of which Jesse Mercer is president.

THE BIBLE IN COLLEGE.

and eternal welfare of his tavorite cinic. Fearing lest the principles of the christian faith which
he had endeavored to instil in his mind, would
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After having become in his estimation, were than the confessed of the learn what is confessed in the learn what is confessed in the learn of the land to the reality of religions. After having become in his estimation, were than its father, he discovered one day white manning the learn what is confessed a second than his father, he discovered one day white manning that the learn which the should treat it, he finally concluded that he would use it as-waste paper on which to wipe his razor while shaving. Accordingly, every time he went to shave, he tore out a leaf or two of the holy volume, and converted it to the use upon which he had determined, until in process of time nearly the half of the volume was decorded to the word always precede verbs as a nommand the met his eye, and was a preceded and the met his eye, and was a preceded with the word always preceded verbs as a nommand the met his eye, and was a preceded with the word always preceded verbs as a nommand that the met his eye, and was a preceded with the word always preceded verbs as a nommand that the met his eye, and was a preceded and the met his eye, and was a preceded to the possessive case. These forms of the word always preceded verbs as a nommand that the met his eye, and was a preceded and the word always preceded verbs as a nommand that the met his eye, and was a precision of the met in the process of the words; and the met his eye, and was a precision which broughts to his wire his definition of the met in process of the words; and the proceed of the descent of the blessed, yet the word always precede verbs as a nommand the met his eye, and was a precision of the met his steps, and undo the sacrilegious deed, which in the folly and pride, and wickedness of his mode of exhibiting the obligation of the sinner is heart, he had repeatedly committed. At length, proper in both cases? and that there shall be no however, he found lorgiveness at the foot of the cross.-Charleston Observer.

ORIGINAL COMMUNICATIONS.

For the New York Evangelist

How infidels are made.

Mr. Editor—It is not uncommon to hear professing christians pray, apparently with a great deal of ardor and devotion for the "downfall of infidelity;" and almost at the next breath, furnish the most incontestible evidence that they are not sincere in their pretensions. In a certain town that shall be namcless, sometime since there was a meeting for prayer, composed entirely of church menthers. During the hour of worship, some remarks were made that were thought by some, inappropriate to the occasion, and at which some took ollense. From these offended brothers, or from some other mysterious Mr. Editor—In looking over the columns of your last paper, I was deeply struck with the interesting fact, respecting the young men, who offered theremelves to the work of the misistry, in Bethlehem, Orange county, N. Y. It must be conceded by all, that the Great Head of the church is making the question of duly, in regard to preaching the gospel, one of solemn and fearful responsibility to every young man of competent talents and hopeful piety. An immense harvest is waving all around this globe; and it can never be wholly gathered in, until the laborers while the professed friends of Christ, Judas-like, and his cotemporaries, with later writings, I am neighborhood of christian light and influence, I took occasion, after a too sumptuous dinner of the most highly cultivated fields, there is a lamentable dearth of efficient ministers, while immentable dearth of efficient ministers, while inspect their prayers will reach the ear of God, and that the kingdom of Christ will be saved from the withering curse of infidelity, while they livrnish, in this unchristianily can be assailed? When will the scriptures, hythe mistake of authors in classing the scriptures, hythe mistake of authors in classing the erors and great will be the company of those, who in every land shall publish that and Latin quod, both of which, the English that and Latin quod, both of which, the English that and Latin quod, both of which, the English that and Latin quod, both of which, the English that and Latin quod, both of which, the English that and Latin quod, both of which, the English that and Latin quod, both of which, and his cotemporaries, with later writings, I am his Before this can be effected, young men, burning ioin with the wicked in "perverting the right with the love of Christ, must come spontaneously ways of the Lord" and "perverting the right with the love of Christ, must come spontaneously ways of the Lord and control to a control to a

TO THE FRIENDS OF LITERATURE The chief, or only legitimate object of instruc-

tion, is to communicate TRUTH; for truth only is valuable to men, either as individuals, or as memhers as a community. In all our seninaries of learning, therefore, truth only is to be taught, as prophetas. Matt. v. 17. far as it is known, or can be discovered.

In the present systems of instruction in the sci-

ences, the avowed purpose of all professors is, to discard theory, and admit nothing as true which is not supported by demonstration, or the unesults of experiments. But in various branches of literature, a knowledge of truth must he derived from other sources—from testimony— from historical facts—from principles of analogy

-from usage or practice, and the like. In our highest seminaries, the professors avow their purpose to commence a thorough course of education; and doubtless all teachers of schools tend. But in order to effect this object, it is indispensable that the teachers should know what is true and what is lalse, in the several branches

Permit me to call your attention to one branch of learning only, and inquire how far this object

own. It has been called in England, "A Contmentary on Lowth."

EXTRACTS. "The article is a word prefixed to substantives, to point them out, and to show how far their signification or, lends. A becomes an before a vowel. A is used in a vague sense, to po at out one single thing of the kind, in other respects independent of the winds. "Give me a book, that is, any book."—Murray.

In these when there were the sense of the substantives, the first person, I.

The latter compacts with our English version

In these rules, there are two propositions or assertions which are not true. A does not become an before a vowel; the reverse is the truth;

whether the interests of the great benevolent so-cieties shall suffer for the want of efficient men—

and every other adjective of number in the lan-

guage.

Give me a book, or one book, that is, any book. Give me gia.—The Mercer Institute, com-with study, we learn, from the Now an is the Latin unus, in Saxon orthography. he Now an is the Latin unus, in Saxon orthography.

It signifies one, and has no other use. It is used, like two, three, four, before any noun or name,

One of the most general errors in all our dietionaries and grammars consists in a wrong dis-tribution of certain words, in the parts of speech. They all rank, if, though, noteithstanding, that and because, among the conjunctions. But this is not the fact. If and though are verbs, the latter defective. If is a mere contracted orthography of give, the Saxon gif; and it cannot be though. Notwithstanding is a compound of not and withstanding; and in every case, either with that, this, expressed or understood, or with a sen-tence, it constitutes the case absolute, or indepen-dent clause; corresponding with the Latin, non obstante or hoc non obstante.

That is never a conjunction—it has two uses

only—it refers to a person or thing, or to a sentence, and is always of that class of words called pronoun or substitute. Those who wish to see the proofs, are referred to the explanations in my dictionary and grammar.

Lowth, and his copier Murray, class becaus

among the conjunctions. It never occurred to them, that because regularly governs nouns in the possessive case; as, "All ye shall be [will be] offended because of me." "The body-thedad bacause of righteonsness." Matt. xxvi, 31: Rom. viii. 10. "Because of the present rain." Acts.

There are other errors in our English grammars, of more importance than these; and from a careful comparison of the writings of Addison and his cotemporaries, with later writings, I am

In the Vulgate, a version of the scriptures

Tunc Herodes videns quoniam illusus esset a Magis—Copied by Arius Montanus. Matt. ii. 16.
Then Herod seeing, since, [for or because] he was mocked by the Magians.

Dico enim vobis quia nisi abundaverit justitia vestra plusquam scribarum et pharisæorum, non intrahitis in regnum cælorum. Matt. v. 20.

I say to you because your righteousness shall exceed that of the scribes and pharisees, ye shall

Heh. xi. 6. He that cometh to God must believe because

ne is, and is a rewarder of them that seek him. Montanus places a comma after accedentem.

Ad quent dictum est, quia in Isaac vocabitur tibi semen. Heb. xi. 18.

To whom it was said, because in Isaac shall

thy seed be called. Nemo cum tentatur, dicat quoniam a Deo tentatur. James i. 13. Let no man say when he is tempted, since of

pecause he is tempted of God.

third person he; Montanus, the first person, I. The latter comports with our English version and with the Greek.

Now it is obvious that the version called the Julgate is erroneous. Passages thus translated, if they have any meaning at all, certainly do not convey the sense of the original scriptures. What number of passages are thus mistrans-

correctly defined, without a circumlocution, in any other character. The case is the same with

prehensive of some personal appeal, and embarrassed with the conflict of different emotions, she turned to the minister and inquired, " Does Mr. think that I have any fault?" As much as to say, "Why, I should think, almost, from what you said to her, that I myself was not always a learning the said to be a say to be a say that I myself was not always to the said to be a say that I myself was not always that I myself was not always to be a say that I myself was not always to be a say that I myself was not always to be a say that I myself was not always that I myself

I hope not! Does Mr. —— think I am?"

The same minister also related the following fact, in the presence of a christian lady who wit-nessed the same, and well remembered it.

"Being once invited and urged to dine with a wealthy and worldly lady somewhat advanced in lile, and having lived all her years in a parish and neighborhood of christian light and influence, I took occasion, after a too sumptuous dinner of which I slightly participated, to speak with the day and night for it.'
"I had too much reason to fear that she told

quenched, into the ranks of the ministry. This duty cannot be procrastinated, or folled from one church upon another. Now is the time, when God has hopefully converted so many of our youth, for the generous devotion of a host of the sons of the church, to the consecrated service of some of the church, to the consecrated service of some of the church, to the consecrated service of some of the church, to the consecrated service of some of the church, to the consecrated service of some of the church, to the consecrated service of some of the church, to the consecrated service of some of the church, to the consecrated service of some of the church, to the consecrated service of some of the church, to the consecrated service of some of the church, to the consecrated service of some of the church, to the consecrated service of some of the church, to the consecrated service of some of the church, to the consecrated service of some of the church, as the duty cannot be present, received by the Romish church, as the only correct version, there are numerous mistakes, proceeding from a misappreheusion of the church, so the consecration of the church, as the only correct version, there are numerous mistakes, proceeding from a misappreheusion of the church, so the church was and perish around the very churches, without the midst of the ministry.

**Power knowing, even doctrinally, the way of life only correct version, there are numerous mistakes, proceeding from a misappreheusion of the church, so the church was and perish around the very churches, without the midst of the midst of the church, as the duty correct version, there are numerous mistakes, proceeding from a misappreheusion of the church as and perish around the very churches, without the midst of the only correct version, there are numerous mistakes, proceeding from a misappreheusion of the church, as the duty correct version.

**Power knowing even doctrinally, the way of life of the church was and perish around the very churches, without the midst of the church w

bath noon was about 70, and most of them at the close of the meeting were rejoicing in hope. We have meetings every night this week, and no doubt God will continue to work, just so long as we continue to do on duty. Your brother in Christ, BENJAMIN H. WILE.

JAMESVILLE, Onondaga Co. Nov. 20, 1832. Dear Sir-I have just closed up a protracted meeting

all those who entertained hopes that they were christians what number of passages are thus mistranslated, I do not know; but the mistake runs
through the version. Montanus has adopted
many of the mistakes; indeed his version is, to
a great extent, copied from the Vulgate. In
some instances he has corrected the error.

Our English version is, in general, correct in
this particular. Yet it is believed, that verse 45
of the first chapter of Luke, is incorrectly rendered. "And blessed is she that believed; for to meet in the vestry on that evening. A large number

DECKERTNWN, N. J .- A subscriber who called at the office informs us of a most encouraging state of things in the "Clove" church, under care of the Rev. Peter Kanouse. A series of continued meetings had first been held in the several school districts. That is, prayer meet-

VIRGINIA.—We have recently received the most gratifying intelligence with respect to the state of religion in some parts of Virginia. An association, which was held on the last Sunday in October and the two preceding days at Madison C. H. and attended by the Rev. Messrs. Msnn, Zechsriah Mead, Jones, Stewart and Lamon, was followed by a happy revival. The inhabitants of the village manifested a very deep interest in the services of the occasion and many striking conversions took place. On the administration of the Lord's supper, 18 new communicants were added to the church, whose example and influence will no doubt be of the most salutary character. As an evidence of the impression produced on this occasion it is mentioned that a large quantity of cards, backgammon boxes, &c. were burnt in the street by some who had previously been devoted to the use of them.

Episcopal Recorder. VIRGINIA .- We have recently received the most grat

PEPPERELL, MASS .- We understand that the new thodax meeting house in Pepperell is completed, and that the new series of the Saturday last. The house cost \$5,250. It contains 76 pews, of which 67 were sold for \$5,400.

\$5,400.

It is gratifying to learn, also, that while the good people of Pepperell havo engaged in building a house for God, the influences of the Spirit have been largely shed down upon them. One hundred and sixty one individuals have been added to the church since October, 1831.—Lowell Obs.

Belleview, Lancaster Co. Pa.—On the 13th of November, present, at the solicitation of the Rev. Joseph Barr, a protracted meeting commenced in a place of worship hearing the above name, in which no spiritual church has yet been organized. The place is about 15 miles east of Lancaster, and is miles disagn from any Presbyterian. of Lancaster, and six miles distant from any Presbyteri church. The people who have at times met there worship, belong in part to the congregations of Lanco Pequea, Upper and Lower Octorara, but principally no spiritual charge. The ministers present were Rev. George Duffield, the Rev. Robert Graham, the etor, and Mr. John Patten, a licentiate about to be sett at Chesnut Level, besides the Rev. Messrs, Barr, a James Latta, who have frequently officiated at the rela-Tunc Herodes videns quoniam illusus esset a Magis—Copied by Arius Montanus. Matt. ii. 16.

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Then Herodes videns quoniam illusus esset a Magis—Copied by Arius Montanus. Matt. v. 17.

Think not, since, [for or because] I he vectome come to destroy the law or the prophets.

Dico enim vobis quia nisi abundaverit justitia vestra plusquam scribarum et pharisæorum, non intrabitis in regnum cedorum. Matt. v. 20.

I say to you because your righteousness shall exceed that of the scribes and pharisæes, ye shall not enter into the kingdom of heaven.

Audistis quia dictum est antiquis. Matt. v. 21.

Ye have heard because it was said to the ancients.

Then I will profess to them; because I never knew you.

Creditis quia hoc possum facere vobis? Matt.

Creditis quia hoc possum facere vobis? Matt.

Creditis quia hoc possum facere vobis? Matt.

Credere enim oportet accedentem ad Deum, quia eat, et inquirentibus se remunerator sit. He have heard because it was said to the ancients.

Credere enim oportet accedentem ad Deum, quia eat, et inquirentibus se remunerator sit. He have heard because it was said to the ancients.

Credere enim oportet accedentem ad Deum, alter presents and particular prophetal propheta

It is very manifest this can never be the case, while the present spirit of proscription predominates in the Synod of Philadelphia. If some of the watch dogs of self-styled orthodoxy would leave off frightening the churches, and would go to their work and try to do some good, there would go to their work and try to do some good, there would be hope about it.—Ed. Evan.

Welch Preseyterian Chuach in Pittshura.—
Welch Preseyterian Chuach in Pittshura.—
The peculiar state of the clurch called it into being, and still demands its existence and enlerged circular trans. present spirit of proscription predominates in the Synod

Dear Sir—I have just closed up a protracted meeting that has resulted gloriously—continued ten days. We suppose as many astherly submitted to Jesus the last day. I know not how many during the whole period of the meeting. The judgment day will determine. Many Universalists hopefully converted. Universalists is giving way in this region. Bless the Lord, O my soul.

Yours truly,

Revival in Holton, Mass.—The following extract of a letter to a gentleman in this city has been obligingly furnished for the Evengelist. It bears date Nov. 12th.

"On the first Sabbath in this month, Mr. Chickering gave notice that he wished all professors of religion, and all those who entertained hopes that they were cluristians,

WHITE CLAY CREEK CHURCH, DEL.—We learn

whether indefinite or definite. The following may be taken as examples of its use before definite and the search of the search o

NEW YORK EVANGELIST.

NEW YORK, SATURDAY, DECEMBER I, 1832.

WANTED—A few good Agents to obtain subscribers for this paper, to whom good encoursgement will be given. Apply at the office, 20 Aunstreet.

IFWe sometimes send single papers to gentlemen in different parts of the country, when we happen to think there may be something that will interest them. We shall take it ss a great favor, if after reading our paper themselves, they will lead it to their neighbors, and also, as far as they think it right, commend it to the patronage of those who need a religious newspaper.

COLLECTING AGENT .- Mr. R. G. Williams is on an agency for this paper, in the Northern counties of this state, making collections, and obtaining new subscribers. Our friends will confer a favor, by aiding him in any way.

CORRECTION .- In printing our report of the meeting in Chatham street chapel, last week, an error occurred. which we presume every reader would correct at once in the Baptists, and 40 to the Methodists. During the meet- his own mind. Mr. Ludlow is represented as saying, ing 150 persons presented themselves on the anxious seats in one evening. Such a rapid and powerful work has not been known before in that neighborhood.

"He hoped there were some present who did not feel that all holiness is from God." Mr. L. said, and the reporter wrote, "none who did not feel that all holiness is from God." Both of them, at lesst, believe and feel that "sll holiness is from God." And they suppose that all who have any title to be considered christians, believe and

sued, the student will not reach the object.

New Haven, Nov. 1832.

N. Webster.

For the New York Evangelist.
IGNORANCE.

Mr. Editor—It is truly wonderful how ignorant is ome persons of standing in society can manage to be, on subjects where it would seem culmmy to undergous the new possible to be, on subjects where it would seem culmmy to undergous the new possible to be the fact as it is. In spiritual matters, thought not more wonderful—since love of learning is the secret of proficiency and intelligence in every department—ignorance is more criminal and often truly astounding!

A minister of the guspel once informed a circle of christian Iriends, of the following facts, in his own official experience:

I was, said he, once speaking to a lady on the concerns of her soul; urging her to acknowledge the ill-desert of sin, and accept of the Redeemer as he is offered in the gospel. Being considerable as he is offered in the gospel. Being considerable as he is offered in the gospel. Being considerable as he is offered in the gospel. Being considerable as he is offered in the gospel. Being considerable as he is offered in the gospel. Being considerable as he is offered in the gospel. Being considerable as he is offered in the gospel. Being considerable as he is offered in the gospel. Being considerable as he is offered in the gospel. Being considerable as he is offered in the gospel. Being considerable as he is offered in the gospel. Being considerable as he is offered in the gospel. Being considerable as he is offered in the gospel, and naw of the fact as it is.

I were the construction with the construction of the fact as it is. In spiritual matters, the properation of the sement will take place on the first of January in regard to the proprietors hould be brought the proprietors whould be proprietors whould be brought the proprietors whould be brought the proprietors whould be brought the proprietors whould be b

the same as single subscribers.

NEW SUBSCRIBERS .- As we intend to enlarge the paper, and commence a new volume, on the first of January, it will probably be most agreeable to new subscriers, in most instances, to begin at that time. We shall, therefore, postpone sending to new subscribers till "Whole No. 145," unless particularly directed to the contrary. Agents, and other friends, who intend to do any

hing for enlarging the circulation of the paper, are recomnended to send us in what names they can in season to mmence with the new volume, WHOLE No. 145.

OUR NEXT VOLUME.-The following is an extract of letter from a friend of the Evangelist, whose judgment s always entitled to great consideration :

If you enlarge your paper, I am decidedly in favor of a News department—a Christian (London) Observer Summary of facts, not political speculations. The right man would do such a thing to great purpose. Every christian ought to know (and that not from a party-politics peper,) what is going on in the world.

We have laid this suggestion before our friends here, end it meets their approbation. We know it will meet the wishes of very many subscribers in the country. We think it can be done without materially comprom evivals, and thorough religious discussion. If it cannot be one, we shall certainly abandon the project. At least, owever, we think it a matter of duty to make the attempt, with such assistance as we may be able to obtain. But in no way will we turn aside from our leading aim, to nake the paper such as is described in the following note. which we have recently received.

NEW YORK EVANGELIST.

NEW YORK EVANGELIST.

I have been a constant reader of this paper from the publication of its first number. Its characteristics are—

1. To speak familiarly, it is plotn hearted: when the interests of religion demand it, it speaks out unambiguously the whole truth, it the rebuke or consure fall where it may.

2. It is not muzzled by coclesionical authority.

3. It is no stickler for any standard but the BBLK.

4. It aims at forming and SULDING, rather than gosing astrile of rubits entiment.

3. It is no stickler for any standard but the bible.
4. It aims at Forbing and Guiding, rather than gover a stride of public sentiment.
5. Its editor lays no claim to infollibility, and his readers or correspondents may call in question any of his opinions in his own columns, so that all may hear both sides of the question; end if by scripture, or reason and argument, they convince him, I have observed that he uniformly makes full recantetion end satisfaction.
6. It exposes error in doctrine and practice; it uncovers carnal and spiritual wickedness in high and low places.
7. It calls no mon father; and a few subscribers more or less cannot bribe it to hold its peace when it ought to speak; to smile where it ought to smile.
8. In the Temperance cause, Sabbeth cause, Missionary, Bible, Tract, and every other good cause, it goes for the whole.
9. It contains more importent information then any other paper that I have ever seen.
10. On the subject of doctrine it contains a great deal of most important and luminous discussion. It heeds not the technicalities of a dogmatical theology, but evidently aims at or proving all things, and holding fast that which is good."

11. On the great subject of revivals it has shed much

lion.

If any man wishes to keep pace with the progress of cruth, and the march of Zion, he should by all means read

truth, and the march of Zion, he should by all means read this paper.

Such has been, in my humble judgment, the character of the "New York Evangelist." While it continues to have this character, it ought to be, and I doubt not will be, supported. I always feel edified and refreshed by its columns. It is my most carnest preyer, that its editor may have great grace and wisdom, that the paper may have a greatly increased patronage, a constantly increasing and blessed influence, until light and love and salvation shall fill the length and breadth of the laml. C. G. Finney.

LETTER FROM ILLINOIS. An esteemed brother in Illinois, writes us as follows:

An esteemed brother in Illinois, writes us as follows:

"I wish I could put your paper into the hands of half
the families in the state. So far as I know, it is just such
a paper as we need here. Only its meridian is a little too
far east. One thing, bowever, is palpably Irue; we need
its influence among ministers. We are much behind the
age of revivals in which we live. There is an alarming
lendency in ministers, when they come into this part to
fall asleep; and there is no place on the earth where they
need to be more wide awake. I saw ministers are proponeed to be more wide awake. I say ministers are prone to fall asleep when they come here; but this is a sleepy world, and it is to be feared that none are more than half awake. The advice you gave me in your paper last winter, I was taking then, and have been taking it ever since; and the only inconvenience I find, is that it is rapidly hurrying me through my course;—but there is no other way.

controversy in my columns. I try, every week, to serve up a suitable variety of such matter, as, in my best judgment, the church seems to need. In this, I dare say, I often err. And when I do err, there is no other way, but for my brethren to counteract it as well as they can. If you have any man in the west, that will not make mistakes, please send him here, and I will gladly resign him takes, please send him here, and I will gladly resign him the west, which are supposed to be capable of the wilderness, and remote from books, it will become a rich source of knowledge; to the minister, situated as many a one is, in the wilderness, and remote from books, it will become a rich source of knowledge; to the minister, situated as many a one is, in the wilderness, and remote from books, it will become a rich source of knowledge; to the minister, situated as many a one is, in the wilderness, and remote from books, it will become a rich source of knowledge; to the minister, situated as many a one is, in the wilderness, and remote from books, it will become a rich source of knowledge; to the minister, situated as many a one is, in the wilderness, and remote from books, it will become a rich source of knowledge; to the minister, situated as many a one is, in the wilderness, and remote from books, it will become a rich source of knowledge; to the minister, situated as many a one is, in the wilderness, and remote from books, it will become a rich source of knowledge; to the minister, situated as many a one is, in the wilderness, and remote from books, it will become a rich source of knowledge; to the minister, situated as many a one is, in the wilderness, and remote from books, it will become a rich source of knowledge; to the minister, situated as many a one is, in the wilderness, and remote from books, it will become a rich source of knowledge; to the minister, situated as many a one is, in the wilderness, and remote from books, it will become a rich source of knowledge; to the minister, situated as many a one is, in the ontroversy in my columns. I try, every week, to serve my editorial chair. And as to this matter of controversy, all I have aimed to do, is to stand upon the defense of

ell, Mass. The editors, according to their original plan, now introduce to their readers, the Rev. Dr. L. South mayd as the future conductor of the paper. We cordially give our brother Southmayd the right hand of fellowship

AUBURN SEMINARY .-- We are authorised to state that the Rev. N. S. S. Beman has declined the appointment as Professor of Sacred Rhetoric in the theological semi nary at Auburn.

AMHERST COLLEGE.-President Humphrey and Rev. Mr. Vaill are now in this city, endeavoring to complete the fund of \$50,000 proposed to be raised as the indispen sable means of sustaining that college. By its unparalleled growth, having in about ten or twelve years of its existence become already the second college in the union; the number of students has outgrown the original funds on which it was established. We hope they will experience the customary liberality of our merchants, who have here tofore se nobly patronized literature consecrated to religion

ONEIDA INSTITUTE .- Wo understand that the Rev William T. Hamilton declines accepting the Presidency of this interesting and growing institution. The reaso assigned is, that its endowments are so limited.

We hope an enlightened christian public will furnis

found 20, 26, 40, 48, 49, 51, 53, 70, 90, 90, 92, 105, 106 towns engaged in taking the whale ought liberally families, in all 833, which had not an entire hibbe! An emcient agent was employed, we understand, by the County Bible Society, to go from house to house, making inquiries for the destitute, and obtaining the contributions of the many president of Rinley College Way, president of Rinley volent. Let other counties imitate the example of Oneida.

Young Men's Bible Society.—At Boston, a Young been repo Men's Bible Society was formed last woek. The meeting was held in St. Paul's church, and was addressed by several of the clergy of Boston, and by the Secretary of the Parent Society, and T. R. Green, Esq. Secretary of the New York Young Men's Bible Society.

THE PACKET SHIP ALABAMA .- As many of nur readers will feel a tremhling solicitude to know the fate of this ders will feel a trembling solicitude to know the late of this fine ship and her precious company, we have the pleasure to announce that they have arrived, all safe. They were a whole week kept by a head wind in the neighborhood of New York. On the 23d of October, the wind shifted to the north, and on the 25th, in lat. 33, long. 74 50, in a heavy squall, the ship lost five of her principal sails, together with her main top gallant mast, and one seaman, named John Johnson; which loss, and a continuation of bad weather, she was not able to repair for several days, from which cause alone, her passage has been retarded—her passengers, sixty in number, were all in good health fine ship and her precious company, we have the pleasure her passengers, sixty in number, were all in good health

We have seen a letter from brother Parker, dated Nov. 9, the day of their arrival at New Orleans. The follow-

DR. A. JONES, LOUIS ARNAUD,
R. A. FITZGERALD, S. HIGH,
JOHN BLISS, E. GILLENDER.
New Orlegas, 9th Nov. 1832.

Mr. Winchester. To this is added some quotations from patronage.

Wesley's writings, which are supposed to be capable of patronage.

Troy, Nov. 1832.

ter from so grievous a charge; and we hope our editorial vivals must lie under whatever obloquy can come from

EMBARKATION OF MR. DIELL.

Lowell Smith and Benjamin Parker, missionaries, and Mr. Fuller, a printer, embarked at New London on Mon-As regards the case reported by t

day of last week, Nov. 19, in the ship Mentor, for the Sandwich Islands. The Courier says,

The ship takes out a frame and materials for erecting a seamen's chapel, which will be so constructed as to afford comfortable rooms for the accommodation of the chaplain and his family—the whole to he under one roof. Mr. Burnham, an experienced mechanic, also goes out in the ship, to superintend the erection of the chapel, and the captain of the ship takes his wife with him; and perhaps not the least interesting among the passengers is a native of the Sandwich Islands, who wandered away some years since, "not knowing whither he went," and who by a kind providence was directed to this country, where he has been enabled to obtain a very good education, together with a knowledge of the house carpenter's trade, and what is much better, he is decidedly and consistently pious, and now returns to his native shores, wherehe will he employed, first in assisting to erect the chapel, and after that in civilizing and christianizing his country where hepending upon his trade as a carpenter for the means of obtaining a livelihood.

Mr. Diell's undertaking as chaplain for American seal.

Mr. Diell's undertaking, as chaplain for American ses men, derives its chief interest from the numbers of our people engaged in the Whaling business in the Pacific. Con-

we hope an enlightened christian public will furnish the Tustees with all the funds requisite, to enable young men laboring with their own hands in hours of relaxation from study, to acquire as thorough an education as students at other institutions where no labor is performed.

The Bible Cause.—A surprising fact is developed in a recent attempt to re-supply Oneida county, of this state, with the bible. The county was supplied in 1816, and yet is soing lately through 13 townships, there were the establishment of this miss

way, president of Ripley College.

New Orleans.—A letter dated Nov. 10th, says;—"I am happy to inform you, that since yesterday, the cholera has abated in a most astonishing degree, T cases only having been reported as buried in the Protestant Cemetry, where

A good hint. We hope it will be taken by those whom it is addressed .- ED. EVAN.

DR. BEECHER .- This distinguished brother is now on 9, the day of their arrival at New Otleans. The following appears in the papers.

A CARD.—ROBERT WATERMAN, Commander of the packet ship Alabama.

Dear Sir—The subscribers are deputed by their fellow passengers to tender to you their gratitude for your courteous demesnor during their late passage from New York to this port. They also take this opportunity to express their admiration of your great attention to the duties of your department and of the decision evinced by you in the late severe gale under very trying circumstances.

It affords us, individually, much gratification that we have been selected as the medium of this communication. Rev. Joel Parker, Truman Parmelle, Dr. A. Jones, Louis Arnaud, R. A. Fitzgerald, S. High, John Bliss, E. Gillender.

JOHN BLISS, New Orleans, 9th Nov. 1832.

PRESENT STATE OF MORMONISM.—Our readers will recollect that in a late paper we gave a pretty full description of this strange sect. From a letter of the Rev. B. Pixley, in the Christian Watchman, it appears that they have finally located in Jackson Co. Missouri, where they have purchased about four sections of land. Of this, their leaders assign 20 acres to each family, "to use and improve while they remain members of the Society." But if they leave, they go out empty. Mr. Pixley says, Some in comfortable circumstances at the East have

Some in comfortable circumstances at the East have spent or given to the society their little all in coming to this land of promise, and now find themselves in no very enviable circumstances, looking here and there for labor, and women going to wash for their neighbors of the world, and women going to wash for their neighbors of the world to supply themselves with the necessaries of life.

The idea of equality is held forth; but time will show that some take deeds of property in their own name, and

If we stop and light to every hereay story, we will never do any thing for our Master and for soults. The good only the season of the most real subsequent of any thing for our Master and for soults. The good only the good of grace has been progressing throughout the season of the season of the good of the most real subsequent of the season of the good of the most real subsequent of the season of the good of the most real subsequent of the season and this work seems happily adapted to the taste To the inquisitive and wants of the church

being interpreted into a Universalist meaning. To show the gospel, and vindicate for my brethren the rights of the ministry, which a spirit of proscription was seeking to take away. If I have gone beyond this necessity, I am sorry for it.—Ed. Evan.

Spirit of the Pileaums.—Mr. W. Wheeler is now engaged in this city, soliciting subscriptions to this valuable periodical. The ability with which it has heretofore vindicated evangelical principles against Unitarian wites and aggressions, as well as its faithfulness in elucidating and enforcing the truths and duties of the gospel, give it claims upon the patronage of the christian public. We wish the agent success.

Charleston, S. C.—A correspondent of the editor this keep the prospects very favorable, that Charleston will shale in the left Southern states. Some of their vacant churches have been furnished with pastors, and the interest in religion is evidently increasing.

Define the gospel, and vindicate for my brethren the rights of the ministry, which a spirit of proscription was seeking to the constraint of the gospel, give it claims upon the partonage of the christian public. We wish the agent success.

OHARLESTON, S. C.—A correspondent of the editor this the prospects very favorable, that Charleston will shale in the left spiritual blessings which are now descending upon the Southern states. Some of their vacant churches have been furnished with pastors, and the interest in religion is evidently increasing.

OHARLESTON, S. C.—A correspondent of the editor thinks the prospects very favorable, that Charleston will shale in the left by private the prospects very favorable, that Charleston will shale in the left by private the prospects very favorable, that Charleston will shale in the left by the pastors of the care of the control of the desired that the churches have been furnished with pastors, and the interest of the control of the desired that the churches have been furnished with pastors, and the interest of the control of the depravity of the care of the co

ministers of the "old measure party." Would it not be well to count ract the influence of such a statement proceeding from such a source, if it be untrue? Or if true, do not the interests of truth and religion require that such conduct should be condemned, by "new measure men" as well as by "old measure men?"

The writer submits the subject to your consideration, heing persuaded that it is worthy of your attention, as intimately connected with the honor of religion and the welfare and peace of the church.

Nov. 19.

Persys — We observed the esticle in superior parties and the second of the control of the second of the control of the second of the secon

such a source, until some one is found who is willing to of these publications. In the mean time we recommen We learn by an interesting seticle in the Norwich Couand welcome him to both the pleasures and the trials of rier that this beloved hrother, with his wife, Rev. Messrs. were not done: Thus they may " by well doing put to si

> As regards the case reported by the Journal and Te'eday of last week, Nov. 19, in the ship Mentor, for the graph, if the facts are truly stated, we disapprove of such

> > mankind are all totally deprayed, and that christianity is the only remedy. We are now pleased that such a man as Dr. Chalmers has made a beginning. As a pioneer on ground that is wholly new, it is not to be expected but that he will make some mistakes. So he has, but he is right in the main; for he comes to the right conclusion,

> > the main; for he comes to the right conclusion.
> >
> > Village schools and well served churches, and zealous parish ministrations, and a universal system of popular education, into which the lessons of the gospel of Jesus Christ largely and pervadingly enter, these form the main elements of our nation's peace and our nation's greatness.
> >
> > This teaching, as he elsewhere eloquently observes,

Christianity in earnest-the christianity that speaketh urgently and importunates; the uncompromising christianity that enjoins the honess of the New Testament in all its spirituality and eness of the New Testament in

tent, and asserts the describe of the New Testament in all its depth and all its peculiarity.

"Christianity in Earnest," is one of those happy essions, which a great mind strikes out. In this cou try we call it the " Revival Spirit." Chalmers' designation s happier, because less technical. Nothing but christia ity can save an individual, a nation, or the world. "Chrisianity in carnest," can do it. We trust his work will be the day previous there were upwards of 50 interred, and many more than that number for a week previous. We are furnished with no statement from the Catholic burial ground, but it is presumed there have been as few cases reported at that cemetry, as the other. The yellow fever, it is supposed, has disappeared. It had been equally as fatal as the cholera. It is computed that at least 3,500 persons had fallen victims to the two diseases since the 23d of last mouth, when the cholera made its first appearance.

"Publications in regard to the Pauperism of Glasgow" xtensively studied, especially by public mon, In it, reli-"Publications in regard to the Pauperism of Glasgow"-Influence of Bible Societies on the Temporal Ne ties of the Poor"-" Extent and Stability of Nationa Resources," have placed him in the very first rank of chris

> LETTERS FROM TENNESSEE. -Two gentlemen in Ten nessee have commenced a series of letters in the Connecticut Observer descriptivo of that state, its geography, climate and productions, its history and the present state of its provisions for literary and religious instruction, benevo ent enterprises, slavery, &c. They say,

lent enterprises, slavery, &c. They say,

While we acknowledge ourselves fondly attached to the customs of New England, we shall endeavor to divest ourselves of all partiality, and give you only facts without making many reflections. In all this we acknowledge at once our motive; whilst the emigrants from New England have crowded the northern shores of the Lakes and the banks of the Missouri and Mississippi, they have avoided the milder and healthier climate of Tennessec, and remain in our opinion ignorant of its many superiorities of climate, soil, commerce, water power and valuable minerals: whilst the existence of slavery in this country, so far from deterring the christian from entisting to this country, we hope to show should lead him to those places where the greatest evils exist, and where the may eventually aid in removing them. We ardently shope, dear friends, that when you have read these letters, some of you will feel it to be your duty to join us in this land of hills and mountains, the Switzerland of America, without the glaziers, the ice and snow of Mont Blanc.

Baftist CAUSE IN KENTUCKY.—Professor Eaton, of

BAPTIST CAUSE IN KENTUCKY .- Professor Eaton. Georgetown college, writing to the Editor of the Baptis fournal respecting the late meeting of the State Conven ion, says,

The cause is manifestly on the advance, and I have cheering bopes that the convention will yet do much towards delivering the denomination in this state from the withering influence of Camphellism and the deadening weight of Hyper-Calvinism. We have got nearly rid of the former, by which I do not mean that Camphellism is dead, but the denomination has nearly shaken it off, and it has made the gulf between us impassable by throwing itself into the arms of Arianism.

From the Genius of Temperance THE APPEAL ANSWERED.—We have just receive following with the amount mentioned:

FOLITICS AND THE CLERGY.—Mr. Editor—I would simply inquire whether Clergymen are acting within their appropriate sphere when they sanction, by their presence, the political meetings of either party, gotten up as they are, evidently for effect? And whether it is consistent with their high vocation as amhassadors of Christ to give, under their own signatures, a public avoval of their political creed, to be used for electioneering purposes? The minister who does it though his sentiments may correspond entirely with my own, losses, in my estimation, a large proportion of the respect to which his official character is entitled.—Charls. Observer.

To W. A. HALLOCK,

Rev. and Dear Sir—You will confer a great favor by
sending a line, on receipt of this, to the editor of the New
York Evangelist, stating the time when the committee, on
the Tracts for the premium of \$250 will read the manuscripts. You will oblige me by thus acknowledging the
reception of my tract, and gratify others who would be
glad of the same information. Very respectfully, your
friend and brother,

distant presbytery. The stated clerk of the Assembly as made the following reply. We trust it will receive due attention from whom it may concern.

Sensition is evidently increasing.

Removal.—We learn that the Presbyterian church at Glens Falls, Warren county, N. Y. have invited Rev. Ephraim H. Newton, of Marlborough, Vt. to because the call, we doubt not he will be a blessing to the place and region around.

Temperance in New York.—We are happy to announce that the Rev. Dr. Edwards, sceretary of the American Temperance Society, is now laboring in this city, and that he will probably remain with us during the winner We trust great good will result from his presence and labor. We trust great good will result from his presence and labor to the churches to the deplorable extent to which the liquor trade prevails among their members.

The Lowell Observer.—This highly respectable paper was commenced by Rev. Messrs. Blanchard & Tyler, pastors of the two Congregational churches in Lowell, Mass. The editors, according to their original part of the restriction of a greement and underence between himself and Wesley.

In stating the points of agreement and underence between himself and well received the electron of the depraying the same strate, a full and complete a tonement by Christ, the necessity of repetation of the well to condent. the influence of such a statement of the further and regentation of the present line and therefore between himself and well received well to condent the election of the well to condent the one manner of the wild to condent the interests of truth and religion require that such conduct should be condenanced, by "new measure men" as well as by "old measure party." Would it not be well to condent the interests of truth and religion require that such conduct should be condenanced, by "new measure men" as well as the well to pour consideration, and the will be of the manner of present men by Christ, the necessity of the American in the same of the present line and there is a conduct should be condenanced, by "new measure men" as well as the well to conduct should be condenanced in the state of truth and religion require that such the cond Colonization as being raised for a missionary object, as well they may, they have perfect liberty to include all such colonization funds in the same column. It has also been required in like manner, that under the head of Theological Seminary Funds be stated all funds collected for any Theological Seminary under the care of the General Assembly, or under the care of any Synod, Presbytery, or other body belonging to the Presbyterian church; and that under the caption of Education Funds, he returned all funds collected iir promoting the charitable and religious educaion of persons in Sabbath schools, academies, colleges, or Theological Seminaries, especially if devoted to the education of poor and pious youth with a view to the Christian ministry. Money collected for the diffusion of Bibles and religious tracts might well be returned under the head of

Missionary Funds; for they are directly devoted to the diffusion of the gospel.

How they ought to report in these matters the churches have long since been informed; and I now rejoice that the few Presbyteries which have eports, begin to feel the impropriety of their

If it is desirable that any benevolent society should publish an annual report of their opera-tions, it is equally desirable that the whole Pres-byterian Church should do the same. By these statistical reports different portions of the church may provoke each other to love and good works.

SUMMARY.

Not in the Bible.—At a meeting of a religious representative body at Crawfordsville, Indiana, a few weeks since, a vote was passed, of seven to two, disapproving of Temperance, Missionary, Bible and Tract Societies, and Sabbath schools; and it was determined that the patronage of any of these institutions ought to subject the offenders to occlesiastical discipline. The argument that carried this point was the same as was used in opposition to the introduction of a new vegetable into Scotland, not many centuries ago,—"Potatoes are not mentioned in the Bible."

Power of Conscience.—Dr. Samuel Johnson, jr., Treasurer of this town, received last week a note postmarked Lowell, Nov. 9, 1832, enclosing five dollars, with a request that it should be restored to the town of Andover. No farther explanations were given.—Journal of Humanity.

A Simultaneous Meeting of the Friends of Temperance in the commendation of the Priends of Temperance.

in our country, is recommended by the Executive Committee of the American Temperance Society.—Tuesday, the 26th of February next, is the day designated for the purpose. We hope the proposed measure will meet with the cordial apparoul and co-operation of those who wish well to the cause in every part of the United States.

well to the cause in every part of the United States.

Religious Fress in New York,—The power of the press is great, and each denomination is aware of this, and are taking care to use it to the greatest possible advantage. The three Presbyterian papers in this city, issue not less than fifteen thousand papers per week, and the Methodists twenty-five thousand per week; while only twelve or fifteen hundred of the Repository are struck off. What they have accomplished, has been done by great effort—and with effort to equal extent, we can do the same.—Bapt. Repos.

Repos.
Installation.—On Thursday the 8th inst. the Rev.
Joseph Myets was installed as Pastor of the 1st Presbyterian congregation of Lockport. The Rev. Mr. Russell.
agent of the Assembly's Roard of Missions offered the

Dr. Adam Crandy or St. Croix.—N. E. Ch. Herald. Dr. Adam Clarke's Life.—We congratulate our readers, and the public generally, upon the early appearance of the life of this distinguished man, as we see it announced in the London papers as nearly ready. It is written by himself, and our agents have taken the incipient steps, some time since, to issue it in this country immediately.—Adv. and Jour.

and Jour.

Internal Improvements.—We understand that arrangements are making for furnishing all the rail roads between Baltimore and Saratoga Springs, with locomotive engines preparatory to the next traveling season—so that by the first of June aext, a passage from Norfolk and Richmond, (Va.) a distance of between six and seven hundred miles may be performed by steam.—Com. Adv.

Installation.—The Rev. James Austin Roberts, late of Warminter, England, was installed Pastor of the Trinitarian Congregational Church in New Bedford on Wednesday the 14th inst.

Progress of Methodism.—The Nigutes of the Appeal

day the 14th inst.

Progress of Methodism.—The Minutes of the Annual
Conferences for 1832, give the total increase of members
of the Methodist Episcopal Church in the United States
for the last year \$5,479, and the increase of Itinerant
preachers 190. The whole amount of membership in the

Church and Society in Barre, Ms. on the 14th inst. Rev.

Moses G. Grosenor.

Installed in Windham, Me. Scpt. 12, Rev. Jonathan L. Hale, as Pastor of the Congregational Church in that place. Sermon by Rev. Mr. Dwight of Portland.

"Repent and believe the Gospel."—To give any directions which fall short of the one above quoted is unscriptural rule lest it should foster self-dependence! It was Dr. Emmons, if we correctly remember, who said, and the remark should be pondered by every Christian; that no advice should be given to an inquirer with which he can comply without complete aubmission to God. To give any other advice, when unfolding to him the way and it terms of salvation, is to assume a frightful responsibility.—Telegraph.

Rev. Dr. Wisner was dismissed at his own request from the pastoral care of the Old South Church, by an Ecclesiastical Council, on the 12th inst., and on the same day accepted the appointment of Secretary of the American Board of Foreign Missions.—Recorder.

Southern and Western Theological Seminary.—Mr.

Mission To Central Asphyxia, Deaths in this city last week, 52.

Deaths in Philadelphia last week, 100. Cholera Asphyxia, none.

Southern and Western Theological Seminary.
M'Cracken, formerly Professor of Mathematics and ral Philosophy in this institution, having resigned, the Fielding Pope has been elected to fill his place.

Intemperance and Cholera—A fact.—The following the control of the control of

For the New York Evangelist.

To W. A. Hallock,

Rev. and Dear Sir—You will confer a great favor by sending a line, on receipt of this, to the editor of the New York Evangelist, staining the time when the committee, on the Tracts for the premium of \$250 will read the mann-scripts. You will oblige me by thus acknowledging the reception of my tract, and gratify others who would be glad of the same information. Very respectfully, your friend and brother,

Br. L. The time of presentation expires Dec. 1; and the committee will doubtless complete their examination as early as practicable. Your brother,

W. A. Hallocophy in this institution, having resigned, the Rev. Fielding Pope has been elected to fill his place.

Intemperance and Cholera—A fact.—The following account may be relied on as authentic, incredible as it may appear. While the Cholera—A fact was prevailing in one of our Lake Villages a few weeks since, a Lake Captain who ado just one into port, which the was not to be debarred the use of the good recature by the whim that was an ully of Cholera, step-ned in the bar and demanded in a boisterous tone, or gill reception of my tract, and gratify others who would be glad of the same information. Very respectfully, your friend and brother,

Br. L. The time of presentation expires Dec. 1; and the committee will doubtless complete their examination as early as practicable. Your brother,

PRESENTERIAL REPORTS.

Our roader may recollect that, a few weeks since, we published a letter of a correspondent, signing himself "A Bishop," making inquiries respecting the proper mode of reporting missionary and other contributions, to the Genctral Assembly. The article was written by a member of Pastoral Duties in the Newton Theological Institution. After singing a hymn, the proceedings of the Trustees in the election of Mr. Knowles, and his acceptance of the Professorship, were read by Rev. Henry Jackson, Secretary of the Board. After which a praver, was offered by Rev. Dr. Sharp. Inaugural address by Professor Knowles.

Ord

Ordained, at Montgomery, Mass. Oct. 24, Rev. Solo-mon W. Edson. Sermon by Mr. Knight, of Granby. Graham Bread .- The Graham bread, so called from th

of the water.

of the water.

The West.—We learn from a correspondent lately in Wheeling, Virginia, that the Rev. Dr. Beecher, late of Boston, and the Rev. Mr. Maffit, late of this city were preaching there to overflowing audiences.

We learn that the Rev. Mr. Maffit and family were overlying in the middle of the night near Canfield. Although the carriage was broken, through the goodness of God neither the Rev. Mr. Maffit nor any of his family suffered any material injury.

fitable to direct."

'Mary's" two recent letters have been duly received. We have no recollection of the one a year ago.

PLEASE EXCHANGE.—We are frequently receiving secular papers with this request written on them. As we should make no use of such in filling our colomns, we cannot afford to exchange. But if any such editor will send

are well. There is no cholera in Wheeling, alth surrounded with it.—N. Y. Weekly Mess.

may provoke each other to have and good works, and the graitfude of all may be excited towards (Schipwreck.—On the 15th inst, the schooner Supply, shound to Mackinac, was driven ashore on the bar near they know to be collected for any of the specified objects within their congregations, and they will soon find no difficulty in making nearly accurate reports.

We hope "a Bishop" will not forget to have inserted under the head of Education, in the next annual report of the Third Presbytery of New York the sum of \$20,000 lately given by one of their Elders to the Lane Seminary.

It wered on this subject, to-morrow evening, the 1st day of December, at 7 o'clock, in the 7th Presbytery in this, the schooner Supply, shound to Mackinac, was driven ashore on the 15th inst, the schooner Supply, shound to Mackinac, in the 1st, the schooner Supply, shound to Mackinac, immediately despatched the public schooner in charge of Capt. Cohb, with a party of soldiers, to-morrow evening, the 1st day of December, at 7 o'clock, in the 7th Presbytery in the 1st day of December, at 7 o'clock, in the 7th Presbytery in the 1st day of December, at 7 o'clock, in the 7th Presbytery of New Supply in Supply in the 1st day of December, at 7 o'clock, in the 7th Presbytery of New Supply in Supply in the 1st day of December, at 7 o'clock, in the 7th Presbytery of New Supply in Supply in the 1st day of December, at 7 o'clock, in the 7th Presbytery of New Supply in Supply in the 1st, the schooner Supply, shound to the presbytery of New Mackinac, inmediately despatched the public schooner in charge of Capt. Cohb, with a party of soldiers, to mean the proper of the American Temperance Society.

Notifice.—The stated on this subject, to-morrow evening, the 1st day of December, at 7 o'clock, in the 7th Presbytery of New Supply in the Presbytery of New Supply in the 1st day of the 1st day of

Phrenology.—A hanker lately deceased in Edinburgh, he led the control of phrenology, under the impression, as expressed in his will, that no great change can he effected in the moral condition of mankind, until the principles of the science are understood throughout the world. Where is the christian banker, who truly acts under this

apression respecting his principles.—Ed. EVAN. Impression respecting his principles.—E.B., EVAN.

The Baptist Convention of North Carolina have purchased a plantation, for the purpose of founding a school, which is to go into operation on the first of Feb. next. They are in want of a scientific and practical farmer, to take charge of and direct the labors of the pupils of the institution. It is desirable that he should have a small family, and act as steward of the institution. The Board of Trustees will furnish the family of the overseer with great this expectation. of Trustees will turns! the family of the overseer win every thing except clothing; and they wish to procure one as low as he can afford for the first year, and hope after that to be able to increase his salary. An election will take place the 16th of Dec. next. Communications on the subject, may be made to Jas. G. Hall, Esq. Raleigh, N. C.—World.

N. C.—World.

Installation—The Rev. John C. Smith, late of Portsmouth, Va. was installed as co-pastor with the Rev. Dr. Balch, over the Presbyterian chirch of Georgetown, last Sabbath, (the 28th ult.) The venerable Dr. Balch presided on the occasion, proposed the questions to the pastor elect, and delivered the charge to the people. The Rev. Edward D. Smith, of Washington city, preached.

Southern Religious Telegraph.

We understand that the Rev. E. C. Hutchinson, of Shouherdstown, Va., has received a unanimous call to the

Shopherdstown, Va. has received a unanimous call to the pastoral charge of the Second Presbyterian church, of Alexandria, D. C. which he will probably accept.—Ibid. Thursday, the sixth day of December, has been appointed by the governor of Maine as a day of public thanks

Joseph Myers was installed as Pastar of the 1st Presbyterian congregation of Lockport. The Rev. Mr. Russell, agent of the Assembly's Roard of Missions offered the
introductory prayer; the Rev. Mr. Eaton, of Buffalo
preached the sermon.

Temperance at Sea.—Of 97 ships clested from New
Bedford, fluring the last year, 75 were fitted without
ardent spirits on board, except a little in the Medicine
chest—and one without that exception. This is up to the
mark. The result will show whether ardent spirits are
necessary as medicine.

Mr. Gaaham has, at length, arrived in this city. We
hope, in our next, to anasounce the regular arrangement
for his lectures.

At West Newbery Sewt 19 as pastor of the Congreiving and praise.

At West Newbury, Sept. 19, as paster of the Congregational church in that place, Mr. John Q. A. Edgell.—Introductory prayer by Rev. Mr. Proudfit, of Newburyport.

Philemon Canfield, aged nine months.

At East Hartford, of dropsy, Mrs. Clarissa Howlet, wife of Capt. Lemuel Howlet, aged 49, also her infant child,

At East Hartford, of dropsy, Mrs. Ctarissa Invante, which of Capt. Lemuel Howlet, aged 49, also her infant child, aged one month.

At Colebrook, suddenly, on the 16th inst. Rev. Azariah Clark, aged 64.

At Middle Haddam, Mr. John Eddy, aged 77.

At New London, Miss Ann B. McEwen, aged 16, dsughter of Rev. Abel McEwen.

At Uxbridge on the morning of Sunday, the 11th inst. Rev. Samuel Judson, late pastor of the church and congregation in that place.

On the 3d inst. of the prevailing epidemic, on board the steamboat Express, on his way from Louisville to St. Louing, L. Col. William McCrea, of the 2d Regt. U. S. Artiller, aged 65 years, upwards sif 41 of which had been passed in the service of his country.

At New Orleans, on the 5th inst. of Cholera, Edward Johnson, Jun. son of Edward Johnson, of this city.

George Whithead, of burns received in attempting the rescue of his child that perished in the late fire at Greenwich. Mr. Whitehead was a native of Ashton, near

THE MISSION TO CENTRAL AFRICA.

We are gratified to learn from the Pittsburgh Herald, that the Executive Committee of the Western Foreign Missionary Society, under whose patronage Messrs. Barr and Pinney were about to embark for Africa, when the enterprise was so suddenly arrested by the death of the laented Barr; have determined to send Mr. Pinney immediately forward alone. He will embark the first oppor-

unity. The committee solicit a special remembrance of this mission in the prayers of christians, on the First Monday in December. Let Africa now be remembered, and at least ne special prayer be offered in every Monthly Concert.

Chrrespondents .- The brother who has " recently seen a subscription for a new Universal Gazetteer, by Chief Justice Marshall," is informed that we have made some inquiries, and cannot learn any thing about such a work. On the face of the thing it seems very unlikely, that the Chief Justice of the United States should be engaged in an undertaking of such a nature. The writer may be John Marshall, but the statement that it is Chief Justice

Marshell is doubtless an imposition. A correspondent in Connecticut wishes some remarks Graham Bread,—The Graham bread, so called from the popular Lecturer, by whom it was recommended and introduced here, is made from pure unbolted wheaten meal. This is its grand poculiarity.—But some skill and much care are, requisite to its perfection. Any bungler of a baker, initiated in the secret, by the help of alum and other drugs, can make beautiful looking bread, of the worst sour flour; and remove the bad taste, besides. But wholesome bread must be made of wholesome materials and in a natural manner, which is an art as little understood, now-a-days, as that of common honesty.—Gen. of Temp. The Newburyport Herald says:—"One of our met-chants, on Friday last, ordered a couple of puncheous of rum, all that remained in his warchouse, to be emptied of their contents into the dock." On the following day seve-ral flounders were seen, belly-up, floating on the surface doubted that order requires the same in most religious times sink under a load of regulations. "Wisdom is pro-

The families of the Rev. Messrs. Beecher and Maffit us a dollar we will exchange with him one year.

are well. There is no cholera in Wheeling, although it is surrounded with it.—N. Y. Weekly Mess.

Thanksgiving.—The Governor of New York has appointed Thursday the 13th Dec. for a day of Thanksgiving in that State.

NOTICE.—All communications to the subscriber previous to March, 1833, may be sent to No. 129 Clinton Hall, New York.

J. EDWARDS, Cor. Secretary in that State.

pointed Thursday the 18th Dec. for a day of Thanksgiving in that State.

Williams College.—We have received the catalogue of this Institution the present year. The Faculty coosists of the President, who is also Professor of Divioity,—three Professors, a Lecturer on Chemistry and Natural history, and two Tutors. Number of students, 133, of which Seniors 27, Juniors 32, Sophomores 35, Freshmen 39. Of these 91 are professedly pious. "The income of the charity fund is sufficient to pay the tuition of more than thirty students."

Ship Poland.—This ship which we mentioned as being about to sail for Liverpool, as a temperance ship, is fitted up in a style, in every respect, equal to any of the numerous packet ships of this port. The price of passage is only \$100 in this ship, while in the other Packets, \$140 is charged—\$40 for wine, and other intoxicating liquors, of which the passengers are altowed to use as freely as they please, provided they do not violate the rules of gentility, i. e. get dramk before dinner. Here is a practical demonstration of the expense the drunkard, and wine-bibber, create for the temperate man to pay.

The Religious Press—Much is said about the power of the periodical press, yot comparatively few christians take advantage of it as an instrument of doing good. A large number of religious papers are patronized by the various churches, yet it is surprising how small an amount of useful original matter is contributed to them.—\$S. S. Journal.

Shipvereck.—On the 15th inst, the schooner Supply, hound to Mackingac, was driven ashore on the hard.

Shipvereck.—On the 15th inst, the schooner Supply, hound to Mackingac, was driven ashore on the hards.

livered on this subject, to-morrow evening, the 1st day of December, at 7 o'clock, in the 7th Preshyterian church corner of Broome and Ridge streets, by the Rev. Dr. Ed-

NOTICE.—Ministers, missionaries, agents, and others connected with religious institutions, education societies. connected with religious institutions, education societies, &c. who may visit the city of New York, are hereby respectfully informed, that a book is kept at the American Sunday School Union Depository, No. 146 Nassau street, for the purpose of receiving their namos and other particulars, which they may wish to have made known during their stay in the city; and such gentlemen are eport themselves accordingly.

At the same place will be found a list of the several regions periodicals, and their offices in the city.
C. C. ANDREWS, Agt. Am. S. S. Union. Dec. 1.

VERSE ASSOCIATION .-- ACTS, CHAP. VIII. Give us this day, our daily bread

Sunday, December 2.
s humiliation, his judgment was taken away:
all declare his generation? for his life is taken nd who shall declare up a more the earth.

Monday, December 3.

Monday, December 3.

34. And the enunch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of bimself, or of some other man?

Tuesday, December 4.

35. Then Philip opened his mouth, and began at the name scripture, and preached unto him Jesus.

Wednesday, December 5.

same scripture, and preached unto him Jesus.

Wednesday, December 5.

36. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

Thursday, December 6.

37. And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

Firiday, December 7.

38. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he haptized him.

Saturday, December 8.

39. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

Sunday, December 9.

40. But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cesares.

Published and for sale at John I. March a Incongram Bookstore, 148 Nassau street, American Tract Society's House.

Also for Sale—Stuart's Commentary on the Romans; the Young Christian, by J. Abbot; Bishop McIlvaine's Lectures on Evidences of Christianity; Missionary Gazetter, by B. B. Edwards; Keith's Signs of the Times; Robinson's Calmet's Dictionary; Bernay's German Grammar; Bokum's introduction to the study of German; The Listener, by Caroline Fry; Jane Taylor's Works; Murray street Discourses; Youth's Book on Natural Theology; Letters to young Student in the first stage of a liberal education.

P. S.—Any valuable book to be found in this market, may be had at this store on reasonable terms.

may be had at this store on reasonable terms.

December I, 1832, 2t,

If we stop and lighes to every heresy story, we will never do any thing for our Master and for souls. The good only thing for our Master and for souls. The good only thing for our Master and for souls. The good only thing for our Master and for souls. The good of grace has been progressing throughout the season, and only in the church where I statedly precise, but in a compared to any the least, are net to them—to obtain deliverance from as and deads. It would do you good to see men last work on soil, and the state of the companies of the soul relative down on the service of Stana, come weeping and easing florance and better down on the service of Stana, come weeping and easing florance and better down on the anxious seats, and begin to try to treat and state of the "compared to say that it has fallen for the try to treat and soil to the form of the try to treat and the try to t

controversy in my columns. I try, every week, to serve up a suitable variety of such matter, as, in my best judg-

vindicated evangelical principles against Unitarian wiles and aggressions, as well as its faithfulness in elucidating and enforcing the truths and duties of the gospel, give i claims upon the patronage of the obristian public. We wish the agent success

CHARLESTON, S. C .- A correspondent of the editor thinks the prospects very favorable, that Charleston will share in the nich spiritual blessings which are now descending upon the Southern states. Some of their vacant churches have been furnished with pastors, and the interest in religion is evidently increasing.

paper was commenced by Rev. Messrs. Blanchard & Ty-ler, pastors of the two Congregational churches in Lowell, Mass. The editors, according to their original plan, now introduce to their readers, the Rev. Dr. L. Southmayd as the future conductor of the paper. We cordially give our brother Southmayd the right hand of fellowship,

the Rev. N. S. S. Beman has declined the appointment as Professor of Sacred Rhetoric in the theological semi nary at Auburn.

AMHEAST COLLEGE .- President Humphrey and Rev. the fund of \$50,000 proposed to be raised as the indispensable means of sustaining that college. By its unparalleled growth, having in about ten or twelve years of its existence become already the second college in the union ; the number of students has outgrown the original funds on which it was established. We hope they will experience the customary liberality of our merchants, who have here tofore se nobly patronized literature consecrated to religion.

ONEIDA INSTITUTE .- Wo understand that the Rev William T. Hamilton declines accepting the Presidency of this interesting and growing institution. The reason assigned is, that its endowments are so limited.

We hope an enlightened christian public will furnish

Bible Society, to go from house to house, making inquirie for the destitute, and obtaining the contributions of the way, president of Ripley College,

ders will feel a tremhling solicitude to know the fate of this fine ship and her precious company, we have the pleasure fine ship and her precious company, we have the pleasure to announce that they have arrived, all safe. They were a whole week kept by a head wind in the neighborhood of New York. On the 23d of October, the wind shifted to the north, and on the 25th, in lat. 33, long. 74 50, in heavy squall, the ship lost five of her principal sails, together with her main top gallant mast, and one seaman, named John Johnson; which loss, and a continuation of bad weather, she was not able to repair for several days, from which cause alone, her passage has been retarded—her passengers, sixty in number, were all in good health

**Writing for the Paper.—Have our friends, who hold the pen of the ready writer, thought much of the good they might do by correlution for the gost pel what has an opportunity to address weekly a congregation of a thousand souls, feels—and with good reason too—that a wide field of usefulness is open before him. But what would such a man think of a congregation of 15,000 souls? To such a congregation to the Recorder. Our paper is probably read by that number of persons. And besides, well written articles are often copied into other papers, and their circulation and their influence, in this way, still more widely extended.

Boston Recorder

**A good they need the poor the ready writer, thought much of the good they might do by correlutions of the good they might do by correlutions of the good they might do by correlutions of the good the pen of the ready writer, thought much of the good they might do by correlutions of the good that weekly a congregation of a thousand souls, feels—and with good reason too—that a wide field of usefulness is open before him. But what would such a man think of a congregation of 15,000 souls? To such a congregation of the ready writer, thought much of the good they have an opportunity to address weekly a congregation of 15,000 souls? To such a congregation of the paper with the poor that a wide field of usefulness is open force him. But what would such a man think of the good her passengers, sixty in number, were all in good health

We have seen a letter from brother Parker, ilated Nov.

Rev. Joel Fand Dr. A. Jones, Louis Arnaud, R. A. Fitzgerald, S. High, R. R. ISS, E. Gillender.

JOHN BLISS, E. New Orleans, 9th Nov. 1832,

WAS WESLEY A UNIVERSALIST?

my editorial chair. And as to this matter of controversy, all I have aimed to do, is to stand upon the defense of the gospel, and vindicate for my brethren the rights of the following extract from one of his sermons: Wesley's writings, which are supposed to be capable of pairo

the gospel, and vindicate for my brethren the rights of the ministry, which a spirit of proscription was seeking to take away. If I have gone beyond this necessity, I am aerry for it.—ED. EVAN.

SPIRIT OF THE PLUGRMS.—Mr. W. Wheeler is now engaged in this city, soliciting subscriptions to this valuable periodical. The ability with which it has heretofore vindicated evangelical principles against Unitarian wiles

what was Wesley's belief, the Wesleyan Journal gives the following extract from one of his sermons:

The subject was, the "Day of Judgment"—and preached at the assizes held before Sir Edward Clive, Knight, and one of the Judges, &c. The following is the passage:

"These shall go away into eternal punishment. It should be observed, (he says,) it is the very same word which is used, both in the former and latter clause: it follows that citier the punishment lasts forever, or the reward will come to an end: No, Nevers, unless God should come to am end: No, Nevers, unless God should come to

rest in religion is evidently increasing.

Removal.—We learn that the Presbyterian church at Glens Falls, Warren county, N. Y. have invited Rev. Ephraim H. Newton, of Marlborough, Vt. to become their pastor. If he should see fit to accept the call, we doubt not he will be a blessing to the place and region around.

Temperance in New York.—We are happy to announce that the Rev. Dr. Edwards, secretary of the American Temperance Society, is now laboring in this city, and that he will probably reunain with us during the winter. We trust great good will result from his presence and labors, particularly in calling the attention of the churches to the deplorable extent to which the liquor trade prevails among their members.

The Lowell Observer.—This highly respectable paper was commenced by Rev. Messrs. Blanchard & Ty-

brethren generally will not fail to notice it.

EMBARKATION OF MR. DIELL.

by give our brother Southmayd the right hand of fellowship, and welcome him to both the pleasures and the trials of the editorial office.

We learn by an interesting article in the Forwich Course in

day of last week, Nov. 19, in the ship Mentor, for the Sandwich Islands. The Courier says,

The ship takes out a frame and materials for erectine a seamen's chapel, which will be so constructed as to afford comfortable rooms for the accommodation of the chaplain and his family—the whole to be under one roof. Mr. Burnham, an experienced mechanic, also goes out in the ship, to superintend the erection of the chapel, and the captain of the ship takes his wife with him; and perhaps not the least interesting among the passengers is a native of the Sandwich Islands, who wandered away some years since, 'not knowing whither he went,' and who by a kind providence was directed to this country, where he has been enabled to obtain a very good education, together with a knowledge of the house carpenter's trade, and what is much better, he is decidedly and consistently pious, and now returns to his native shores, where he will he employed, first in assisting to erect the chapel, and after that in civilizing and christianizing his countrymen—depending upon his trade as a carpenter for the means of obtaining a livelihood.

Mr. Diell's undertaking, as chaplain for American sea-

Mr. Diell's undertaking, as chaplain for American seaplc engaged in the Whaling business in the Pacific. Con-

the Trustees with all the funds requisite, to enable young men laboring with their own hands in hours of relaxation from study, to acquire as thorough an education as students at other institutions where no labor is performed.

The Bible Cause.—A surprising fact is developed in a recent attempt to re-supply Oneida county, of this state, with the bible. The county was supplied in 1818, and yet in going lately through 13 townships, there were found 20, 26, 40, 43, 49, 51, 53, 70, 90, 90, 92, 105, 106 families, in all 833, which had not an entire lible! An efficient agent was employed, we understand, by the County of the County of the County of the County of the content of the whole ton-large of the country—and vast as it is, it by no means the part of the whole ton-large of the country—and vast as it is, it by no means the consumption and demand for oil. It has been estimated that the annual increase is equal to fifty thousand barrels; and when it is recollected that the annual increase is equal to fifty thousand barrels; and when it is recollected that the annual increase is equal to fifty thousand barrels; and when it is recollected that the annual increase is equal to fifty thousand barrels; and when it is recollected that the annual increase is equal to fifty thousand barrels; and when it is recollected that the annual increase is equal to fifty thousand barrels; and when it is recollected that the annual increase is equal to fifty thousand barrels; and when it is recollected that the annual increase is equal to fifty thousand barrels; and when it is recollected that the annual increase is equal to fifty thousand barrels; and when it is velocity to increase the country will all the first the country will be enabled to form some estimate of the great importance of his branch of commerce. As a nursery for hardy and skillful seament is wholly new, it is not to be expected the the main; for he comes to the right conclusion. Village schools and well served churches, and the demand for oil. It has been estimated th

Charles, In Papers, Onto, several cases have oc-

WRITING FOR THE PAPER.—Have our friends,

A good hint. We hope it will be taken by those to whom it is addressed .- ED. EVAN.

9, the day of their arrival at New Orleans. The following appears in the papers.

A CARD.—Robert Waterman, Commander of the packet ship Alabama.

Dear Sir—The subscribers are deputed by their fellow passengers to tender to you their gratitude for your courteous demeanor during their late passage from New York to this port. They also take this opportunity to express their admiration of your great attention to the duties of your department and of the decision evinced by you in the late severe gale under very trying circumstances.

It affiveds us, individually, much gratification that we have been selected as the medium of this communication. Wishing you health-sade prosperity, were many your friends.

Rev. Joel Parker, Truman Parmelee, Dr. A. Jones, Louis Arnaud, rust out tone of those men who meet with continual rubi from the ungodly; but like polished steel he shines bright-er and brighter. May the Lord speed him on his way.— Philadelplaan.

CHARLESTON YOUNG MEN'S TEMPERANCE SOCIETY. PRESENT STATE OF MORMONISM.—Our readers will recollect that in a late paper we gave a pretty full description of this strange sect. From a letter of the Rev. B. Pixley, in the Christian Watchman, it appears that they have finally located in Jackson Co. Missouri, where they have finally located in Jackson Co. Missouri, where they have purchased about four sections of land. Of this, their leaders assign 20 acres to each family, "to use and improve while they remain members of the Society." But if they leave, they go out empty. Mr. Pixley says, Some in comfortable circumstances at the East have

and wants of the church. To the inquisitive scholar, it will become a rich source of knowwas western a universalist as well as they can. If you have any man in the west, that will not make misstakes, please send him here, and I will gladly resign him my editorial chair. And as to this matter of controlled some universal states, which are supposed to be earstled. Was western a universal state of the findustries which are supposed to be earstled. If the cludest it will become a rich source of knowledge; to the minister, situated as many a one is, in the wilderness, and remote from books, it will constitute a little library, and prove to every child of grace a treasure. I have no doubt the Christiakes, please send him here, and I will gladly resign him my editorial chair. And as to this matter of controlled as which are supposed to be caustled. Troy, Nov. 1832. NATHAN S. S. BEMAN.

TO THE EDITOR OF THE EVANGELIST :-

what was Wesley's belief, the Wesleyan Journal gives the following extract from one of his sermons:

The subject was, the "Day of Judgment"—and preached at the assizes held before Sir Edward Clive, Knight, and one of the Judges, &c. The following is the passage: "These shall go away into eternal punishment. It should be observed, the says,') it is the very same word which is used, both in the former and latter clause: it follows that either the punishment lasts forever, or the reward will come to an end: No, NEVER, unless GOD should come to an end: No, NE

REFLY.—We observed the article in question, and thought it rather extraordinary, even for that quarter. But as the paper goes before the public without the name of any editor, thus showing that those who conduct it are not willing to meet before the public even the responsibility of publishing the statements they insert, we presumed no one would give credit to their representations unless he was pre-disposed to credulity in regard to evil reports against claimed, they shall be restored, &c.

We therefore suffered it to pass unnoticed. We know of no way to compet these natters to a definite issue. complete vindication of an eminent and successful minister of the complete vindication of an eminent and successful minister of the complete vindication of an eminent and successful minister of the complete vindication of an eminent and successful minister of the complete vindication of an eminent and successful minister of the complete vindication of an eminent and successful minister of the complete vindication of an eminent and successful minister of the complete vindication of an eminent and successful minister of the complete vindication of an eminent and successful minister of the complete vindication of an eminent and successful minister of the complete vindication of an eminent and successful minister of the complete vindication of an eminent and successful minister of the complete vindication of an eminent and successful minister of the complete vindication of an eminent and successful minister of the complete vindication of an eminent and successful minister of the complete vindication of an eminent and successful minister of the complete vindication of an eminent and successful minister of the complete vindication of an eminent and successful minister of the complete vindication of an eminent and successful minister of the complete vindication of an eminent and successful minister of the complete vindication of an eminent and successful minister of the complete vindication of the complete vi wivals. We therefore suffered it to pass unnoticed. We such a source, until some one is found who is willing to subject himself to the personal and ecclesiastical liabilities We learn by an interesting article in the Norwich Cou-

day of last week, Nov. 19, in the ship Mentor, for the graph, if the facts are truly stated, we disapprove of such

mankind are all totally depraved, and that christianity is the only remedy. We are now pleased that such a man as men, derives its chief interest from the numbers of our peo- Dr. Chalmers has made a beginning. As a pioneer on ground that is wholly new, it is not to be expected but that he will make some mistakes. So he has, but he is right in

Village schools and well served churches, and zealons parish ministrations, and a universal system of popular education, into which the lessons of the gospel of Jesus Christ largely and pervadingly enter, these form the main elements of our nation's peace and our nation's greatness. This teaching, as he elsewhere eloquently observe

Christianity in earnest-the christianity that speaket Christianity in earnest—the christianity that speaken urgently and importunately to the consciences of men:—the uncompromising christianity that enjoins the holiness of the New Testament in all its sprituality and an extent, and asserts the doctrine of the New Testament in all

"CHRISTIANITY IN EARNEST," is one of those happy xpressions, which a great mind strikes out. In this cour ry we call it the "Revival Spirit." Chalmers' designation for the destitute, and obtaining the contributions of the benevolent. Let other counties implate the example of Oneida.

Young Men's Bible Society.—At Boston, a Young Men's Bible Society was formed last week. The meeting was held in St. Paul's church, and was addressed by several of the clergy of Boston, and by the Secretary of the Parent Society, and T. R. Green, Esq. Secretary of the New York Young Men's Bible Society.

The Packet Shiff Alabama.—As many of nur readers will feel a trembling solicitude to know the fate of this Influence of Bible Societies on the Temporal Neces ties of the Poor"-" Extent and Stability of Nations Resources, b have placed him in the very first rank of chris

> LETTERS FROM TENNESSEE .- Two gentlemen in Ter essee have commenced a series of letters in the Connect eut Observer descriptivo of that state, its geography, climate and productions, its history and the present state of its provisions for literary and religious instruction, beneve

> its provisions for literary and religious instruction, benevolent enterprises, slavery, &c. They say,
>
> While we acknowledge ourselves fondly attached to the customs of New England, we shall endeayer to divest ourselves of all partiality, and give you only facts without making many reflections. In all this we acknowledge at once our motive; whilst the emigrants from New England have crowded the northern shores of the Lakes and the banks of the Missouri and Mississippi, they have avoided the milder and healthier climate of Tennessee, and remain in our opinion ignorant of its many superiorities of climate, soil, commerce, water power and valuable minerals: whilst the existence of slavery in this country, su far from detering the christian from emigrating to this country, we hope to show should lead him to those places where the greatest evils exist, and where to the places where the greatest evils exist, and where the may eventually aid in removing them. We ardenly hope, dear friends, that when you have read these letters, some of you will feel it to be your duty to join us in this land of hills and grountains, the Switzerland of America, without the glaziers, the ice and snow of Mont Blanc.

BAPTIST CAUSE IN KENTUCKY .- Professor Eaton, of Georgetown college, writing to the Editor of the Baptist Journal respecting the late meeting of the State Conven ion, says,

The cause is manifestly on the advance, and I have cheering bopes that the convention will yet do nuch to-wards delivering the denomination in this state from the withering influence of Camphellism and the deadening weight of Hyper-Calvinism. We have got nearly rid of the former, by which I do not mean that Camphellism is dead, but the denomination has nearly shaken it off, and it has made the gulf between us impassable by throwing itself into the arms of Arianism.

From the Genius of Temperance. THE APPEAL ANSWERED.—We have just received be following with the amount mentioned:

if they leave, they go out empty. Mr. Pixley says,
Some in comfortable circumstances at the East have spent or given to the society their little all in coming to this land of promise, and now find themselves in no very enviable circumstances, looking here and there for labor, and women going to wash for their neighbors of the world, and women going to wash for their neighbors of the world to find accommodation at the wigwam of an Indian, where to supply themselves with the necessaries of life.

The idea of equality is held forth; but time will show that some take deeds of property in their own name, and

POLITICS AND THE CLERGY.—Mr. Editor—I would simply inquire whether Clergymen are acting within their appropriate sphere when they sanction, by their presence, the political meetings of either party, gotten up as they are, evidently for effect? And whether it is consistent with their high vocation as anihassadors of Christ to give, under their own signatures, a public avowal of their political creed, to be used for electioneering purposes? The minister who does ut though his sentiments may correspond entirely with my own, losses, in my estimation, a large proportion of the respect to which his official character is entitled.—Charls. Observer.

Rev. and Dear Sir—You will conter a great sending a line, on receipt of this, to the editor of the New York Evangelist, stating the time when the committee on the Tracts for the premium of \$250 will read the manuscripts. You will oblige me by thus acknowledging the reception of my tract, and gratify others who would be glad of the same information. Very respectfully, you friend and brother,

a distant presbytery. The stated clerk of the Assembly has made the following reply. We trust it will receive due attention from whom it may concern.

Remarks by the Stated Clerk of the General Assembly. Had our brother, "A Bishop" of the Presby-terian Church, read the Minutes of the Assembly for several years past, he would there have found recorded, and reiterated, and repeated, again and again, the direction of that high-Judicatory, that in the sessional report to Presbyteries, the pastor or session should return under the head of Missionary Funds all stims of money collected or procured or known to be collected by said pasto session from the congregation under his and their session from the congregation under his and their care for any missionary ubject, whether foreign or domestic; whether for the Board of Missions, the Home Missionary Society, the American Board, or any other body: and if any church regards money collected for the purpose of African Colonization as heing raised for a missionary object, as well they may, they have perfect liberty to include all such colonization funds in the same column. It has also been required in like manner, that under the head of Theological Seminary Funds be stated all funds collected for any Theological Seminary under the care of the General ological Seminary under the care of the General Assembly, or under the care of any Synod, Presbytery, or other body helonging to the Pres-hyterian church; and that under the caption of Education Funds, be returned all funds collected for promoting the charitable and religious educa-tion of persons in Sabbath schools, academies, colleges, or Theological Seminaries, especially if devoted to the education of poor and pious youth with a view to the Christian ministry. Money collected for the diffusion of Bibles and religious

tracts might well be returned under the head of Missionary Funds; for they are directly devoted to the diffusion of the gospel.

How they ought to report in these matters the churches have long since been informed; and I now rejoice that the few Presbyteries which have been inattentive to the subject of their statistical reports, begin to feel the impropriety of their

negligence.

If it is desirable that any benevolent society should publish an annual report of their operations, it is equally desirable that the whole Presbyterian Church should do the same. By these statistical reports different portions of the church may provoke each other to love and good works, and the gratitude of all may be excited towards God. Let Pastors take notes of the sums which they know to be collected for any of the specified objects within their congregations, and they will bjects within their congregations, and they will soon find no difficulty in making nearly accurate

reports.

We hope "a Bishop" will not forget to bave inserted under the head of Education, in the next annual report of the Third Presbytery of New York the sum of \$20,000 lately given by one of Lake Huro their Elders to the Lane Seminary.

Not in the Bible.—At a meeting of a religious repre-tentative body at Crawfordsville, Indiana, a few weeks since, a vote was passed, of seven to two, disapproving of Temperance, Missionary, Bible and Tract Societies, and emperance, Missionary, Bible and Tract Societies, and Sabbath schools; and it was determined that the patronage of any of these institutions ought to subject the offenders to occlesiastical discipline. The argument that carried this point was the same as was used in opposition; to the introduction of a new vegetable into Scotland, not many centuries ago,—"Potatoes are not mentioned in the Bible."

Power of Conscience.—Dr. Samuel Johnson, jr., Treasurer of this town, received last week a note postmarked Lowell, Nov. 9, 1832, enclosing five dollars, with a request that it should be restored to the town of Andover. No farther explanations were given.—Journal of Humanity. farther explanations were given.—Journal of Humanity.

A Simultaneous Meeting of the Friends of Temperance in our country, is recommended by the Executive Committee of the American Temperance Society.—Tuesday, the 26th of February next, is the day designated for the purpose. We hope the proposed measure will meet with the cordial approval and co-operation of those who wish well to the cause in every part of the United States.

Religious Peres in New York.

Religious Fress in New York.—The power of the press is great, and each denomination is aware of this, and are taking care to use it to the greatest possible advantage. The three Presbyterian papers in this city, issue not less than fifteen thousand papers per week, and the Methodists twenty-five thousand per week; while only twelve or fifteen hundred of the Repository are struck off. What they have accomplished, has been done by great effort—and with effort to equal extent, we can do the same.—Bapt. Repos.

with effort to equal extent, we can do the same.—Bapt. Repos.
Installation.—On Thursday the 8th inst. the Rev. Joseph Myers was installed as Paster of the 1st Presbyterian congregation of Lockport. The Rev. Mr. Russell, agent of the Assembly's Roard of Missions offered the introductory prayer; the Rev. Mr. Eaton, of Buffalo preached the sermon.

Temperance at Sea.—Of 97 ships cleared from New Bedford, during the last year, 75 were fitted without ardent spirits on board, except a little in the Medicine chest—and one without that exception. This is up to the mark. The result will show whether ardent spirits are necessary as medicine.

Mr. GRAHAM has, at length, arrived in this city. We

Patranage.—Let every man remember, that he as really alronizes the trade in ordent spirits, when he buys his sugar and office at a rum-seller's counter as if he filled his bottle with brandy or St. Croix.—N. E. Ch. Herald. na bottle with brandy or St. Croix.—N. E. Ch. Herald. Dr. Adem Clarke's Life.—We congratulate our readers, and the public generally, upon the early appearance of the life of this distinguished man, as we see it announced in the London papers as nearly ready. It is written by himself, and our agents have taken the incipient steps, some time since, to issue it in this country immediately.—Adv. and Jour.

Internal Improvements.—We understand that arrangements are making for furnishing all the rail roads between Baltimore and Saratoga Springs, with locomotive engines preparatory to the next traveling season—so that by the first of June bext, a passage from Norfolk and Rielmond, (Va.) a distate of between six and seven hundred miles may be performed by steam.—Com. Adv.

Installation.—The Rev. James Austin Roberts, late of Warminter, England, was installed Pastor of the Trinitarian Congregational Church in New Bedford on Wednesday the 14th last.

Progress of Methodism.—The Minutes of the Annual

day the 14th hast.

Progress of Methodism.—The Minutes of the Annual Conferences for 1832, give the total increase of members of the Methodist Episcopal Church in the United States for the last year 85,479, and the increase of Itinerant preachers 190. The whole amount of membership in the

Installed, as Pastor of the Evangelical Congregational Church and Society in Barre, Ms. on the 14th inst. Rev. Moses G. Grosvenor.

Installed in Windham, Me. Sept. 12, Rev. Jonathan L. Hale, as Pastor of the Congregational Church in that place. Sermon by Rev. Mr. Dwight of Portland.

"Repent and believe the Gospel."—To give any directions which fall short of the one above quoted is unscriptural rule lest it should foster self-dependence! It was Dr. Emmons, if we correctly remember, who said, (and the remark should be given to an inquirer with which we can comply without complete submission to God. To give any other advice, when unfolding to him the way and terms of salvation, is to assume a frightful responsibility.—Telegraph.

Rev. Dr. Wisner was dismissed at his own request from the pastoral care of the Old South Church, by an Ecclesiastical Council, on the 12th inst., and on the same day accepted the appointment of Secretary of the American Board of Foreign Missions.—Recorder.

Southern and Western Theological Seminary.—Mr. Mr. Mission To CENTRAL AFRICA.

under their own signatures, a public avowal of their politic all cared, to be used for electioneering purposes? The minister who does it shough his sentiments may correspond entirely with my own, loses, in my estimation, a purpose proportion of the respect to which his official character is entitled.—Charls. Observer.

For the New York Evangelist.

To W. A. Hallock,
Rev. and Dear Sir—You will confer a great favor by Sending a line, on receipt of this, to the editor of the New York Evangelist, stating the time when the committee on the Tracts for the premium of \$250 will read the names peripot. You will oblige me by thus acknowledging the reception of my tract, and gratify others who would glad of the same information. Very respectfully, your friend and brother,

Br. L. The time of presentation expires Dec. I; and the committee will doubtless complete their examination as early as practicable. Your brother, W. A. H.

PRESENTERIAL REPORTS.

Our reader's may recollect that, a few weeks since, we published a letter of a correspondent, signing himself "A Bishop," making inquiries respecting the proper mode of reporting missionary and other contributions, to the Genomial and Assembly. The article was written by a member of a distant presbytery. The stated clerk of the Assembly has made the following a recondent propers of the weeks since, we published a letter of a correspondent, signing himself "A Bishop," making inquiries respecting the propers mode of Pastoral Duties in the Newton Theological Institution.

Alt Reventer. An Assembly. The article was prevaigned from the First Presbyteria, because and the control of the presentation of the respectation. Alt Rev. Market. The will be along soon; a large proportion of the respectation of the respectation of the respect to which his official character is a seried of the proper mode of reporting missionary and other contributions, to the Genomial propers of the propers

Ordoined, at Montgomery, Mass. Oct. 24, Rev. Solomon W. Edson. Sermon by Mr. Kuight, of Granby.

Graham Bread.—The Groham bread, so called from the

of the water.

The West.—We learn from a correspondent lately in Wheeling, Virginia, that the Rev. Dr. Beecher, late of Boston, and the Rev. Mr. Maffit, late of this city were preaching there to overflowing audiences.

We learn that the Rev. Mr. Maffit and family were overturned in the stage on the road from Ashtabula, Ohio, in the middle of the night near Canaded. Although the carriage was broken, through the goodness of God neither the Rev. Mr. Maffit nor any of his family suffered any material injury.

material injury.

The families of the Rev. Messrs. Beecher and Massit are well. There is no cholera in Wheeling, although it is surrounded with it.—N. Y. Weekly Mess.

Thonksgiving.—The Governor of New York has appointed Thursday the 13th Dec. for a day of Thanksgiving in that State.

The families of the Rev. Messrs. Beecher and Massit is a dollar we will exchange with him one year.

NOTICE.—All communications to the subscribout to March, 1833, may be sent to No. 129 Clir New York.

J. EDWARDS, Cor. Se Dec. 1.

American Temp.

pointed Thursday the 13th Dec. for a day of Franksgrung in that State.

Williams College.—We have received the catalogue of this Institution the present year. The Faculty consists of the President, who is also Professor of Divinity.—three Professors, a Lecturer on Chemistry and Natural history, and two Tutors. Number of students, 133, of which Seniors 27, Juniors 32, Sophomores 35, Freshmen 39. Of these 91 are professedly pions. "The income of the charity fund is sufficient to pay the tuition of more than thirty students."

Ship Poland.—This ship which we mentioned as being about to sail for Liverpool, as a temperance ship, is fitted up in a style, in every respect, equal to any of the numerorous packet ships of this port. The price of passage is only \$100 in this ship, while in the other Packets, \$140 is charged—\$40 for wine, and other intoxicating liquors, of which the passengers are allowed to use as freety as they please, provided they do not violate the rules of gentility, please, provided they do not violate the rules of gentility, please, provided they do not violate the rules of gentility, and two Tutors. The price of passage is only \$100 in this ship, while in the other Packets, \$140 is charged—\$40 for wine, and other intoxicating liquors, of which the passengers are allowed to use as freety as the following saves, its assertion of the American Temp. Society.

BROOME STREET LECTURE.—The fifth become due time the Reformed Dutch Church, Dr. Brodhead's, Broome street, on next Lord's day evening, December 2. Subject—Humon Depravity.

Co. M. TRACY, Agent of the American Board of Commissioners for Foreign Missions, acknowledges the following due to the American Temp. Society.

Co. M. TRACY, Agent of the American Board of Commissioners for Foreign Missions, acknowledges the following due to the American Board of Commissioners for Foreign Missions, acknowledges the following due to the American Board of Commissioners for Foreign Missions, acknowledges the following due to the American Board of Commissioners fo which the passengers are allowed to use as freety as they please, provided they do not violate the rules of gentility, i. e. get drunk before dinner. Here is a practical demonstration of the expense the drunkard, and wine-bibber, create for the temperate man to pay.

The Religious Press—Much is said about the power of

The Religious Press.—Much is said about the power of the periodical press, yet comparatively few christians take advantage of it as an instrument of doing good. A large number of religious papers are patronized by the various churches, yet it is surprising how small an amount of useful original matter is contributed to them.—S. Journol. Shipwreck.—On the 15th inst. the schooner Supply, hound to Mackinac, was driven ashore on the bar near Goose Island, about 20 miles below the former place. Major Thompson, the Commander of the United States troops at Mackinac, immediately despatched the public schooner in charge of Capt. Cohb, with a party of soldiers, to save as much of the cargo as could be obtained. The Supply is owned by the mission at Mackinac, and part of her cargo, we learn, consisted of supplies for the mission, under the charge of Rev. Mr. Ferry. On a recent voyage down the lake she was blown on the southern coast of Lake Huron, and the vessel with her cargo, consisting of a valuable lot of fur, was saved with nuch difficulty.

Phrenology.—A harker lately deceased in Edinburgh.

Phrenology,—A hanker lately deceased in Edimburgh, but 10, the world of the form of the fo

Where is the christian banker, who truly acts under this pression respecting his principles.-ED. EVAN.

impression respecting his principles.—E.D. EVAN.

The Baptist Convention of North Carolina have purchased a plantation, for the jurpose of founding a school, which is to go into operation on the first of Feb. next. They are in want of a scientific and practical farmer, to take charge of and direct the labors of the pupils of the institution. It is desirable that he should have a small family, and act as steward of the institution. The Board of Trustees will furnish the family of the overseer with every thing except clothing; and they wish to procure one as low as he can afford for the first year, and hope after that to be able to increase his salary. An election will take place the 16th of Dec. next. Communications on the subject, may be made to Jas. G. Hall, Esq. Raleigh, N. C.—World.

Installation—The Rey. John C. Smith, late, of Ports.**

N. C.—World.

Installation—The Rev. John C. Soith, late of Portsmouth, Va. was installed as co-pastor with the Rev. Dr. Balch, over the Preshyterian chirch of Georgetown, last Sabbath, (the 28th ult.)

The venerable Dr. Balch presided on the occasion, proposed the questions to the pastor elect, and delivered the charge to the people. The Rev. Edward D. Smith, of Washington city, preached.

Southern Religious Telegraph.

We understand that the Rev. E. C. Hutchinson, shopherdstown, Va. has received a manimous call to the asteral charge of the Second Prosbyterian church, of the Alexandria, D. C. which he will probably accept.—*Ibid*.

Alexandria, D. C. which he will probably accept.—Ibid.

Thursday, the sixth day of December, has been appointed by the governor of Maine as a day of public thanksgiving and praise.

Ordinations—Ordained at Southborough, the 17th ult.
Mr. Walter Follett, over the Pilgrim church and society.
Introductory prayer by the Rev. Mr. Moore, of Natick; sermon by the Rev. Dr. Fay, of Charlestown; ordaining prayer by the Rev. Mr. Rockwood, of Westboro'; charging prayer by the Rev. Mr. Wood, of Upton; right hand of fellowship by the Rev. Mr. Trask, of Framingham; address to the people by the Rev. Mr. Harding, of Waltham; concluding prayer by the Rev. Mr. Lee, of Sherburne. This church and people have enjoyed a revival of religion the past year, and are preparing to erect a house of worship for thems-elves, and have pleasing prospects opening before them.—Recorder.

At West Newbury, Sept. 19, as pastor of the Congre-

At West Newbury, Sept. 19, as pastor of the Congregational church in that place, Mr. John Q. A. Edgell.— Introductory prayer by Rev. Mr. Proudfit, of Newburyport.

DIED.—At Hartford, Maria Lydia, daughter of Mr. Philemon Canfield, aged nine months. At East Hartford, of dropsy, Mrs. Clarissa Howlet, wife of Capt. Lemuel Howlet, aged 49, also her infant child,

aged one month.
At Colebrook, suddenly, on the 16th inst. Rev. Azariah
Clark, aged 64.
At Middle Haddam, Mr. John Eddy, aged 77.
At New London, Miss Ann B. McEwen, aged 16, daughter of Rev. Abel McEwen.
At Uxbridge on the morning of Sunday, the 11th inst.
Rev. Samuel Judson, late pastor of the church and con-

on the 3d inst. of the prevailing epidemic, on board the "On the 3d inst. of the prevailing epidemic, on board the steamboat Express, on his way from Louisville to St. Louis, Lt. Col. William McCrea, of the 2d Regt. U. S. Artillery, aged 65 years, upwards if 41 of which had been passed in the service of his country.

At New Orleans, on the 5th inst. of Cholera, Edward Johnson, Jun. son of Edward Johnson, of this city.

On Tuesday morning, at the Hospital in Broadway, Mr. George Whitehead, of burns received in attempting the rescue of his child that perished in the late fire at Greenwich. Mr. Whitehead was a native of Ashton, near

ufacturer, and has left an amiable wife and three children in pennry to mourn his loss.

At Wethersfield, on the morning of the 15th, of a lingering illness which she hore with christian meekness and holy resignation, Miss Mary Butler, in the calm hope of a blessed immertality.

Deaths in Philadelphia last week, 62.

Deaths in this city last week, 106. Cholera Asphyxia,

Marshall is doubtless an imposition.

A correspondent in Connecticut wishes some remarks on the propriety or impropriety of having a 'leader' in Graham Bread.—The Groham bread, so called from the popular Lecturer, by whom it was recommended and introduced here, is made from pure unbolted wheaten meal. This is its grand poculiarity.—But some skill and much care are, requisite to its perfection. Any bungler of a baker, initiated in the secret, by the help of alun and other drugs, can make beautiful lonking bread, of the worst sour flour; and remove the bad taste, besides. But habitsome bread must be made of wholesome materials and in a natural manner, which is an art as little understood, now-a-days, as that of common honesty.—Gen. of Temp.

The Newburyport Herald says:—"One of our meritage of the propriety of having the 'leader's' of such meetings designate every individual who may speak in such meetings, either in prayer or by way of exhortation." We call the attention of our correspondents to the inquiry, adding a single remark; that in all associations it is found necessary to have a "leader" in fact, if not in name. It cannot be doubted that order requires the same in most religious Temp.

The Newburyport Herald says:—"One of our merchants, on Friday last, ordered a couple of puncheons of rum, all that remained in his warehouse, to be empired of their contents into the dock." On the following day several flounders were seen, belly-up, floating on the surface of the water.

" Mary's" two recent letters have been duly received.

PLEASE EXCHANGE.-We are frequently receiving ecular papers with this request written on them. As we should make no use of such in filling our columns, we can-not afford to exchange. But if any such editor will sen

NOTICE.—All communications to the subscriber previous to March, 1833, may be sent to No. 129 Clinton Hall, New York.

J. EDWARDS, Cor. Secretary

Dcc. 1.

American Temp. Society.

MITICE.—The Trensurer of the Presbyterian Education Society Office, N., 150 Nassan street, acknowledges the sessing of the fall wing sures. We have the fall wing sures. Beg. on account his subscription, \$25 Stephentown—from Mrs. Nancy and Miss Jane Hooter, for sales two strings Gold Beads and one ear dron. \$5 25; Poughkeepsie, from Pres. Ch. per Mr. Owen \$18 96; from Mr. A. Lane, do., \$5—923 96; Fourth Presb. Ch. Albany, collected by Rev. Mr. Owen \$42 20; Jamaica, L. I. from E. Wicks, Esq. 2d Scholarship \$75—\$171 41. New York, 28th Nov. TEMPERANCE REFORM .- A discourse will be de-

livered on this subject, to-morrow evening, the 1st day of December, at 7 o'clock, in the 7th Preshyterian church, corner of Broomo and Ridge streets, by the Rev. Dr. Ed-Mards, Secretary of the American Temperance Society Dec. I. ELIHU BALDWIN. NOTICE.—The stated meeting of the Third Presbytery of New York will he held in the Spring street church on Tuesday evening, Dec. 4, at 7 o'clock, P. M. and be opened with a sermon from the Moderator, Dr. Cox. Dec. 1.

H. G. LUDLOW, Stated Clerk.

SABBATH EVENING LECTURES.—Rutgers street

SABBATH EVENATOR Werning—"Objection to dience from the divine purpose, considered," by Rev. Woothridge.

NOTICE.—Ministers, missionaries, agents, and o connected with religious institutions, education societies, &c. who may visit the city of New York, are hereby respectfully informed, that a book is kept at the American Sunday School Union Depository, No. 146 Nassau street, for the purpose of receiving their names and other particulars, which they may wish to have made known during their stay in the city; and such gentlemen are invited to port themselves accordingly.

At the same place will be found a list of the several re-

gious periodicals, and their offices in the city. C. C. ANDREWS, Agt. Am. S. S. Union. Dec. I. VERSE ASSOCIATION .- ACTS, CHAP. VIII. Give us this day, our daily bread

Give us this day, our daily oread.

Sunday, December 2.

33. In his bumiliation, his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

Monday, December 3.

34. And the ennuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

Tuesday, December 4.

35. Then Philip puesed his mouth, and began at the

Tuesday, December 4.

35. Then Philip ppened his mouth, and began at the ame scripture, and preached unto him Jesus.

Wednesday, December 5.

same scripture, and preached unto him Jesus.

**Mednesday, **December 5.*

36. And as they went on **Leist* way, they came unto a certain water; and the eunuch said, See, **here is water; what doth hinder me to be baptized?

**Thursday, **December 6.*

37. And Philip said, If thou believest with all thine heart, thou mayest. **And he answered and said, I believe that Jesus Christ is the Son of God.

**Frilay, **December 7.*

38. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him.

**Saturdoy, **December 8.*

39. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40. But Philip was found at Azotus; and passing through he preached in all the cities, till he came to Cesares.

HENRY'S AND SCOTT'S COMMENTARIES.

HENRY'S AND SCOTT'S COMMENTARIES.

1. Henry's Com. in 6 large 8vo. vols. price \$18 00) 2

2. Do. do. do.

3. Scott's Family Bible in 3 vols. 8vo. " 7 00) 2

15 75 Cheapness of the two works.

Henry's Commentary contains about 40 per cent. more matter than Scott's Bible—the type is larger—the number of the volumes double.—This shows that the difference of price, as to their cheapness is small.

4. Bush's Notes on Genesis and Exodus.

5. "Scripture Questions for Bible Classes.

6. Dr. Sprame's Lectures to Young People.

7. Letters to a shughter on practical subjects.

8. Jay's Closet Morning Exercises.

9. Saturday Evening, by the author of Natural History of Enthusiasm.

10. Henry's Daily Commentary.

Published and for sale at John P. Haven's Theological Bookstore, 148 Nassau street, American Tract Society's House.

Also for Sale—Stuart's Commentary on the Romans:

Bookstore, 148 Nassau street, American Tract Society's House.

Also fir Sale—Stuart's Commentary on the Romans, the Young Christian, by J. Abbot; Bishop McIlvaine's Lectures on Evidences of Christianity; Missionary Gazetteer, by B. B. Edwards; Keith's Signs of the Times; Robinson's Calmet's Dictionary; Bernay's German Grammar; Bokum's introduction to the study of German, The Listener, by Caroline Fry; Jane Taylor's Works; Murray street Discourses; Youth's Book on Natural Theology; Letters to young Student in the first stage of a liberal education.

P. S.—Any valuable book to be found in this market, may be had at this store on reasonable terms.

For the New York Evangelist. THE DYING SAINT. Written to the old tune of "The Indian Death Song See Christian Lyre, vol. 2, p. 9. ce Constan Lyre, vor. 2, p. 3.
My soul shall rejoice while my flesh wastes away,
All the night I am waiting in prospect of day;
Ys foolish tormantors, your wiles are in vain,
For a soldier of Jesus will never complain.

ember the mount where my Captain with yo mbat endured as the "Faithful and True;" exert all your force, strive to conquer again, w, through faith in my Savior, I'll never com

Remember the cross which your malice obtained, Remember the coquest my Captain has gained; When I'm thus is your power, ye exult in my pain But, while looking to Jesus, I'll never complain.

But, while looking to Jesus, a reaction as gone,
I go to the place where my Savior has gone,
All heaven will rejoice in the conquest I've won;
Death comes like a friend to release me from pain,
And thy soldier, O Jesus, has scorned to complain.
H. A. P.

From the Charleston Courier. therefore perfect, even as your Father which n, is perfect-Matthew v. 48.

Aim at perfection—
'Tis the will of God; The path mark'd out
By mortals to be trod.
Yet know this truth,
That he alone shall find That perfect path
Who walks with humble mind

Aim at perfection—
'Tis Almighty love,
That blessed sunshine Beaming from above—
That light which cheers
The sinner and the saint—
That guiding glory
Which no tongue can paint!

Aim at perfection—
That submissive might
Which looks to Him,
The only source of light.
Ask and receive,
Receive and ask for more,
Till God his image
In thy heart restore.

MINISTERS DEPARTMENT.

Communicated for the New York Evangelist. CALL NO MAN FATHER.

PHILADELPHIA, Oct. 29, 1832. Mr. Editor-I find in the Evangelist, of Oct. 20, a dialogue from the Christian Secretary, at the close of which, an explanation of Matt. xxiii 9, is requested. This passage has, in my humble apprehension, been almost uniformly misinterpreted. Your readers will have it in mind:
"And call no man your Father upon the earth: for one is your Father which is in heaven. ny suppose this refers to titles, such as D. D., Rt. Rev. &c. The writer suggested a different interpretation in the Philadelphian, two years since, and now takes the liberty to repeat the expression of his views. Every reader will remark that the last clause of this verse assigns the reason of our Savior's dehortation. It is thus inti-mated, that if we call any man "Father upon mated, that if we call any man "Father upon the earth," we thereby rob God of the honor due the earth," we thereby rob God of the honor due only to him. Now it is a part of the honor peculiarly his due, that we make him the Author of our religious creed, and just so far as our faith stands in the wisdom of men, so far we sin against our heavenly Father. But what does the man who says, "I am a Calvinist," or, "I am an Arminian," or, "I am a Wesleyan?" Does he less then wittenly dealers there. Does he less than, virtually, declare that a "man" is the author of his own creed in its present form? He may indeed regard his Maker religious credence upon the authority of a fellow creature? Does he not, in a most important sense, call a "man" his Father?

demns, or rather the froly Spirit, unlocked that it is equally easy to inistance in condenns the Corinthians for saying, "I am of older men, especially if they are judged of by Paul," and "I of Apollos," thus forhidding the reputation rather than by actually guaging the Paul," and "I of Apollos," thus forhidding the assumption of any such name as Paulicians or Apollonites, adding, as a reason, that weither Paul nor Apollos were more than mere servants of God, who alone could justly be the author of the christian's faith. Be it doubted whether this is the very thing furbidden by our Savior, manifestly it is the same sin as is committed by all who call themselves by the name of Calvin, or Luther, or Wesley, or any man whatever. If any are called by the names of men without their own called by the names of men without their own consent, they are not in fault, but every one, who gives to the world the name of a fellow heing as the guide of his own religious helief, is guilty of admitting a rival of his divine Teacher-ties have been entirely of another order? If you take the passage last quoted as direct say that the city experience is what you want. support of the interpretation now offered, but to show that the word of God does forbid the as- the old one. But you want a Doctor. sumption of buman names to distinguish our religious tenets. This removes all presumption
against the justice of the opinion here advocated.
What God has forbidden by the mouth of an
apostle, would be forbidden by our Savior, if in
any case he alluded to the same topic.

ness to the world, thus flattering your own ty, and exciting the envy and jealousy of others. The expression, "Be ye not called Rabhi," is perfectly appropriate as a dehortation from the ion of honorary titles; while the expres-Call no man your Father," has a grammatical form that exactly answers to the inter pretation now proposed.

us to imagine that our Savior must have forbidden this particular thing in the language of the passage before us. The buman mind is ruined that. Is not that wrong? in proportion as it is subject to any thing but reason and the God of reason. To subject it to the guidance of any creature, except so far as that creature is the mere interpreter of divine wisdom, is slavery of the worst possible kind. But there is no reason to doubt that every man who sinames himself by the name of a fellow man is thus enslaved. One bolds the truth of Arminius, another that of Calvin, &c. while the only true freedom is to hold the truth of God, and upon his authority alone. When the followers of Christ were first called Christians, what did the world understand by the appellation? Did it not declare that Christ was their religious teacher? And when one said, "I am of Paul," did not this make Paul a rival of Christ? Have not many others, of even less note than this apostle, been thus made the rivals of the Godhead in a most important respect? Mark the result. How many pages of theological controversy may be found where the names of men only are quoted as authority? Who has not heard debates in ecclesiastical bodies, where a bystander, who happened not to know the name of God the Father or Son in our language, hut had some notion of the matter in dispute, might naturally enough the Creator ere men are aware of it, and disputes which the word of God alone is competent to decide, if decision be possible among men, are conducted without any actual reference to the divine amhority. To doubt this would argue a more slight knowledge of human nature than any christian is supposed to possess.

The schisms that have almost ruined the

The schisms that have almost ruined the church of Christ, have originated often, and been often perpetuated by their association with a single name of man. In bardly any other way can religious parties ordinarily have the unity of separate existence. But give them a name, which refers the minds of men to a system drawn out by the man whose name is thus distinguished, and we at once have a new sect, a rival of the christian sect—a new book, the rival of the bible—in short a man with divine honor ing happiness and eternal death." And can

in part conferred upon him. What is this but treason against the King of heaven?

Inference—If the views here expressed are just, it is quite time that religionists desist from that partial defication of men, which upholds in so great part, the present divisions of the church. Christian should be the only distinctive epithet of the follower of Christ.

C. S. A.

Iman be knowingly and perseveringly accessory to either, and not be awfully guilty. And will it screen him because be was only one link in the chain, and that many others were also involved in it? That neither you or I may ever think so, is the desire of your friend, &c.

J. EDWARDS, Cor. Sec. Am. Temp. Soc.

the follower of Christ.

C. S. A.

Note.—As this article is elicited by one that appeared originally in the Christian Secretary, the editor of tha paper may, perhaps, be disposed to give it an insertion.

The topic, at least, deserves attention.

C. S. A.

The lopic, at least, deserves attention. C. S. A.

"The Weak Thines of the World."—In a Baptist church north of Utica, being without a pastor, they used to help the deficiency by reading sermons and select passages from edifying writers. On these occasions, a warm hearted though unlettered brother would always at the conclusion deliver a solemn exhortation. One Lord's day, while pursuing their customary practice, two gentlemen entered and took their seats in the congregation, whose appearance indicated more than ordinary worldly respectability. The brethren became alsomed, lest at the conclusion of the reading, the customary exhorter would mortify them by his rude and unpolished address; and they determined to close the meeting quicker than usual, and shut out the exhortation. But the vigilant brother with his scalous spirit was too quick for them; the reading was hapfly finished before he was on his feet, and began his warm hearted appeal. One hung his head, and another; but neither danned nor disturbed the speaker. He went on to the end of his message, and sat down. The meeting was soon concluded, and several retired with great fears as to the opinion which would be formed of the respectability of the church by the two strangers. Some time after this, at another meeting, one of these individuals presented himself among them, and after a while, to their surprise, rose up to tell what the Lord had done for his soul; and stated the message of the exhorter, as the message of mercy to his soul. How careful should we be not to despise the day of small things!—Bapt. Reg.

From the Connecticut Observer

METROPOLITAN CHURCHES Mr. Editor-I have just been reading your correspondent B's account of an ecclesiastical council convened at Groton, to advise respecting the removal of Mr. Todd from that place to Salem. I was interested in the story; but there is one remark near the close of the letter which seems to me rather odd. I cannot recollect the phraseology, and I have not the paper before me; but the remark to which I refer, is some-thing of this kind, viz.—If it is to be a settled rinciple that pastors may not be called from one church to another, it becomes a very serious question how the churches in our more important towns are to be supplied with proper minis-

Now, Sir, I would be as far perhaps as any man from adopting it as an invariable princi-ple, that the translation of a congregational hishop from one church to another is unlawful. But I beg leave to protest against the idea that there is any church so metropolitan that it cannot get a minister in any other way. Your correspondent's remark set me upon inquiring how things have heen done. And for the edification of the churches, I heg leave to ask publicly,— How was Philadelphia supplied with such a man as Dr. Skinner? How came Dr. Spring to he settled in N. York? How was it that one of the New Haven churches rejoiced for a season in two such lights as Stuart and Taylor? How was Hartford supplied with Dr. Hawes, and before his day with the venerable Dr. Strong? From what church in the country did the Old South Congregation call Dr. Wisner? How How came it to pass that Cornelius tabernacled for a while in Salem? How was it so arranged that now the people of Portland cannot think of Payson without knowing that there hath heen a prosent form? He may indeed regard his Maker as the author of the elementary truths upon which it rests, but does he not receive a system of did well, and flourished in the field in which he grew, has been unnaturally taken up and transplanted into another soil and climate?

sense, call a "man" his Father?

In support of this interpretation it may be remarked that the Apostle Paul pointedly condemns, or rather the Holy Spirit, through him, condemns the Corinthians for saving. "I am of the condemns the Corinthians for saving." I am of the condemns the Corinthians for saving. "I am of the condemns the Corinthians for saving." I am of the condemns the c as every congregation professes to be which sets up such a claim? What sort of experience is best—the experience of a pastor, who has grown up and formed his ministerial habits under these peculiar difficulties and responsibilities, or the experience of one whose life has been in the quie country, and whose difficulties and responsibili-ties have been entirely of another order? If you the young man will acquire it as soon at least as

In Such lerus, sir, would a say Again—it appears to me very improbable that these Metropolitan Churches. In conclusion, I tee of the New You and is as follows: seem forbidden when be says, " be an old one, neither a candidate for sel ye not called Rabhi," i. e. be not distinguished a pastor fishing for a call; but as your former by any epithets that may proclaim your great-correspondent signed himself B. I will subscribe Yours, affectionately,

TEMPERANCE DEPARTMENT.

REPLY TO QUO.-NO. VI. Importers of Sour Molasses.

A distinguished merchant, not long ago, came Once more—A due appreciation of the evils to me and said, "I have for some time been conresulting from the practice of calling men our Fathers in the sense here considered, would lead rum, and I have had nothing to do with it. I me and said, "I have for have however imported sour molasses for the distillery, and wish to know what you think of temperance—one who wishes to promote the cause, consistently continue to carry on such a business?" I told him I did not think that he

could. I had no doubt that it was wrong. "Well,' said he, "I think so." In one town the members of the church were very desirous to induce all to abstain from the use of ardent spirit, because they had no doubt that if they should, the prospect of their eternal life would be greatly increased. They therefore adopted measures which they thought would be most likely to lead to this. But there was one of their members, a distiller, who stood directly in the way; who taught by his business, as does his business, as does the way; who taught by his business, as does your vicinity, you will essentially aid the commit-every such person, the fatal error, that it is right tee in the great work in which they are engaged, for men to buy and use ardent spirits. They therefore appointed a committee to go and con verse with him, and try to persuade him to ahan-don such a wicked and destructive employment don such a wicked and destructive employment. He acknowledged that it was a bad concern, but did not know how to get out of it; finally, said he to one of the committee, "I will exchange places with you; I will let you have the distilery, and do what I do, and I will do what you now du, viz. import the molasses for it." And now du, viz. import the molasses for it." And no doubt they felt, that before a man would take a mote, or even a beam out of his hrother's eye, tive Committee. suppose that Calvin and Arminus were two re-val deities? In such cases the creature is put for the Creatur ere men are aware of it, and dis-is, as you intimate, but a shade of difference between the importer of tart molasses, and the distiller, and as that distiller too seemed to think, it only proves that "both are wrong, and that the only proves that both are wrong, and that the husiness of both ought to he abandoned. As the New York State Temperance Society, whom you quote as doing right, say, "The vender and the maker of spirit in the whole range of them, from the mettiest gracer to the most extensive from the petitiest grocer to the most extensive distiller, are fairly chargeable, not only with sup-plying the appetite for spirit, but with creating that unnatural appetite; not only with supplying the drunkard with the fuel of his vices, but with making the drunkard." And "the difference," says Judge Cranch, between death by simple poison, and death by habitual intoxication, may

For the New York Evangelist. PERIODICAL CURCULAR OF THE

AMERICAN TEMPERANCE SOCIETY. Dear Sir-The fourth and fifth reports of the American Temperance Society, contain the his-tory of the temperance reformation in this and in other countries, an exhibition of the principles involved in it, and a statement of the facts hy which those principles are illustrated and enforced. Persons who wish to become acquainted the committee of the state Temperance society, at Albany. with this object, will here find ample materials; About 50,000 copies are circulated of sach number, many with this object, and those who wish to promote any and to the de with means to do it efficaciously, and to the best advantage. These publications are constructed, not on the plan of being merely annual, or temporary reports, but on the plan of being temporary reports, but on the plan of being ber of each of the subsequent ones will be struck off. These are to be sent to New Orleans, from whence suitable persons will distribute them through the valley.

One gentleman in New York freely offers fifly dollare. or temporary reports, but on the plan of being formanent documents, which will be as important as they now are, till the use of ardent spirits as a drink shall be entirely done away in the community. They are stereotyped, and contain about 120 pages each. The committee are especially desirous that a copy of them should be possessed by every family; and had they the means they would give to them a gratuitous and universal circulation, that every child in the United States might become accuranted with the nearest and of might become acquainted with the nature and effects of ardent spirit; and with the benefit, which would result to our country and the benefit, which would result to our country and the world, should the use of it as a drink be distantinued.—
But as the committee have not the means of doing this, the publications are sold at 25 cents a copy, \$2 25 per dozen, and \$16 67 per hundred, and may be had, in any quantity, of Aaron Russel, No. 5, Cornhill, and Perkins & Marvin, No. 114 Washington street Buston. John P. Ha. 114. Washington street, Buston: John P. Haven, No. 142, Nassau street, New York; French & Perkins, No. 159, Chesnut street, Philadelphia; and many other booksellers throughout the United States. In many cases individuals have distributed several hundred copies. In other ca ses extracts from them have been read in public meetings, and a subscription taken to put a copy into every family in a town or county; and the consequences have been most highly beneficial. What is wanted is information brought home to the fireside, and the bosom of each individual; and should it be universal, there is reason to be-lieve that it would, with the divine blessing, do much towards changing the habits of the nation. More than a million of our countrymen have re-nounced the use of ardent spirit; the government no longer furnishes it for the army; nor are per mits granted to the soldiers to purchase it, or sut lers allowed to sell it to them. A similar change it is hoped will soon take place in the navy; and should the use of it he abundoned in the United States, one of the principal causes of pauperism and erime, cickness, insurity and deafth, would be removed; many of the deepest fountains of human sorrow dried up; and thousands of our countrymen annually saved from a premature grave. The effect of ardent spirit, in producing sickness and death, may be seen by the following statements, viz: The physicians of Annapolis, statements, viz: The physicians of Annapolis, Maryland, state that of 32 persons who died in that city, in one year, over 18 years of age, 10, or nearly one third, died of diseases occasioned by intemperance; that 18 were males, and that of intemperance; that 18 were males, and that of these, 9, or one half, died of diseases occasioned in the same way. And they say, "When we recollect that even the temperate use, as it is called, of ardent spirit lays the foundation for a numerous train of incurable maladies, we feel justified in expressing the belief, that were the use of distilled liquors entirely discontinued.

reveling with his companions, and drank very freely of port Philadelphia, 700, or more than one in seven of the whole number, were, in the opinion of the college of physicians and surgeous, occasioned by intemperance. And medical men extensively have given it as their opinion, that a similar proprion has been occasioned, in the same way, in other places.

In Albay, N. Y., a careful examination has been made, by respectable gentlemen, into the cases of those who have died of the cholera in that city, during the past season, over sixteen and is as follows:—Number of deaths, 336; viz: intemperate, 140; free drinkers, 55; moderate drinkers, mostly habitual, 131; strictly temperate, who drank no ardent spirit, 5; members of Temperance Societies, 2:—and when it is recollected that of more than 5000 members of Temperance Societies in the city of Albany, only 2, not one in 2500, have fallen by that disease which has spread sackcloth over the nations, and has has spread sackcloth over the nations, and has cut off more than one in 50 of the inhabitants of that city, we cannot but feel assured that the universal dissemination of these facts, and such as are contained in our Reports, would save

persons in one year, in New Haven, Conn. 32, in the judgment of the Medical Association, were occasioned by strong drink. Of 67 in New Bruns-

By means of a Circular which has been issued w what you think of and sent to every town in the United States, And can a friend of Temperance Societies, and the friends of Temperance, have been invited to meet simultaneously, on Tuesday, the 26th day of February, 1833, in every city, town, and village, in the country, to hear addresses; to form Temperance Societies in all places in which there are none; to enlarge as much as possible all that are now formed; to disseminate information, and to take measures to extend the benign influence of the Temperance Reformation throughout the land. In no way, it is believed, can this be done more effectually, than hy putting a copy of these reports into every family. If you, Sir, will use your influence to do this, with regard to the families in and perform an important service to the c nity.

The avails of all sold, will be devoted to the

gratuitous distribution of the publications, to the dissemination of the facts which they contain, and the promotion of the cause of temperance out the United States. Respectful vours, &c. President American Temperance Society

John Tappan, George Odinrue, Heman Lin-coln, Justin Edwards, Enoch Hale, Jr. Execu-tive Committee. Boston, Nov. 1832. P. S .- A copy of the reports in the hand of fully and earnestly requested to communicate its contents as extensively as possible.

Statistical Table, chiefly from the Fifth Report of the American Temperance Society, There are 21 State Temperance Societies already formed. There are more than 4,000 Temperance Societies in the ore than 500,000 persons pedged to total ardent spirit, and 1,500,000 who prac-

There are more than tooy vessels sailing out of or without ardent spirit for use among the crews.

More than I,500 distilleries have been stopped.

Two hundred public houses have discominged any kind of intoxicating liquor. More than 4,00 chants have given up the traffic in ardent spirit,

More than 4,500 drunkards have become reformed.
There were in the United States 375,000 regular drunkards in 1828.
There were 15,000 persons excommunicated annually from the 12,000 cburches in the United States for intemperance and its kindred vices.
There were in our cities and large towns about one grog shop to every 12 families.
There are about 500 murders committed yearly in the United States that proceed directly from intemperance.—
Ibid.

MONEY SAVED.—A gentleman who has engaged to distribute gratuitously a large quantity of this almanac in his own vicinity, said that it was money well laid out. His house was infested by far less beggars than forperly, and the surrounding poor needed less help than before the temporance reformation began.

American Temperance Almanac.

THE TEMPERANCE RECORDER.

This spirited and useful sheet is published monthly, by

THE RECORDER EXTRA

The last number contains an account of every case of olera in Albany, with the habits of the patients. This offcred for sale at \$1 50 per hundred. The fullowing is the astonishing result of their inquiries. Abstract of the foregoing report, viz

Abstract of the foregoing report, viz.

Males, 213; Females, 123-356. Native white,
171; do. colored, 24-195. Foreign-Irish, 108;
English, 15; Scotch, 4; Welsh, 2; German 8;
French, 1-138. Unknown, 3.
Intemperate, 140; Free drinkers, 55; Moderate
drinkers, nostly habitual, 131; Strictly temperate,
see Nos. 132, 303, 321, 333, 328, 5; Members of
temperance society, see Nos. 200 and 276, 2; Hiot,
1; Unknown, 2.
Premonitors symptoms distribute, certain, 282;

; Unknown, 2.

Premonitory symptoms diarrhoa₅ certain, 282;
7nknown, 54.

Ages—16 to 20, 11; 20 to 39, 70; 30 to 40, 108;
0 to 50, 55; 50 to 60, 47; 60 and upwards, 36; Unnown, 9. 336

known, 9. 336

The undersigned physicians, members of the Medical Staff, attached to the Board of Health, residing in the city of Albany, have examined the preceding document of facts, and as such, we lake pleasure in recommending its publication and general circulation.

nots, and as such, we lake pleasure in recommending its ubblication and general circulation.

JONA. EIGHTS, M. D. Chairman, Medical Staff.
WM. BAY, C. D. TOWNSEND, M. D. JOEL A. WING, HENRY GREENE, J. JAMES, PETER WENDELL.

BARENT P. STAATE, Health Officer.

HENRY BRONSON, attached to north hospital.

Drs. McNaughton and March (members of the Medical Staff,) being absent from town, their names could not be obtained in season.

As an explanation of these cases we copy the statement

200. Male, aged 42, native, respectable, member of the prove any truth. The labored multiplication

use of distilled liquors entirely discontinued, the number of deaths, among the male adults, would be diminished one balf." Of 91 deaths of adult cine is a mixture of Brandy, Capsicum, and other stimu-lants, and was used by many persons as a preventive of remedy for cholera.

6. Male, aged 26, native, low character, very intemper occasioned by strong drink. Off in New Brunswick, New Jersey, more than one third were occasioned in the same way. Of 4292 deaths in
Philadelphia, 700, or more than one in seven of
the whole same way. Of 8492 deaths in
Philadelphia, 700, or more than one in seven of
the whole same way. Of 8492 deaths in
Philadelphia, 700, or more than one in seven of
36. Male, aged 21, native, called a wild young many

it; cause of atlack, neitation and terror, manifested in a striking degree, excited by a death in the house where he boarded, and the attack of others in the family.* 333. Male, aged 31, native, industrious, free drinker.*

-*Neglected diarrhæa.

SHELRYVILLE, KY.—We are happy to learn that all the metchants in this place, except two, have abandoned the practice of keeping ardent spirit in their stores, for the purpose of ireating their customsrs.

We also learn that acontracto for making several miles of the turnpiks road in the vicinity of Shelbyville, who has had a large number of laborers in his employ during the past summer, has carried on the work without furnishing one drop of ardent spirit. And another contractor for several miles of the same road, has commenced and is determined to complete his work, without giving one drop of the poison to his laborers.—Temperance Herald.

TEMPERANCE THANKSQLVING .- A writer in the Claristian Watchman proposes that the people of New England should keep a temperance thanksgiving this year, in eat-ing as well as in drinking, and that in making a foast they should feed the poor rather than feast themselves and

should feed the poor rather than feast themselves and their friends.

It is a remark of one physician, that he commonly calculates to lay in at thanksgiving lims about twice his usual quantity of certain medicines, for he expects they will soon be called for. Another celebrated practitioner remarked, "the week before thanksgiving is the merchant's harvest, but the week following is mine." It was one of the rules of Dr. Franklin, never to eat to dullness, nor to drink to elevation. Have not some of us, probably in some instances, really injured our health by thanksgiving feasting? And is such an excessive use, such real abuse of God's blessings, the way to manifest our gratitude for them? Have we not need immediately after such feasting, to hold a day of fasting and prayer, that the jealous God may pardon such abuse of his favors? How much more acceptable giving of thanks would there be, were the time that is devoted thanksgiving week, to extra cooking, &c. speut in religious devotions? And the property that is employed for luxuries, contributed for promoting the present or future happiness of such as must otherwise inevitably suffer? And what does the golden rule require? What would Jesus Christ say on the subject? Christian, what will you no? ian, what will you po?

Temperance House in Boston—" Better late than never." It is with feelings of the highest gratification, that we announce to the public that the "Holland Coffee House," in Howard street, kep by Messrs. Kilburn and Dickinson, is a Temperance Establishment. The kespers no longer tempt their customers to drink the fatal poison that sends out disease and death wherever it goes.—C. Soldier.

"The cause is going down"—This is always the cry of the opposers of a good cause. They wish it to be so, and directly, by means of stereotype catch phrases, such as 'reaction' "the excitensnt subsiding," &c. &c. coupled with reckless assertion, they strive to produce the impression that the state of things they desire actually exists. Revolutions, whether moral or political, never go backwards; they are ordinations of providence, and austr untheir course. They are in the nature of things, and

though their action may be modified, it can never be suppressed. The cause of temporance will never go down till the onward "march of mind ceases."—Jour. of Hum.

MISCELLANEOUS.

For the New York Evangelist. IMMEDIATE DECISION.

IMMEDIATE DECISION.

If I were called upon to address one or more individuals on a journey, as Philip was, in the case of the Ethiopian Eunuch;—individuals whom I never spected to see again, after the passing hour; I might, without impropriety, call them to declare their decision within that hour, and baptize them, as Philip did. Or, if I had occasion to speak to a mixed multitude, the greater part of whom could only remain a few days in the place where the gospel was picached to them,—as was the situation of many in the city of Jerusalem, on the day of Pentecost; It would strike me as proper to call them, not merely to an immediate decision—between the claims of God and the world, which indeed OUGHT ALWAYS TO BE DONE BY EVERY MINISTER;—but also to an IMMEDIATE MANIFESTATION OF THAT DECISION, that they might be conversed and prayed with accordingly, in the few hours of opportunity which they were permitted to enjoy.—Dr. Miller.

During a protracted meeting in Massachusetts, During a protracted meeting in Massachusetts,

a little boy met one of the ministers in the street and with great earnestness asked him what he should do to be saved. The minister told him what he must do, and explained to him his situawhat he must do, and explained to him his situation, his encouragements and his duty. "O what shall I do?" says the little hoy. The minister told him to go home, and go to the chamber or closet, and kneel down in prayer, and there give God his heart, and helieve in Jesus Christ, and the word he saved. "But sir," said the child, "I feel so bad, I am afraid I shall not live to get the said to him to go had, I am afraid I shall not live to get.

"I feel so bad, I am afraid I shall not live to get."

"O what the gospel, who do not comply with the above requirements. We hope none will avail themesters of this provision, whose circumstances and the leadings of providence, admit of their seeking higher attainments, previous to licensure.

Signed, D. Spear, Moderator.

Attest, J. H. Monroe, Scribe. he would be saved. "But sir," said the child,
"I feel so bad, I am afraid I shall not live to get home. What shall I do now?" The minister was struck with the simplicity of the inquiry, and deeply humbled by a sense of the unscriptoral directions he had been giving. "My dear child," says he, "you must give God your heart and believe on the Lord Jesus Christ now; and and deeply humbled by a sense of the unscriptu when you get home you may go by yourself, and tell him of it on your knees." The child saw that his course was plain, "right to Christ," but his feelings were too strong to postpone the "manifestation of his decision;" so he knelt down at once in the street, and poured forth his soul to God, "a willing sacrifice," doubtless acsoul to God, "a willing sacrince," doubtless ac-ceptable in his sight. And the minister was too completely broken down by the lesson he had re-ceived, to care for fastidious criticisms; so he knelt down with the child, and in prayer commended his new born soul to the faithful care of that great Shepherd, who was even then re-Harvard College—II—as the boast is—orthodoxy has to that great Shepherd, who was even then rejoicing over a lamb just recovered from the wilderness. The truth is, that where there is real feeling, it will manifest itself. And under the proper preaching of the gospel, the "decision" between God and the world, and the "manifest—between God and the world, and the "manifest—seeding the proper preaching of the gospel, the "decision" between God and the world, and the "manifest—seeding their sons to college ?—Ibid. ation of that decision," should be as it were iden-tical. The proper answer to the question "Will you come out from the world and be separate?"

As an explanation of these cases we copy the statement of "strictly tempsrate" in full.

132. Male, aged 25, native, respectable, drank no ardest spirit, cause of attack, eating two pine apples.*

303. Male, aged 45, native, respectable, drank no ardest spirit, attacked slightly at first, having nearly recovered, afterwards relapsed by gesting wee.*

321. Female, aged 55, native, excellent character, abstanced sating state and sourced preserves on the day she was seized.*

322. Female, aged 55, native, excellent character, abstanced sating state and sourced preserves on the day she was seized.*

323. Female, aged 34, respectable, drank no ardest spirit.*

124. The proper answer to the question "Villeo."

125. The bible ought to be taken in its true meaning, as determined by the use of language. We are to "search the scriptures and endeavor to find out what the writers and speakers meant to treach. There has been too much wrong interpretation. Admitted truth has been weakened in its force by the support of proof texts which had no relation to the subject. Men must come to that state of mind, that one plain declaration of the bible shall be admitted as sufficient to of the bible shall be admitted as sufficient to

nod of Dort, or the Westminster Assembly, invest these authorities with a sacredness which belongs alone to the bible. They are afraid to examine their own opinions; and they fly out against whoever presumes to look at them, or to compare their "standards" with the bible. This extreme sensitiveness against doctrinal discussion is fitted to prejudice men against their systems. You must have a very poor opinion of your own creed, if you are not willing to have it examined. Now I have no sympathy with all this. amined. Now I have no sympathy with all this. My own faith, I think, rests directly on the testinony of God to the great facts of revelation. And I do not suppose all the speculations and theories in the world, about the modes, and cases of those who have died of the cholera in that city, during the past season, over sixteen the case of these things, can lessen the case of these things, can lessen my conviction of the truth of the facts, or weak-specific used as preventives.*

174. Male, aged 24, only three weeks from Montreal, their request, under the signature of the Chandra their request, under the signature of the State, and the five distinguished the of the State, and the five distinguished the request of the Chandra their request, under the signature of the State, and the five distinguished their request, under the signature of the State, and the five distinguished their request, under the signature of the State and the five distinguished their request, under the signature of the State under the first point of the state through the signature of the signature of the State under the first point of the signature of th

> The Consistent Universalist.—The editor of the Western Recorder, published at Utica, N. Y. says:—We recollect to have been present at the examination of a candidate, who, during his relation, stated in substance the following details:—Educated very young in the orthodox creed, he afterwards lived among the Universalists, fully imbihed their sentiments, and gave himself up to various indulgencies, with the view of enjoying a heaven both here and hereafter. In process of time, he became tired of his earthly heaven, and though it advisable to die, and try the other. An enormous dose of laudanum taken for this purpose, proved ineffectual; and a little time afterwards, he removed into our own section of the country.—Once more he thought it advisable to exchange the present heaven for a better one. Not doubting of the issue, or fearing death, he settled up his accounts, procured two new pistols, and fitted them with cool deliberation, till he found they would not miss fire. Having next loaded them, and laid them aside for use, he sent for Mr. ———— and Mr. ———, two Universalist preachers, to stand by him, and bear witness to the world, that he disd in the full THE CONSISTENT UNIVERSALIST .- The editor she following details:—Educated very young in the orthodox creed, he afterwards lived among the Universalists, fully imbihed their sentiments, and gave himself up to various indulgencies, with the view of enjoying a heaven both here and hereafter. In process of lime, he became tired of his earthly heaven, and thought it advisable to die, and try the other. An enormous dose of laudanum taken for libs purpose, proved ineffectual; and a little time afterwards, he removed into our own section of the country.—Once more he thought it advisable to exchange the present the aven for a better one. Not doubting of the issue, or fearing death, he settled up his accounts, procured two new pistols, and fitted them with cool deliberation, till he found they would not miss fire. Having next loaded them, and laid them saids for use, he sent for Mr.— and Mr.—, two Universalist preachers, to stand by him, and bear witness to the world, that he died in the fulf faith of that creed, and with entire self possession. The preachers, however, advised him to desist. He gave his reasons for dying, and going where he should forever be free from trouble. But they finally told him, that there was, after all, too much reason to fear that there might be a hell. "Why then do you not preach so, and tell us of it?" said he. "It will not do," they replied, "it will make people crazy." A mid the conversation he assessment of possession, aimed the two pistols at his head, and snapped them; when to his great astonishment, they both missed fire, and were afterwards taken from him. The strange result of such fears that there might be a hell, and, as he believes, with entire self possession, aimed the two pistols at his head, and snapped them; when to his great astonishment, they both missed fire, and were afterwards taken from him. The strange result of such efforts led him to salutary reflection. He saw is it the hand of providence—thought upon his past conduct—began to fear that there might be a hell, and that at lessil there ought to be a place of

BLACK RIVER ASSOCIATION, N. Y. From a communication by Rev. D. Spesr, in the Wes m Recorder, we learn the following facts. This Association was formed twenty five or

at the American Tract Society House, No. 150 Nassau street, at 6 cents single; \$3.50 per 100. Nov. 24.

This Association was formed twenty five or twenty six years ago, and is the oldest ecclesiastical body, of our denomination, in this region of country. It extended over the counties of Lewis and Jefferson. Three of the ministers, now belonging to it, were the first who settled in Jefferson county. The Association soon became a large and respectable body. Under its fostering care the churches flourished, and new churches were formed. After a presbytery was formed in this region, a majority of the churches became were formed. After a presbytery was formed in this region, a majority of the churches became at large and respectable body. Some of the churches became a large and respectable body. Under its fostering care the churches flourished, and new churches were formed. After a presbytery was formed in this region, a majority of the churches became were formed. After a presbytery was formed in this region, a majority of the churches became were formed. After a presbytery was formed in this region, a majority of the churches became with that body. Some of the churches became presbytery. All the ministers united with presbytery. All the ministers united with presbytery; but some of them still retained their relation to the Association. Those ministers, who never separated from the Association, were, by their own request, dismissed from presbytery a little more than two years ago. There are now eight churches belonging to our body, and six mainisters within our bounds, or so near that they can attend our meetings. Several others are laboring at a distance from us, Most of our body and six metal and cents single; 83 50 per 100. Nov. 24.

**MEW PUBLICATIONS.—Calmet's Dictionary of the Holy Bible, as published by the late Mr. Charles Taylor, with the Fragments incorporated, the whole condensed and arranged in Alphabetical order, revised with maps and engravings on wood, in one vol. imperial octave, containing over 10

Within a little more than two years, the Association have licensed 23 candidates, nine of whom had received a collegiate education, and three others advantages nearly quivalent. It appears from a series of resolutions, pubished by vote of the Association, that they are blamed for censing so many candidates who had not had a regular ourse of study. To which they reply,

In our opinion, this is the fault of the church authorities. If other ecclesiastical bodies would do what we deem their duty, so many applicaions for license would not be made to us would not say that we have always acted judiiously, when we have authorised men to preach he gospel; for we do not think ourselves

Resolved, That in future we will require of candidates for license to preach the gospel, a good knowledge of the English language, and also, of geography, astronomy, natural philosophy, logic, rhetoric, church history, a knowledge of biblical history, and a systematic acquaintance with theology. We must also have good evidence of an irreproachable moral and religious character. We cannot send any out to preach

SUMMARY.

SUMMARY.

Calmet's Dictionary—Messrs. Crocker & Brewster
have just published an edition of Calmet's Dictionary of
the bible, revised, with large additions, by Professor Robie in Calmet and in Taylor's Fragments, supplying the
ble in Calmet and in Taylor's Fragments, supplying the
ble in Calmet and in Taylor's Fragments, supplying the
locompass of a single volume, printed in very handsome
style, and sold cheap. Particular notice hereafter.—Rec.

American Board—The Rev. Dr. Wisner, who was at
the late meeting of the American Board of Commissioners for Forcign Missions, appointed one of its secretaries,
was, on the 12th inst, at his own request, dismissed by an
ecclesiastical council, from the pastoral charge of the Old
South church in this city; and on the ssme day commuicaled to the Prudential Committee of the Board his acerplance of the appointment of secretary; and has entered on the duite so of the office.—Ibid.

Harvard College—If—as the boast is—orthodoxy has to

Harvard College—If—as the boast is—orthodoxy has to

Thomksgiving -- Gov. Peters, of Connecticut, has appointed Thursday, the 29th inst. as a day of thanksgiving, prayer and praise, thoughout that state.

Proofs does great mischief. Men get a habit of making passages of the bible speak what the connection shews the wrifer never meant ω say. And they quiet their consciences about it, because the sentiment is true, which is thus supported by false proofs.

HUMAN AUTHORITY.

There is quite too much deference paid to human authority. Theologians whose faith rests upon the testimony of Calvin, Wesley, the Synod of Dort, or the Westminster Assembly, in-

book.

The recommendations in its favor from the following named gentlemen, (many of them unsolicited,) will show how extensively the work is already known, and how well

now extensively the work is already known, and how well appreciated.

The President and Professors of Yale Cellege.
The President and Professors of Middlebury College.
Prof. E. A. Andrews, Principal of the New Haven Female Institute.
John E. Lovell, Esq. Principal of the Lancasterian School, New Haten.
**Rev. Hanry Jones, Principal of Greenfield High Schoot for young ladies.

Rev. Hsnry Jones, Principal of Greenfield High Schoot for young ladies.

Mr. R. S. Stone, Principal of Derby Academy.

Mr. R. S. Stone, Principal of High School for boys, Litchfield, (South Farms.)

Mr. John P. Brace, late Principal of Litchfield Academy. Rev. John Foster, Principal of the Wesleyan Academy, Wilbrahan, Mass.

J. Hall, Esq. Principal of the Ellington School.

Mr. E. Davis, principal of Westfield Academy. Very flattering notices of this work hays also appeared in the Christian Spectator, New York Observer, New York Evangelisi, National Intelligencer, Religious Intelligencer, and various other periodicals and newspapers.

For sale hy the Booksellers generally.

6t

PSALMS AND HYMNS OF THE R. D. CHURCH. orinciples even, with the standard of The work of the Theorem and the standard of The work of the Theorem and the standard of The work of the Theorem and the standard of Subscriber, at his office, No. 240 Pearl street, the first dition to their first point of divergence of the Church, together with the additional tymns, Cannons of the church, and an entire new and tenatic lines, never before published, and also the Chachism, Confession of Faith, and Liturgy of the church. A decount to the trade.

A decount to the trade.

Alp—The Additional Hymns separate. Life of Mrs. sabdla Graham, single or in quantities.

Nov. 10. 4t WILLIAM A. MERCEIN.

THE CHRISTIAN ALMANAC for 1833, may be had at the American Tract Society House, No. 150 Nassau street, at 6 cents single; \$3 50 per 100. Nov. 24.