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DEVOTED TO REVIVALS OF RELIGION, DOCTRINAL DISCUSSION, PRACTICAL GODLINESS, RELIGIOUS INTELLIGENCE, AND HUMAN RIGHTS.

NATHANIEL E. JOHNSON, EDITOR.

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THEOLOGICAL DISCUSSION.

For the Evangelist. ON SCHISM.

The Romanists accuse all Protestants, and the Episcopalians all dissenters from them, of the sin of schism. It is therefore important, that all intelligent Christians, of whatever name, but especially those who are obnoxious to this charge, should inquire into, and endeavor to ascertain, the true nature of schism. For without they do this, they cannot know whether they or others are guilty of it; and therefore cannot, in the one case, repent of it,

schisma, signifying cleft, fissure, or what is split off from any thing, and then secondarily, separation, division, no conclusion can be drawn, as to what constitutes the sin of schism. This is evident, moreover, because the word is actually used in scripture in an indifferent sense. (See John vii. 43; ix. 16; x. 19: where the word translated division and value of the sacrament by the character of the land and seal of the writer be known, it is of very little importance who and what the occasion of it may be; so it ought to be sufficient for us to know the hand and seal of the writer be known, it is of very little importance who and what the occasion of it may be; so it ought to be sufficient for us to know the hand and seal of the writer be known, it is of very little importance who and what the occasion of it may be; so it ought to be sufficient for us to know the hand and seal of the writer be known, it is of very little importance who and what the occasion of it may be; so it ought to be sufficient for us to know the hand and seal of the writer be known, it is of very little importance who and what the occasion of it may be; so it ought to be sufficient for us to know the hand and seal of the writer be known, it is of very little importance who and what the occasion of it may be; so it ought to be sufficient for us to know the hand and seal of the virial translated what the occasion of it may be; so it ought to be sufficient for us to know the hand and seal of the virial translated what the occasion of it may be; so it ought to be sufficient for us to know the hand and seal of the virial translated what the occasion of it may be; so it ought to be sufficient for us to know the hand and seal of the virial translated what the occasion of it may be; so it ought to be sufficient for us to know the hand and seal of the virial translated what the occasion of it may be; so it ought to be sufficient for us to know the hand and seal of the virial translated what the occasion of it may be; so it ought to be sufficie Now, from the word itself, schism, from the Greek 43; ix. 16; x. 19; where the word translated division is, in the original, schisma.) We must find, therefore, what we are in search of in something else. And in what else can it be found, but in the circumstances of the undoubted case of its exist-

the church, and worshiping God in a different form? It is plain, from many passages of the epistle, that this was not the case; but that the schismatics were those who elected themselves into a faction in the church, against the apostle Paul, and in favor of certain loose and disorderly proceedings that had crept in among them. There was no violation of external unity, in ceremonies and worship. In the cases to which the apostle refers, it is unquestionable, that the Corinthians had by their contism of God, it certainly contained the promise of duct given a wound to Charty, and not that they had made any deviation from the faith; and that, in the apostolic acceptation of the word, men may be schismatics, or guilty of schism, by such an alienation of offection from their brethren, as violates the internal union subsisting in the hearts of Christians, though there be neither error in doctrine, or separation from communion. This view of the schism of the Corinthian Christians, appears more evident from au inspection of the 11th chapter, verses 18—21, inclusive, and verse 331d; from which it is plain, that the faction (in the words of Macknight) "thad not formed a separate church at Corinth, but had occasioned uncharitable dissensions in the clurch there; of which this was one bad effect, that they celebrated the Lord's Supper in ered as a sign of grace; nor when Hezekiah and in the apostolic acceptation of the word, men may bad effect, that they celebrated the Lord's Supper in separate companies, at separate tables, which the apostle with great propriety termed schismata, rents."

Imany suppersitious, yet it ceased not to be consulered as a sign of grace; nor when Hezekiah and Josiah assembled together, out of all Israel, those who had revolted from God, did they call any of them to a second circumcision."—Calvin's Ins. lib.

An examination of chapter 12, 25th verse, and iv. ch. xv. § 16. context, leads us to a similar conclusion respecting the nature of schism, namely, that "it consists in an unnatural want of affection, in some of the mem-bers of Christ's body towards their fellow-members, whereby contentions and animosities are produced."

those whose denominational peculiarities are con-nected with feelings of animosity, contempt, alien-But the Christian is nappy in himself, or rather in his Savior: he is useful in his day, and as safe, and the High Church Episcopalian, even if they could prove in others a departure from primitive Suppose the Deist to be wrong, and Christianity forms, cannot reasonably or nightfully cry, Schism! unless they can first show, in the denominations that differ from them externally, a want of Christian love and brotherly amity. Besides, if one sect may arrogate to itself the right of terming all that differ from it schismatics, as it must do, if it believes them guilty of schism, then all may do it. For each

of course, believes its own to be preferable. In conclusion, then, have we not painful reason to believe that they, and they alone, are the true schismatics of the present day, who exalt minor differences among Christ's flock into fundamental ones, and who, overlooking unity of spirit, and unity in the confession of great truths, make unity of form the criterion of a valid church, and the uncompromising condition of Christian fellowship

THE REFORMATION AND POPERY.

The foreign correspondent of the New York Observer speaks of the Pastor Roussel as an acute op-ponent of the Papists in France. The following brief extract from a work recently written by him in reply to a pamphlet by a Romish priest, may serve to show the plain and pointed style in which the claims of the prevailing religion may be assailed in France.

* * * * * " Parallel between the Reformed just reflections. Church and the Church of Rome. "The Reformed Church says: Do not take my

word for any thing; but examine the Holy Bible, and judge for yourselves, what you ought to believe. "The Church of Rome says: Believe me, on my own word; and if you take the Bible, you must take it for the purpose of seeing in it just what I see there. Do this, or—anathema!

"The Reformed Church says: It is possible that

real Christians may be met with in all communions; for real Christians are those who in their hearts receive the truths of the Bible.

it leads you always to God. "The Church of Rome, on the contrary, directs you to the Bible, as explained by the Church—that

leads you always to man. "Consider, then, which you choose to have for your guide—God or man."

NEW-YORK, SATURDAY, OCTOBER 20, 1838.

From the Presbyterian. EXTRACTS FROM CALVIN. Vows .- "It is of great importance with what in ention a vow is made, if we wish it to be approved of God. For as the Lord regards the heart, and not the external appearance, it happens that the

displeasing. If any one row abstinence from wine, as if there were any holiness in such abstinence, he is chargeable with superstition; if this be done for any other end which is not improper, no one can disapprove of it." * * * * * * * "If a person has fallen into any crime through

the vice of intemperance, nothing prevents him from correcting that vice by a temporary renunciation of all deleacies, and enforcing this abstinence by a vow, to lay himself under the stronger obligation. Yet I impose no perpetual law on those who have been guilty of such an offence; I only point out what they are at liberty to do if they think that such a vow would be useful to them. I consider a vow of this kind, therefore, as lawful; but at the same time, as left to the free choice of every individual."—Calvin's Institutes, Book iv. chap. xiii.

BAPTISM .- " Now if it be true, as we have stated that a sacrament is to be considered as received not so much from the hand of him by whom it be such a sin: and for the plain reason, that the inspired apostle Paul speaks of it in terms of condemnation. (See 1 Cor. xii. 25; also ch. i. ver. 10) diminution, from the dignity of the person by whose hand it is delivered. And as among men, if a letter be sent, provided the hand and seal of the writer be sent to and value of the sacrament by the character of the minister. Such, in the present day, are our Anabaptists, who positively deny that we are rightly baptized by impious and idolatrous ministers in the circumstances of the undoubted case of its existence among the Cointhlian churches, indicated and censured by the apostle?

Our inquiry, then, for the present, is reduced to this—In what did the sin of the schismatic Corinthlian consist? Did it consist in separation from the church and record. consequently, that it is not the baprism of man, but of God, by whomsoever it is administered. Though those who baptized us were chargeabie with the grossest ignorance, or contempt of God and of all religion, yet they did not baptize us into the fellowship of their own ignorance or sacrilege, but into the faith of Jesus Christ; because they invoked, not their own name, but the name of God, and baptized in no other name but his. Now, if it was the bapremission of sins, mortification of the flesh, spiritual vivification, and participation of Christ. Thus, it was no injury to the Jews, to have been circumcised

> AN APPEAL TO REASON CHRISTIANITY AND DEISM CONTRASTED.

whereby contentions and animosities are produced."
Having thus discovered the true nature of schism, as a sin liable to be committed by Christians, we Christian? No. Is he more useful in society? infer, with absolute certainty, that the different denominations of evangelical religion are not necesfortitude? No. Can be look into futurity with sarily guilty of it, in the fact of observing consci-entiously, different forms of church government, or from the indulgence of base lusts—his conscience worship; and furthermore, that the sin of schism is his daily tormentor-his social circle is a wilder without the most palpable violation of both ness, overgrown with thorns-his life is perfec scripture and reason, be charged against any, except those whose denominational peculiarities are conethes whose denominational peculiarities are conethes a sool dieth." But the Christian is happy in himself, or rather

> Suppose the Deist to be wrong, and Christianity 10 be true-and true it will be found-then has not the Christian the advantage? Is he not a present both by sea and land. Read at the late public meet and eternal gainer? Yes. He has a constant supoly of happiness from above; an unchanging friend street. in his Savior and Redeemer, to whom he may unand a delightful prospect beyond the grave. The vation of those who live on the ocean. CHRISTIAN HAZARDS NOTHING-HE GAINS ALL THINGS!

under condemnation, you will die accursed, and you

will PERISH FOR EVER! which is to come." 1 Tim. iv. 8.

REVIVALS.

The Watchman of the South concludes a series of numbers on Revivals with the following very

says: "O thou that art named the house of Jacob, is the Spirit of the Lord straitened? are these his

and then, if a revival come not, you will not be Our meeting continued until 10 o'clock and we had

Father give his Holy Spirit to them that ask him." and gave us to experience that our weapons were

not some satisfied with attending once on the Lord's and burn all that they had; and his orders were lay? Do not these things betray great slothfulness obeyed. and indifference. O! that some one would go out and by holy constraint "compel them to come in."

Preaching or exhortations can do us no good if we do not hear them, and we cannot hear them unless and to Him be all the praise!

we go where they are spoken.

7. Sometimes, however, when the truth is heard, there is so much of a worldly, or careless, or critical spirit as totally to destroy its effects. The cares of Dear Biother,—On m spirit as totally to destroy its effects. The cares of this life choke the word and render it unfruitul.

People, who have "Itching ears," which dispose them to "heap to themselves teachers," seldom, if ever get any good from what they hear. One of the worst effects of a vacancy in the pastor's office, is the spirit of criticism—a spirit which turns the minds of the people to the talents, manners, appearance, or style of the preacher, rather than the truth, which he endeavors to impress upon the heart. But this critical spirit is not confined to such times. sometimes runs through a church for years in all its

8. Sometimes, too, a church is afflicted with one or two more members, who are in the habit of ma-king ludicrous remarks about solema things, such as solemn prayers, solemn preaching, solemn com-munion seasons, and thus the whole good effect of these administrations is hindered. No one can conceive of the amount of injury thus done to religion, by people, who possibly, have a small amount of with hut generally far less than they imagine. How wicked thus "to court a grin, when we should woo a soul," when we should endeavor to render solemn

things still solemn. And now, are the members of the churches willing to spend the next six months? My brethren, is your state comfortable? Is it desirable? Do your graces grow? If you thought you would be called to die in your present state of mind and heart, would you not have a gloomy prospect tefore you? Is there nothing in your heart or conversation or life, that would embitter a dving hour? If a revival do not take place sooner or later, must not our church go dowu? Have you no desire to have the candle of the Lord shine upon you as it once did? Would you not be willing to give up all sin, if a revival could take place? Can you see the road to ruin thronged with immortal souls, and feel no desire to intercede for them? Some of them perhaps are the members of your own family—your husband or wife or child or parent; and must they die in sin and be lost, even when salvation is provided? Can you at the judgment, and seeing the vials of wrath broken and poured on their devoted heads? This Suppose the Deist to he right, and Christianity to you must see, if they are not converted and that

es them to you heavenly place,

Or shuts them up in hell." "O Lord, wilt thou not revive us again, that thy people may rejoice in Thee?

MISCELLANEOUS.

For the Evangelists Prayer meetings on the Atlantic.

The following report was made to the CITY TRACT Society by a sailor, who was some time since converted through the instrumentality of the Tract effort; and who has since been a Tract distributes. ing of the board at Rev. Dr. Patton's church, Spring

I hope that the dear brethren engaged in the Tract bosom himself freely; relief at hand, amidst all his effort on shore, will not despise or he unmindful of troubles; a sure foundation for the most solid hope; the poor ignorant sailor, who is laboring for the sal-

Permit me to say, I love the town in Norway The Deist hazards, yea, forteits all things, and my which I was born; and though I left that place in my eleventh year, the remembrance of the home of the devil; and when he dies, he looks my childhood is indeed dear to me. But far dearer for applibilation, but finds dampation! to me is this land: for here, through the grace of for annihilation, but finds damnation!

to me is this land: for here, through the grace of Who is on the Lord's side?" Reader, if you God, I was born again. There, live all my relawould be happy in time, and safe for eternity, you must take the Bible for your guide, have God for sailor's heart—but far dearer to me is my heavenly Father, Christ for your Redeemer, and the Father; and, next to him, those Christian friends Holy Ghost for your Sanctifier: otherwise, you live who found me in a low groggery and took me to the Sailor's Home—gave me Tracts—labored for my never-dying soul; and took me to church, and the "Godliness is profitable unto all things, having the promise of the life that now is, and of that the chief of sinners, "Thy sins, which are many are all forgiven; go in peace, and sin no more."— Eternity will be too short to tell all I feel, or to suf-ficiently praise God for sending these his dear serficiently praise God for sending these his dear serior and state of the serior sending these his dear serior and gospel, who, besides, were strangers in the place, and were entitled to kind and respectful treatment.

Thirdly, the cause of abolition is yet alive, and as long as I live, in the cause to which, under God, on the increase. The mob have done more to help

benefit the souls of my fellow men at sea.

The second night after leaving the port of Newfield with our own personal piety and the state of our church, we need expect no change for the better.—God seldem bestows spiritual favors. "Them that honor me will I honor." "Lightly to esteem the Rock of our salvation," is dreadful sin.

2. If we confide in man for means to effect the work, it will not be done. "Cursed is the man that trusteth in man or maketh flesh his arm." The second night after leaving the port of New Jork, it will not be done. "Cursed is the man that trusteth in man or maketh flesh his arm." The mob have done more to help people around this place for 30 niles, are thinking, talking, and reading more on the subject than they would have done but for the mob, and a state of that I should hold a prayer meeting with the crew and passengers on deck. In commencing this I was alone, except that the Lord was with me. I began to labor with a crew of twenty men and with fifty passengers; one of whom was an infidel and many of them papiets. The mob have done more to help people around this place for 30 niles, are thinking, talking, and reading more on the subject than they would have done but for the mob, and a state of that I should hold a prayer meeting with the crew and passengers on deck. In commencing this I was alone, except that the Lord was with me. I began to labor with a crew of twenty men and with fifty passengers; one of whom was an infidel and many of them papiets. The cause than its friends could have done. The people around this place for 30 niles, are thinking, talking, and reading more on the subject than they would have done but for the mob, and a state of the cause than its friends could have done to lake people around this place for 30 niles, are thinking, talking, and reading more on the subject than they would have done but for the mob, and a state of the people around this place for 30 niles, are thinking, talking, and reading more on the subject than they would have done but for the mob Isome—are damned; and even when you protest a your love of God, your faith in Jesus Christ, and your regard for the Bible, the anathena is on you.

"Reformed Church: Confess your sins to God.

"Church of Rome: The priest absolves.

"Reformed Church: We must be saved by the meits of Jesus Christ, and the content to live in cold-mess whose confidence in God is infallible.

"Church of Rome: The Pope, a mere man, is infallible.

"Reformed Church: Distribute the Bible.

"Church of Rome: The Pope, a mere man, is infallible.

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"Church of Rome: The Pope, a mere man, is infallible.

"Reformed Church: Distribute the Bible.

"Church of Rome: The pope, a mere man, is infallible.

"Reformed Church: Pray to God.

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"Church of Rome: The pope a mere man, is infallible.

"Reformed Church: Pray to God.

"Church of Rome: The pope a mere man, is infallible.

"Reformed Church: Pray to God.

"Church of Rome: Pray to the Virgin.

"Reformed Church: Pray to God.

"The whole may be summed up thus: The Re-tormed Church: Pray to God.— to paraly in the prayer of th became a general remark that they had a ship's priest and should have a good voyage—for that God would hear his prayers. I continued the prayer how soon I should be in the hands of wicked men. Thirty-nine passengers for America came on board wou to the Bible, as explained by the Church—that is, by men; to confession before a priest, who is a man; to absolution by a priest, who is a man; to the prayers of saints, who are men; to the infallibility of the Pope, who is a man; in a word, it leads you players to each of the men. The confession before a priest, who is a man; to the infallibility of the Pope, who is a man; in a word, it leads you players to each of the constant of the prayers of saints, who are men; to the infallibility of the Pope, who is a man; in a word, it leads you players to each of the constant of the spin of the Euclidean state of these his doings?" If your unbelief shall hinder the constant and amongst them were a Jew and his two sons; who were indeed enemies to the cross of Christ.—

There were also a number of papiests and a popish priest, who was one of the most disagreeable men flusal of a church to humble itself and repent of its level knew. The first night after we sailed from the constant and amongst them were a Jew and his two sons; and a damongst them were indeed enemies to the cross of Christ.—

There were also a number of papiests, who was one of the most disagreeable men flusal of a church to humble itself and repent of its level knew. The first night after we sailed from the constant and amongst them were a Jew and his two sons; and a doings?" If your unbelief shall hinder the constant and amongst them were a Jew and his two sons; and a doings?" If your unbelief shall hinder the constant and amongst them were a Jew and his two sons; and a man; and a mongst them were indeed enemies to the cross of Christ.—

There were also a number of papiests, who was one of the most disagreeable men flusted in the paper of the constant and amongst them were indeed enemies to the cross of Christ.—

There were also a number of papiests, who was one of the most disagreeable men flusted in the paper of the constant and amongst them were indeed enemies to the cross of Christ.—

There were also a number of papiests, who was one of the most fusal of a church to humble itself and repent of its evil doings and do its first works over again. The elevating, animating, joyful part of a revival would be a very unusual kind of blessing, if separated

from the humbling, mourning, penitent part of it.—
As far as we know, God never sends blessings but in a suitable order. If he is about to bless with to-kens uf his associates sat down and commenced playing cards, laughing, cursing, and sweating, entirely regardless of us. Instead of desisting we only continued our meeting with more goals and in a little.

Whether its long depression is now about to cease, or whether, as is much more probable, it is destined, on the great Western Desert to Gaza or Hebron, as the case might be, the way being for several days again into the hands of a Turkish government, is soul and make it hate its sins. Therefore, put away the accursed thing from annong you and repent of all your sins and do the first works over again, all your sins and do the first works over again, all your sins and do the first works over again, all your sins and do the first works over again, all your sins and do the first works over again, and all your sins and do the first works over again, and reached Hebron and Jerusalem on Saturday.

guilty.

5. May it not be said that there is among us a great lack of hearty, fervent, effectual, believing prayer. "Ask and it shall be given you." "If ye then heing evil know how to give good gifts unto your children, how much more shall your Heavenly Eather give his Hally Spirit to them that ask him." (Isaiah xxxii. 15,) so we need not expect the Spirit to be poured our, until united, faithful, importunate, humble prayer ascend to God through Jesus Christ for the gift of the Spirit. And blessed he God, it is his memorial in every generation that he heareth prayer. When did he ever say to the house of Is-Luke xi. 13. As nothing effectual can be done not carnal, but mighty through God; and our one until the Spirit be poured upon us from on high," mies again left us to ourselves. That night two for the gift of the Spirit. And blessed he God, it is his memorial in every generation that he heareth prayer. When did he ever say to the house of Israel, "Seek ye me in vain?"

6. A revival can hardly be expected when the members of the church give an irregular, or rare, or casual, or heedless attendance on the different means but tired of this, they came below into the steerage, and the river camplained that there was a gold. of grace among us. Are there not many vacant seats at all the meetings, in all the churches, for prayer and religious conference? Are not many satisfied with attending twice on the Sabbath? Are sued his orders that they should receive no more,

For the Evangenst.

must be told that a band of worthy ministers of the gospel, have been dispersed by the ruthless hands

At the annual meeting of the Genessee Conference held a year ago at Perry, an Anti-Slavery So-ciety of the ministers belonging to the Conference was formed of 100 members, a majority of two thirds of the members of the Conference; which by appointment then made, was to hold their next annual meeting in this place, at a time to be fixed upon by the president of the Society. But having been refused the use of the Methodist church in this place for their meeting, and also of an unoccupied room in the Academy, they did not meet until Saturday, P. M. They then assembled under the broad canopy of heaven and commenced their meet-ing on Clinton Island, a beautiful plot of ground, shaded by stately trees, in the centre of the Chemung river, directly opposite to the village, the use of which had been granted for this purpose by the proprietor. As soon as possible after the meeting oegun, a mob of boys, headed by a ruffian-like fel-ow, was sent by some who claim to be respectable citizens, over on the Island to interrupt and break up the meeting. They made the effort, but did not succeed; and the meeting went on, until the time was spent, when they adjourned to meet in the was spent, when they adjourned to meet in the same place on Monday afternoon, at 3 o'clock.—
Thus foiled in not being able, through the boys, to accomplish their object, the pro-slavery men delermined to enter upon the work of rudely dispersing a solemnly organized meeting of Christian minisa solemnly organized meeting of Christian minis-ters, assembled peaceably and in the spirit of kindthey conscientiousiy believed to be their duty. To make it appear a little more respectable, however, and that there might he more pretext for outrage upon the rights of American citizens, the leaders of the pro-slavery party, on Monday morning drew up them not to permit the meeting of the Anti-Slavery Society to be held, and by going to them individu-ally and in studied order, got it signed by the Trus-

Methodist Conference, requesting any and in studied order, got it signed by the Trustees of the village and a part of the Trustees of the Presbyterian congregation. That this was done as a mere pretext is evident, because they made a flag for the use of the mob, on the Sabbath preceding, and because they did not wait to know whether the A. S. Society would comply with their request, but assembled on the Island before the society did, and as soon as the latter came demanded that they should disperse, and with drums and other instru ments made so much noise that no consultation was possible. On being thus driven away from the spot which had been chartered to them for the purpose the officers and some members of the society to the suburbs of the village, and attempted to complete their husiness, but here they were followed by the mob and their object defeated. And it was not until they had gone out into the country a mile, that

they could get the opportunity to effect a regular adjournment. In view of this briet but painful narration of facts, which I have taken pains to procure from different individuals, I will just remark, first, that it is unde niable that Elmira has been disgraced by a mob, unwilling as certain persons may be to admit it, such is the fact and it cannot be altered. Elmira must go down to posterity among the number of those places, where order, and law, and right, and

republican principles have been outraged. Secondly, seldom if ever has a more disgraceful mob occurred. The mob it is true, did not go to the same length as to violence, that mobs have sometimes done; because, they accomplished their ob-ject in preventing the meeting without. But what was the object of their outrage? A serious, dignified assemblage of nearly a hundred ministers of the

which city I regard as the starting-point of my real journey. Mr. Cheever left us there, preferring to dinary malediction, that the Egyptians should never journey. Mr. Cheever left us there, preferring to go by way of Alexandria and Beirout; but he was taken ill, and was unable to accomplish his object.

"Our party, consisting of Rev. Mr. Smith, Mr. Adger, and myself, left Cairo, March 12th, and resched Mount Sinai on the 23d. There we remained five days; and then set off for Akaba, on the 29th, where we arrived April 4th. It had been our intention to go hence to Wady Mousa, with Arabs of the Alouin tribe; but finding that they were encamped at a great distance, and that we

and reached Hebron and Jerusalem on Saturday, the 14th, where we were welcomed to a home in the

American Clergymen assembled at Jerusalem. "Here we had the pleasure of finding all the members of the Syrian mission, (excepting Mr. Pease, of Cyprus,) assembled to hold their general meeting. All the family from Beirout was present. Passage of the Israelites through the Red Sea.

"The results of our journey thus far, have been nuch more important and satisfactory than I could have anticipated. At the Red Sea, both Mr. Smitl and myself were able to satisfy ourselves, that the passage of the Israelites must have taken place at the lapse of a many ages, to point out the exact spot. We suppress it may have taken place a mile or two below Suez, who were now the shoals from the opposite sides come near to now the shoals from at very low tides, the Alabs can wade through though the water is up to their necks. On the east side of the Sea, we could trace the route of the Is raclites through the desert of Shin to Eliud, and beyond, where they encamped 'by the Red Sea.' (Num. xxxiii. 11.) This, we have no doubt, was at the mouth of the Wady Taybe."

State of Mount Sinai.

"To Sinai itself, we came with some incredu ity, wishing to investigate the point whether there vas any probable ground, beyond monkish tradition for fixing upon the present supposed site. We were both surprised and gratified to find here, in the inmost recesses of these dark and lofty granite moun tains, a fine plain spread out before the foot of the so-called Horeb—a plain capable of containing two or three millions of people; from the south end of which, the mountain rises perpendicularly, and verlooks the whole-so that whatever passed upon its surface would be visible to all. This part of the mountain is about 1,200 feet above the plain; the summit, now called Sinai, is about two miles further south, and is not visible below. With that summit, Moses probably had no concern. South-west of this, is mount St. Catharine, 2,700 feet ahove the plain, and nearly 1,000 feet higher than Gebel Mousa, or Sinai. We made minute and particular inquiries, of Arabs and others acquainted with the whole peninsula, and could not learn that there was so much room in any other spot among the mountains—certainly, not in the vicinity of any of the loftier peaks.

Description of the Desert. "Our journey through the great desert, this side of Akaba, was deeply interesting. Of the nature of the whole region which we traversed, you may judge by the fact, that from the borders of the Nile till we arrived on the borders of Palestine, we saw not one drop of running water, nor a single blade of grass, except a few small tufts in two instances. The Wadys, or water-courses of the deserts and mountains, are sprinkled with skirts and tufts of herbs, on which the camel and flocks of sheep and goats browse; but no horses nor neat cattle are found throughout the whole region. It is true, the present is a year of dearth, scarcely any rain having low fallen for two seasons. When there is a rain

Ancient Ruins.

"On this route, we found the ruins of the ancient Roman places, Rhoda and Elusa; and also those of Beersheba, 28 miles S. W. of Hebron, still called Birseba. There are two wells of fine water, over 40 feet deep, one 12 1-2 feet in diameter, and the other about 6, walled up with solid mason work. the bottoms dug out of the solid rock. Close by are ruins of a large, straggling village, corresponding entirely to the description of it by Eusebins and

Antiquities of Jerusalem. "In Jerusalem, we are surprised to find how much of antiquity remains, which no traveler has ever mentioned, or apparently ever scen. The walls around the great area of the Mosque of Omar are, without all question, those built by Herod around the area of his temple; the size, position, and character of the stones, (one of them 30 1-2 feet long, and many over 20 feet,) show this of themselves; nominated a mixed ticket for senators? Had no but it is further demonstrated by the fact, that near the S. W. corner there still remains, in a part of the wall, the foot of an immense arch, evidently belonging to the bridge which anciently led from the tem- List? a proscription that has since summoned an ple to the Xystus, on Mount Sion. (Josephus, J. 6. 6.2) This no one appears ever to have seen. In the castle near the Yasxa gate, is also an ancient An ower of stones, like those of the temple, correspondng precisely to Josephus' description of the tower Hippicus, (B. J. 5. 4. 3) which Titus left standing as a memento. The ancient part is over 40 feet high, and huilt solid, without any room within. We

have no doubt it is Hippicus." "We have thus gained some important fixed points, from which to start, in applying the ancient descriptions of the city. We have been able, also, to trace to a considerable distance the ancient wall, N. W. and N. of the picsent city. The pool of Si-loam, at the mouth of the Tyropecum, (see Cath-erwood's plan,) is without doubt the Siloam of Josephus, and the Well of Nehemiah. Further down, is the En Rogel of scripture, where the border of Judah and Benjamin passed up the valley of Hin-non. We have found, further, that there is a living ountain of water, deep under the Mosque of Omar which is doubtless ancient: the water has just the taste of that of Siloam, and we conjecture a con nection between them. This point we have yet to examine. We have not completed the could spend we wish to investigate with profit, in the like re-

Further Researches proposed. "Our plan is, to make excursions from this city to the neighboring sites of ancient places-to Jericho and the Jordan; and also a longer one to Gaza, thence to Hebron, and thence to Wady Mousa, so as to explore the north end of the Ghor, and the region of the Dead Sea. I hope to find some trace of Ka desh, and other cities in that region. From all the information we can get, it would seem, that in the rainy seasons, when water tuns in the Ghor, it flows northward towards the Dead Sea—thus contradictnorthward towards the Dead Sea—thus contradicting the hypothesis, that the Jordan once flowed through it to the — Gulf. Afterwards, we hope to go north, examine the sources of the Jordan and other points as far as Damaseus, and then pass from Beirout to Smyrna. All this, if the Lord will, and

EGYPT.

as he will."

The present condition of Egypt is perhaps among been suffered, as if for the purpose of showing to what depths the human mind in its natural state three thousand years, the Egyptians have heen the prey of adventurers, successively ravaged by the Persians, tyrannized over by the Greek successors of Alexander, turned into a province by the Romans, ravaged by its Saracen government, enslaved by its Mameluke robbers, conquered by the French, again in the hands of the Turks, and at this hour mastered by a Turkish slave.

The True Ground—We are glad to see the friends of Temperance in Washtenaw Co. taking the true ground in respect to the importance and necessity of so wielding their influence at the polls, as to secure the election of such men to the Legislature, as the present crisis in that cause imperators in the cause imperators.

the case might be, the way being for several days again into the hands of a Turkish government, is only for the future to decide. But the not less ex-traordinary circumstance characterizes Egypt, that it, of all the regions of the earth, is the mos lar instance of a perpetual provision for great fertilhouses of our missionary brethren, Whiting and Lanneau."

In the midst of a desert, the narrow land of Lower Egypt presents to the eye a territory whose exuberance scarcely required the aid of human la-bor, and has scarcely ever failed, during a course of centuries. This is the well-known work of the well-known Nile. But it is not to be overlooked, that the moral and physical conditions of Egypt, exhibiting the most direct contrast to each other, since the days of Pharaoh, give decisive proof of the fact, that the power and prosperity of a nation are dependent on higher sources than soil and situ-ation. The position of Egypt is made for power. Inaccessible by land, with the desert for its rampart, inaccessible by sea, from the shallows of the Nile, if the people had the spirit to defend either frontier on their shore, standing on the central point between the east and west, and thus commanding the opu-lent commerce of both, with the unexampled pro-ductiveness of a soil utterly inexhaustible—why has

Egypt been a prey or a province for nearly three thousand years? All probability is against it—nature is against it; but fact is for it, and prophesy had prepared us to expect it. Great designs of Providence may be in activity at this moment, for the restoration of the east to its moral understanding, rade for the extinction of those horrid, fierce, ignopieces. The thoughts woments, which tear it to travagance, are turning upon Palestine. of the Crusader will never come again; but it is impossible to doubt that a new influence is turned towards regions on which neither Jew nor Christian can look without a mingling at once of joy and pain—of the loftiest hope, and the deepest humiliation.—Blackwood's Edinburgh Magazine.

"NEW LICENSE LAW."

Our readers will recollect, that we took occasion last week briefly to express our views of the propriety of this law, and the importance of sustaining it. Our neighbor of the Courier has thought proper to call us to account for our presumption in so doing, and raises the current cry of "political temperance," and of breaking down political distinc-tions, committing suicidal acts against the Whig party. We thank the Editor for giving our remarks to his readers, as it will enable them to judge whether we are leading the way in surrendering Whig principles and interests, or endeavoring to show our readers what principles of action we ought to adopt in the midst of the conflicting elements and extraordinary combinations we now witness.

The Legislature has undertaken to say, that the ublic good does not any longer require that licenses or the sale of ardent spirits should be granted; a question, by the old law, submitted to selectmen and county commissioners. Many towns, all over the commonwealth, had said the same by vote, and six counties had, after an experience of several years, arrived at the same wise conclusion. In these six counties, there had been as complete prohibition of the sale, to say the least, as the new law proposes; and it was found to work admirably well. In view of the 8,000 paupers sustained last year in almshouses, from intemperance, and of some 3,500 commitments to various penitentiaries of the comnonwealth, from the same cause; in view of the degradation, wretchedness, and wo, occasioned by degradation, whethereas, and pampered by authority, at our licensed dram shops, the Legislature wisely determined to adopt the plan of those towns and counties, and withhold the sale "by authority." This law is designed to restrain those men who, in plenty, then, comparatively, the desert may be said to had and highestorin, and greas springs up over a great portion of its surface. In such a season, the Arabs say they are 'kings.'"

This law is designed to restrain those men who, deaf to the cries of orphans, and groans of the interpretation of the morals and security of so-tiet. Will pursue the traffic for gain. The law here wife and mother, of the morals and security of so-ciety, will pursue the traffic for gain. The law here is a moral means, and "the strong arm of the law" is just that power which has so long protected us against murder, robbery, theft, and all crimes and misdemeanors. The forbidding, rather than authorizing the source and cause of this pauperism, crime, and all manner of evil, is giving the community the "strong arm of the law" for their protection and security. In this law we rejoice; in its influence, in aid of all other means in use, we place our hopes of deliverance from the mass of degradation we still witness. And is our course in this matter unexpected? How stands the question? Is the Courier in doubt? Has not proclamation been made, that political differences must be laid aside, that there may be union of effort to put down this law? Did not the noings of the Whig meeting at Masonic Temple alarm him at all, inasmuch as the opposers of the law prevailed, appointing a mixed committee? Was he not at all alarmed nominated a mixed ticket for senators? Had no ear been open to current conversations on "change," that every man who voted for, or was in favor of that law, should be struck from the Representatives

other public meeting of the Whigs in favor of this And yet no "recommendation of a suicidal course" like ours has been avowed-What have we recommended? Simply, that on this great subject we should govern ourselves by the principles of morality and religion. "No choice is left us." If political men will abandon their politics for support of that traffic which spreads desolation over all the moral and religious interests of this commonwealth. shall we, whose aim and effort so long has been to cherish and sustain those moral and religious interests, even at a "commendable abstinence from political discussion," now hold our peace, till the great moral principles involved in the question are crushed under the combined influence of party, self-interest and passion. The Courier has mistaken us altogether, if he expects to frown us from this field, which is eminently our own, even though he raise

a further cry of Jesuitism against us.

This is a great struggle—it takes hold upon the vast interests of time and eternity unstanding the is becoming a character and bigotry of the Co we greet the friends of temperance as fellow-laborers in the cause of humanity—be they "Unitarians, Universalists, Anti-Calvinistic," Whig, or Anti-Whig; and we bid them God speed, in all their efforts and self-denials in behalf of this cause. -Boston Recorder.

Dost thou well, to be angry?

A clergyman stopped at the house of a friend, on a Saturday evening, in a village where he was next day to preach. The friend was a distiller and vender of ardent spirits, and was exceedingly bitter vender of ardent spirits, and was exceedingly bitter against the Temperance cause. He could not refrain, all the evening, from giving vent to his feelings against all the Temperance men, and every Temperance movement. The next day, the preacher took his text from Job: "Dost thou well, to be angry?" He showed what good was doing, in the angry ?" days in which we live, and especially in the Temperance cause; how that cause was drying up the fountains of paupensm, and crime, and butality—saving thousands on thousands from the drunkaid's death, and restoring many a lost man to society and The present condition of Egypt is perhaps among the most remarkable of any existing territory in the world. The Jewish prophesies marked it from the earliest period of history, 8s lying under an anathematical properties of the gospel. And as the enumerated one blessing after another, he would be enumerated one blessing after another, he would be the same of the gospel. earliest period of history, as lying under an anathema, second only in sternness and extent to that of Judea itself. Its religious corruptions, which have thou well, to be angry?" It was more than the poor distiller could bear—shame and confusion were his. He hid his face from all the congregation, who were looking at him, and as soon as possible made his way home from church; and is said never after to have talked against the Temperance cause .- Tem-

ever, whether this monstrous evil shall banished from among us, by the strong arm of the law, or whether it shall continue to enjoy the protection of law, at the sacrifice of all that is valuable in human existence.—Michigan Observer.

NEW-YORK EVANGELIST.

NEW.YORK: SATURDAY, OCTOBER 20, 1838.

SYNOD OF NEW YORK. This body convened at Newburgh, on Tuesday, 16th inst. at 3 o'clock, P. M. The sermon, by the last mode.

rator, was from 2 Cor. iv. 5. It was a season of great solemnity, as the speaker de veloped the instruction and warnings of the text. After the ro.l was called, the following resolution

were offered by Rev. Mr. Price, with the consent of prominent individuals on both sides of the house. 1. Resolved, That in the present state and relations of this Synod, a division into two bodies appears to be in-

2. That submitting to what we thus deem an existing necessity, it is our common interest and duty, and we judge it also to be entirely practicable, and unspeakably desirable, that we conduct and communicate the mea

sure amicably, remembering that we are brethren. 3. That, in this view, the roll be called, previously to the election of the moderator on this question, as question mainly of a practical character-". To which of the two bodies, claiming to be each the General Assem bly of our church, do you for the present adhere?" And the result being declared, each division of the Synod shall proceed to constitute in its own way and place and without any demonstrations of unkind and unpater.

nal feeling. 4. That each body, after their respective organizations, shall appoint a committee of two ministers and two olders each, making jointly eight, to whom all red; ordinate questions who by the records, the course of hus iness, in any doubtful cases, and such other matter as either body shall refer to them, and on which they shall dnly report, each committee to its proper body.

5. That the question of celebrating together the Lord's Supper, according to the usage of the Synod, be referred to the committee jointly, with a recommondation that it be celebrated as usual in this church, on Wednesday evening next; that said committees act as a committee of arrangements, in respect to the performance of the services, and the parts to be sustained, nominating those who shall officiate on the occasion.

These resolutions were discussed during the afternoon and in the evening, with much fraternal feeling; and were finally passed-one hundred and three voting in their favor, and sixty-four against them. Drs. MacAuley, Skinner, Rev. Mr. Prime, of Newburgh, and Smith, of the Brainerd Church, New York, opposed them, on the ground that division in the church was wrong, and that the Synod had no authority to adopt such a measure, it being not only unconstitutional, but directly as variance with their ordination yows.

On the other side, it was contended, that the necessit existed, in consequence of the division which had already taken place in the General Assembly, and of the ccele sinstical relations of the Synod to that Assembly.

The roll being called, according to the resolutions, the number adhering to Assembly in the Seventh Church, Philadelphia, was 87.

The number that declared their adherence to the As sembly in the First Church, was 35, while 49 refused to give any answer to the question; and these, with but one exception, are known to be friends of the Constitutional Assembly; making the whole number of adherents to might choose to unite with him, intended to protest against the whole proceeding.

The absence of a number of members was probably the cause of giving this majority to the Assembly in the Seventh Presbytcrien Church. In this instance, the great importance of a few votes was stri-kingly manifested. Just at the close of the Tucsday evening session, the friends of what we have generally called the Unconstitutional Assembly, were called to remain for the sake of choosing their moderator. It was truly painful to witness such divisions in a body comprising so much intelligence and piety as the Synod of New York; but we hope that it will be the Great Head of the Church.

So far as we could judgo, there seemed to be on all sides more of sorrow than of anger.

The Synod adjourned, to meet on Wednesday morn ing, at 9 o'clock.

S.nco writing the above we have learned, that or Wednesday morning, all the members of Synod except those who had declared their adherence to the Assembly in the Seventh church, united in organizing the Synor after the usual manner, with Dr. Masou, the Moderator in the chair. The Rev. Dr. Skinner was then chosen Moderator, Messrs. Rowland and Patton, Clerks, and Mr. Rowland Stated Clerk. The protest of Dr. Skinner and others was road, and entered on the minutes. The brothren who had voted in favor of the division then presented a paper, in which they stated that they had been actuated by a sincere desire to promote the peace of the church by such a measure; but that, finding so large a number of their brothren aggrieved by it, they very cheerfully waived their own views. This was also entered on the minutes; and the business of Synod, therefrom proceeded with the utmost harmony and love. The number in attendance was increased during the day by new arrivals.

DIVISION IN THE ALBANY SYNOD .- The Synod of Albany met on Tueaday, the 9th inst. at Hudson. One hundred and eight members were enrolled. Some others after and eight members were enrolled. Some others afterward appeared, making the whole number 112. Immediately after the rell was completed, a resolution was of fered, expressing an adberence to the Assembly that met in the Seventh Church, Philadelphia, (the Old School.) Another was made to lay this on the table, and the vote

20 13 Non liquet, about r then stated that it was evident a division the minority to withdraw to tallicipation of this, a room in prayer. Those that withdrew, including those that subsequently enrolled their names with them, amounted to 36, who organized as a Synod. Those that remained and acted with the old Synod, numbered upward of 60, and 10 or 15 declined acting at present. Some of these are waiting the result of the lawsuita in November next. Nothing unkind. in November next. Nothing unkind was said or done. ed the result of an honest difference opinion .- Alb. Eve. Jour.

The Third Presbytery of New York will meet, by adjournment, on Wednesday, 24th inst. at 3 1-2 P. M. in the Lecture Room of the Bleecker st. church.

CHEMUNG PRESBYTERY .- We are informed by a member of the Chemung Presbytery, that th's body, at their ses. sion in Madison on the first Tuesday in September, approved, in two resolutions, of the proceedings of their sioner, and those who acted with him, in organizing the Constitutional Assembly.

MOB AT ELMIRA .-- We are sorry to learn from our con espondent on the first page, that this beautiful village has been disgraced by a disorderly spirit. When will our good men learn the necessity of throwing their whole offuence in behalf of wholesome law.

REV. JOEL PARKER, of New-Orleans, has received a call o the pastoral charge of the Tabernacle Church, and has signified his acceptance.

THE PLAGUE AT JERUSALEM .- A letter dated June 23. om Rev. T. F. Lanneau, states that Jerusalem had been isited with the ravages of the plague. It was introduced by pilgrims. The letter speaks of the Baechanalian annually exhibited there, in connection with the

and definite purpose. The plan of action adopted by any he would notkeep up his sum; but when the night came, man ought to be of the most judicious character, and there was his subscription of £25, and this year £30.

man will only take time to think, and being fixed upon a benevolent individuals, at the close of a Missionary meet. fort, and determined, as we said some time since, to could do nothing but pray for the Missionary cause. She complete his plans.

MARE HAY WHILE THE SUN SHINES .- This old proverb ould often experience the most beneficial results.

THE HIGHLANDS .-- It is hardly doing justice to Nature o rush up and down in such a disrespectful manner as we are all in the habit of doing, amidst those noble hills which are stationed like bulwarks along the course of the Hudson river. The truth is, those hills are commission upon the soul that will pause long enough to muse upon fice, instead of mere amperfluity. their number, their beauty, their strength and sublimity. Spending a few days in Matteawan a few months since, we were able to realize this truth, as often, in the morn ing, we wandered upon the lofty hills near by, and descended to preach the blessed gospel of the grace of God vidly recalled those delightful influences. There still the old mountains stood, unchanging-so stand the purposes of Jehovah around his chosen flock.

LECTURE ON THE LICENSE LAW. -By John S. C. Abbott, Pastor of the Elliot Church, Roxbury, Mass. Boston: Crocker & Brewster, 67 Washington at. This Lecture is well written, and well timed. It de fends the justice and wisdom of the law prohibiting the retailing of liquors in Massachusetts.

From our English Correspondent .. o. 18.

FOREIGN MISSIONS. How ha the Appeal of your A. B. C. F. Missions bee nswered? Have the Christians of your land awakened yet to a sense of their solomn responsibility? May I be permitted to say, that we expect greater things from your churches than you have yet accomplished. If the Congregational and zealous Presbyterian churches allow your favored Missionary Institution to retrograde in its mov snents, we must conclude that your revivals are ceasing, hat your churches are in an unhealthy state, that your leve is lukewarm, and that God's spirit is not amongst you as the spirit of zeal and devotedness. I make no omparisons, for it is impossible to do it so satisfactorily as to benefit the common cause. But a reference to a evangelizing our own country. All these ministers were few facts, may perhaps convence some among you that America has no reason to boast, yet, of her Missionary zeal. The London Missionary Society, though non-sectarian in the character of its constitution, may yet he said to be almost entirely supported by the Congregational denomination. Now, while individuals in that body are rich, some of them very rich, yet its income (about 320,. 000 dollars) is chiefly derived from the smaller contributions of the working class. Now this could not have been done, without organization and systematic labora-The fact is this, that in almost every one of our churches eserving the name, there is a little Missionary Associaion in regular operation, collecting throughout the whole year the pence of parents and children. In many instances the amount is triffing, but the aggregate from all uch churches is very considerable. Besides this, there t can be done, a public meeting and another collection. our respectable churches that refused to give assistance in one or other, if not in all of these ways, would be look. Dr. Skinner gave notice, that he, and such others as refer to chiefly, is the number of Juvenile Missionary So. cieties among us. This is one of the cheering signs of the times, in connection with the great cause of Missions. It is training up missionaries, committees, collectors, subscribers, when the acting adult generation is gone to

AMERICAN SUPPORT OF THE MISSIONARY CAUSE.

I am aware that some of your readers have been say.

ng, while reading the previous remarks -- "We have in while all this is admitted, I cannot but think that your here, will be practised bere. ion. Your humbler classes have no such privations to encounter as ours have. So very close is the expenditure of our working population with their income, even in economical families, that to give a small sum weekly reuires, in some cases, an exercise of self-denial. How ew in your country would have to do this, as it regards the necessaries or common comforts of life. The very artificial state of society in which we exist, while it throwa immense wealth into the hands of a few espitalistr, renders the masses hard-working and poor. Your state of society is more simple. Property is more equally dividd, fewer elevated to princely splendor, and still fewer sunk into abject poverty. Your professors of religion are to be found in what we would call your aristocracy. s much, nearly, as among your lowest class. If this profession is n at hypocritical, therefore, we expect larger upplies for your Missionary Society, from that source, while all beneath it are regularly called on to subscribe ensorious disposition, but in, I trust, a spirit of Christian love. I admit most freely that we, in this country, have not done what we might easily have done; but at the same time I must confess that I have been disappointed in you-that is, the friends of Missions. I did expect that a movement of no common character would have marked the widely-known difficulties of the American Board, and that all who loved Christ would have come forward as the heart of one man, and said, " Wo will not permit Satan to triumph over our missionaries, and over us. We have entered on his usurped dominions, we have gained some victories, we are snatching thousands of children from his fearful training, and we cannot, --we dare not allow them to be thrown back into the arms of luo of one numbat are our dollars, compared with the va-

MEEPINGS OF THE LONDON MISSIONARY SCCIETY.

Anniversary meetings of various important auxiliaries to the above Society, have been held in this neighborhood kind treatment, comfortable provisions, and watchful care, during the last fortnight. A series of meetings at Birmingham especially deserve notice. On Monday evon ing the Juvenile Societies assembled in the various chapels to which they respectively belong. These are loss formal and more simple and animating than the principal of the building; and a more constortable bouse a sailor ne neeting. At one of them some interesting facts were stated, to show the different ways in which funds might be furnished for the Missionary cause. The Chairman (Mr. James) read one item-- 'The field is the world, £10.' The sum had been sent, enclosed in a note which contained a few lines intimating the deep interest felt by the writer in Madagascar, and expressing a wish that the sum might be appropriated to the first chapel to be erect. ted as samples of your country. Nothing has pained me ed in that island! Thus declaring his conviction, that in spite of all, he believed the gospel would spread among that people, notwithstanding the persecution of the little band of Christians to be found there. Another item was Rain from heaven.' This was explained, and showed the ingenuity of the party who sent the money. He had ome workshops, having a large surface of rocfing. He placed spouts under the edge of the tiling, collected the rain from heaven into a reservoir, and told his neighbors that he was willing they should partake of it, if they were willing to pay a little money for it to the Missionary cause. This was readily done, as they must have paid for it elsewhere; the proceeds of the sales amounted to 87. Another case was interesting: a young tradesman had been in business about a year, and gave to the Misholv fire, as most disgusting. Pray for the peace of Jc. s.enary Society £5, as the first-fruits of all his increase, intimating that if God continued his ability, he would add the same sum annually till it reached £50. Last year THE IMPORTANCE OF A FIXED PLAN.—No man can ac- (one of great commercial distress in Birmingham) his eplish much profitable business, who has not a fixed pastor quite expected that, suffering along with others,

plan well considered, be persevering in his courses of ef- ing, was deeply affected by the consideration that she prayer alone would not do. She turned over in her mind for paying \$500 dollars out of such an income for the benefit a variety of plans, to procure something for promoting the merchants of Boston would come into this arrangement ought to be applied to churches. If those churches who that great work. At last she thought of one, and immehave a paster in whom they are united, would realize the diately put it into execution. She devoted four hours mportance of doing all in their power for the spiritual every week in collecting bones from house to house, and good of their fellow-men, while he is with them, they then sold them, put the pence she obtained into a bag, would be ashamed, and Philadelphia and Baltimore would and on the day of the Missionary meeting she called on me to tell me the result. With a face beaming with pleasure, holding up the bag filled with copper, she said-" See what I have got for the old bones." The amount was 12s. 6d. the result of many hours' traveling during trumpet forth this, as he did his crusade to the Holy Land. the summer and winter. by an old woman of feeble health. Such a case may well put many to shame, who give only ed by the God of nature to pour elevating impressions from their abundance to a cause that is worthy of sacri- that I occupied a seat in the British Parliament, two great The principal meeting was held in the Town Hall.

which was filled by a large and deeply interested audito ry. Sir Culling Eardley Smith, Bart. presided. The speeches were characterized by groat simplicity and earnestness, and appeared to produce a good impression .-n the evening. Our visit this week to Newburgh, vi- The Foreign Secretary (Mr. Ellis) was there, and gave some most encouraging accounts of the stations of the Missionary Society in heathen lands. He mentioned one fact, however, which made me instantly think of your Society. Though the Society's income was £5,000 more last year than any former year, yet its expenditures exceeded its income by £6,000, being altogether £11,000 nore than any former year. This increase arose chiefly from the sending out of a much greater number of misand women are to be sustained hereafter, and the Society cannot do this unless its income reaches a higher amount not tell.

Some persons tell us, that we are doing too much for the heathen world, and neglecting home. No one who with my ration than one of justice and humanity. knows what the real Missionary spirit is, can imagine this. No one who has watched the effects produced during the last 20 or 30 years, can say this in truth. In this country, at least three times as much has been done for before that time. On the morning after the Foreign Missionary meeting, a number of ministers (about 50) met at breakfast, and spent four or five hours in discussing the question of Home Missions,-as to the best plan of the decided friends of the heathen.

NEW-ENGLAND CORRESPONDENCE.

SAILOR'S HOME.

[CONCLUDED] But, sailors, especially those who enter in boyhood, as on just to be a good sailor, are deprived of schools and domesic education, public worship, the family influence, and the owerful lesson of providence derived from receiving small ms of money. The average of voyages is from four to five months, during which, he has no lessons, no books, no tender accents of a mother's voice; no sister's affectionate emonstances; no brother's counsels; no father's admonitions. When he returns to port, be receives at once a larger sum than perhaps even falls to the lot of the young man bred on shore. His head grows dizzy. They are intoxicais an Annual Collection for the same object, and when ted before they have taken even a glass of cold water. He is drunk with joy. He is, in regard to the various allure-This plan leaves no place untouched, so that any one of ments to pleasure and vice, like the man who has been long sting, as he approaches the table spread with rich delicacies and costly viands. Hence his condition is one of iomithe Assembly in the First Church, then prosent, to be 83. ed upon as failing in a first Christian duty. But what I neut danger. He is like a tinder-hox, which only needs a apark to ignite it; and therefore it is no wonder, if, in his passage from the slop to the wharf or street, he is beset by all those who know his inflammability, and set on fire, and kept burning till his money is gone, and then suffered to go

> If I should say what has been said about the landlords of Boston, being a foreigner, I might be accused of a libel; but sailor's landlords there; for, though I am ashamed to say it, yet it is far worse than has been said of Boston. These full operation all these plans for sustaining the Mission- andlords are more numerous-grogeries are more abundant; ary cause." I admit, most fully, that you have plans and the same kind of injurious treatment is carried to a among you similar to onr own, nay, that you have some much greater extent. This gives me a common cause.to contributions from Maternal Associations, &c.; but be followed there, and what is done well there and heard of

churches are not adopting these plans so generally as they ought—not carrying into offect, systematically and crowd of these landlords, and sometimes they will take poserseveringly, the plan of weekly or monthly contribu. session by force of the sailor's chest and carry it to their a strain of raillery, "Whence comes this sudden change glass of welcome, which is always given without pay, though double scores are marked up afterwards. The sailor's health ings than these expressed by you concerning religion." is drank, till he gets sick; only the landlord takes care that he does not get sick enough to go to the hospitsl; so he gives him grog for medicine, and he never recovers till he geta to

> But you don't find the landlords taking this advantage of the carpenter, the blacksmith, or the shipbuilder, because these classes have the advantage of school education and familiarity with the common concerns of life.

I have heard since I have been in Boston, that that class of individuals, who thus take advantage of the poor cailor, are the warmest friends of constitutional liberty. would not have any interference with men's natural liberties and they complain of certain laws of this commonwealth which they say restrain men from eating and drinking what they please-for so jealous are they for constitutional liberty that they dare not allow laws to be passed which shall ope according to their means. I say these things, not in a rate even indirectly to restrain men from poisoning themselves-I wish they would take care to regard sailors as free citizens, so far as to entrap them and get their advance money, and if they come back, report them deserters, and theory of constitutional liberty.

I believe nothing more fatal to the welfare of men can extheir own liberties, and not decay or force them into their houses, we should have less reason to complain. But, in England, along the shore at London, and elsewhere, these men employ a bait to the intemperate appetites of the sailors .-They know the scent of liquor stimulates men, and so they strew a quantity of beautiful sawdust along the pavement in front of their shops, under pretence of cleanliness; but then a quart or a gallon of raw spirits is taken out and sprinkled ever the sawdust, to give it a delightful oderiferous smell of one Cingalese child." - appabilities of enjoyment and when the sailor comes along, he snuffs it up, and his month begins to water, he turns in, and is caught.

cially to the establishment of homes, to which the sailors can be taken before they fall into the hands of these men, and by prevented from falling into temptation. I am delighted to say that I have been permitted personally to examine the Sailor's Home which is under the direction of this society, passed a happy time with my family, inspecting every part saw. It is just such a house as a sailor would like. There is a reading room, and an excellent dining room, overlooking the sea, and every accommodation necessary for the comfor and improvement of the boarders. I think it fit to be pre-

sented to all the world as a model. There is a special reason why the sailors of this cou should be moral and religious. They stand peculiarly situamore, in my travels, than the specimens exhibited in distar countries of the sailors of England. In many parts of the world, the officers and men of the ships that visit their shores, are the only specimens of Europeans and Americans they ever see; and they conclude that to be a general specimen of the whole race. America sends her seamen to a greater diversity of places than any other country. There s no nook, or corner of the ocean where you do not find an American vessel. Wherever commerce opens a reasonable chance of gain, there you will find them. I was astonished o fied at Muskat, a little brig of 82 tons, with a crew of six hands, from this country, with a cargo of naval atores .-Having heard that the prince of Muskat was about building a navy, they had concluded that he would be in want of stores. This vessel was a little affair-I could almost have

held her up between the masts of a good sized shin. O, then, it is of the utmost importance that American se men should be elevated to a high standard of character. What misery has been introduced by our people and your own into the Islands of the Pacific, where rum and gunpow der have been introduced among the people, to take away

who would be burdened? A ship of 500 tons will produce a handsome income; and what owner would be the poorer \$200,000 dollars would be raised; which would not only build all the Homes required for all your seamen; but it would give such an impulse to the cause that New-York follow the example; and even Charleston and New Orleans would be compelled to change their course. And would England he mainfluenced? If for no other reason, I would go back, and like Peter the Hermit, traverse the land and

To show that our notions of economy are not always car rect, I will relate a fact. It happened that during the period questions were brought up which show how strangely incor ect these notions sometimes are. One was that of impress ing scamen out of the merchant ships to supply the navy .-It was urged in favor of the practice, that it was necessary on the score of economy—that seamen could not be otherwis obtained at a reasonable rate. It happened that soon after I brought this subject up, and succeeded in obtaining an act abolishing the press-gang system, and substituting voluntary enlistment. If I had lived to accomplish but that one act, I should not have lived in vsin. But in the course of this in vestigation, the plea of economy came up. But we prove that every man that was impressed cost \$500. At ever station where impressment was authorised a certain number must be stationed and supported -- there must be the ship for onfining them, the officers, and tenders, and the press-gang We forced from the government a return of the expense signaries than they had done before. But then those men for seven years. The result was, that every man cost more than one hindred pounds; and then it was proved that mor than one helf of those that were impressed deserted; so that A call is therefore made on the churches of our order for the whole cost of every man retained in the service, was two £6,000 a year more than they have yet contributed to hundred sounds, or \$1000; while \$20 would have bought a the Missionary cause. How it will be answered, I can volunteer And I believe that argument weighed more than any other to produce the change; though I am sorry to conless that in argument of dollars and cents should effect mo

The otler case related to merchant ships. I was appoint ed chairmin of a committee to inquire wby so many wer shipwrecked; and we found that the elements were less in fault than many supposed; and that the faulty condition of Home, since Foreign Missions were in operation, than the vessels and the dissolute habits of the sailors were the mest fruitful causes of these disasters. In the course of the five preceding years, fifteen millions of dollars and 1000 s were lost every year. We sought witnesses from all parts of the kingdom; and the result was, that the elements, in nine cases out of ten, might be braved, if the ship was good and the scamen sober.

The argament I would draw from these facts is, the imporance of Sailor's Homes and Savinga Banks, and other means of intellectual, moral, and physical improvement of lives or property would be lost at sea, and the rates of insurance would be less; and merchants never deluded themselves more than to suppose they would lose money by the plan proposed. So far from losing, by giving \$200,000, they could gain more than half a million.

On the whole, the meeting was deeply interesting. The house was densely erowded, and the audience listened with great attention to the very interesting exercises and addresses. from half past 6 till 9 o'clock; so that it will be perceived our report must be but a more sketch of the addresses. have endeavored, however, to give the most important facts and impressive arguments. We cannot close, however without expressing our deep regret that, during Mr. Buckingham'a address, some portion of the audience should have far forgotten the sacredness of the time and place, as to have several times burst out in audible demonstrations of applause at the humorous strain of the speaker. May we no be allowed to suggest to the managers of our benevolent so cieties, whether it would not be better, in all cases where se cular concerns are mingled with their objects, to appoint their meetings on week days?

RAILLERY WELL ANSWERED -- During the session of the Diet of Augsburg, which gave rise to the celebrated Augs bnrg Confession, repeated conferences were held between the fatholic and Protestant parties, for the purpose of effecting a reconciliation. At the purpose of after much dispute, the bishop of Augsburg, himself Catholic, roso, and in a pious and solemn discourse, en treated the princes and prelates to guard against de termining any thing contrary to justice and the word of sources of supply which we are yet destitute of. I refer And what is done well here, and heard of in England, will God; for, he said, the Lutherans had opposed no one arclo of the Christian faith; and it became all who feare God and loved peace, to consider by what means the an cient tranquillity might be restored and preserved.

To this speech, the Archbishop of Sslzburg replied i house. Thus they will decoy him, and then give him the and this unexpected sanctity of yours? for I distinctly remember to have heard other sentiments and other fee

This answer bears a very striking resemblance to the treatment received by young converts, in their first cfforts to persuade their former companions to embrace the Savior; and the retort of the bishop of Augsburg fur nishes them a wise and judicious example-" I do no deny," saxl lie, "that in the course of my life hitherto. I have done many things worthy of censure, and contrary to piety; but present circumstances imperiously deman of me to renounce ungodliness and the allniements of sin, and to commence a new life." The only amendment we would suggest is, the expression of a deeper sense of sin, and the distinct recognition of the gospel method of commencing a new life

A Mysrery Explained .- After the reading of the Augsburg Confession, Cardinal Langi, Archbishop of Salzburg, remarked, "that the reformation of the mass was beconing, the liberty of meats proper, and the demand tobe disburdened of so many commandments of get pay for that too. This is the way they carry out their men just but that a poor monk should reform all, was not to be endired." Is it not possible that this may explain the mysterious opposition made by some "men of place," ist, than these wretched places. If they would leave men to ngainst some of the noblest enterprises of the age? "A word to no wise," &c. How much, also, of the conten tion and littleness which disturb the church, may be traced to the same selfish desire for pre-eminence!

> MERGNARY CHARACTER OF ROMANISM .- During th ession of the Diet of Augsburg, Cornelius Scaper, the Empero's Secretary, said, that if the Protestants had noney, hey might easily buy of the Italians what religion plased them best; but that, without gold, it was mpossile to make theirs shine in the world! These were the persons that professed so much regard for the truth, s to make nothing of sacrificing millions of lives to maintain it; and yet, the privilege of being heretical might easily be bought with gold.

HAUMONY.

Then is nothing which delights the senses like har nony. The eye rests with pleasure on the cdifice which complete in all its parts, according to the laws of arhitectire; and the sensation of delight is still more exmisite. In viewing the harmonious combination of color. exhibited in the rainbow, or the flowers of the field. The ear, also, is ravished with the harmony of musical ounds, and the palate is delighted with savory dishes. But tale away the cornice, or remove a column from the cuse, or abstract one of the colors from the rainbow, and the eye is offended; remove from the acale one of the musical sounds, and give undne prominence to an other, and harmony will become discord; and what could be more unsavory and insipid, than a dish of meats without salt?

So it is with the Christian character. Its beauty and veliness depend on the harmonious culture of all the Christian graces. If one is deficient, and another too rominent, the idea of deformity strikes the mind with npleasant sensations, somewhat analogous to those pro uced by harsh, discordant musical sounds, or the dis

oportionate exhibition of colors. There is, perhaps, a tendency at the present day, to the production of this deformed, one-sided piety-though may be questioned whether a person has truly any nore piety than is exhibited in his whole character. Grace, by adding onergy to the strong points of characer, may produce a disproportionate development. In udging ourselves, therefore, we should rather look to bose traits of character which are naturally weak, for

we trust will be promptly followed by the friends of the cause throughout the state. What we want is the cause throughout the state. What we want is the cause throughout the state. What we want is concert of action. It is time for us to decide the concert of ac

brings up before your mind the defender of the oppressed sons of the forest, with a multitude of associations connected with the career of that interesling man. As you turn around, you are greeled on the left with an expres. sive look from the benignant and heavenly form of Wisner, the warm gushing of his soul heaming in a ountenance already suffused with the heetic glow; and on the right, with the stern gaze of Cornelius-far more dull and severe, however, than the living countenance which, on the only occasion I had the pleasure of meet. ing it, was uncommonly bland and cheerful.

The next object that meets the eye, on the right, is a nost frightful pieture of a horned god, half brute and half man, with bristly beard, and long ears, and glaring eveballs-a tremendous weapon in his hand, riding on an animal combining, we should think, all the hideousness of the lion tribe. Beneath and around, are some vooden gods, of horrid mien, from the Sandwich Islands, with two calubashes or goord shells, from the same place, of large dimensions, either of which, I suppose, would contain over a bushel: with a pair of wedding stilts from Damascus, curiously ornamented with pearl; and a wooden pitcher, wrought of small staves and hoops, used by the shepherds of Greece.

Farther on to the right, is a curious Chinese painting, nother, which I suppose to be Malay; and then two sided and made the consecrating prayer. The newly strips of parchment, three or four inches wide, and several yards long-the one containing Armenian prayers, and the other, a Persian almanac.

Then come two long cases, filled with curious specinens, of all sorts, sizes, and descriptions, with "gods many, and lords many," in front of which are some frightful instruments of death-a more minute description of some of which, I intend to give, from time to ime, as I have opportunity.

At the end of the room, we are greeted with the mild. bland, and serenc countenance of Worcester, which calls up the interesting associations connected with the origin sailors, would be such, if generally adopted, that not half the of our missionary operations; and beneath his portrait is the chair in which Whitefield died.

How interesting the thought of these five worthies-Whitefield, Worcester, Evarts, Wisner, and Corneliuswhose memory is thus cherished in this hallowed place, now surrounded by the happy multitudes whom they have been instrumental of saving, with ever and anon, a new star added to their already aparkling crown of glory ! Truly, although they "reat from their labors," their works do follow them.

For the Evangetts

How shall we reason with Drankards? An answer to this question is suggested by the follow-An alaument, which is extracted from the report of a nissionary of The City Tract Society, presented at the

last public meeting of the Board.

"It was a few weeks since, that my steps were providentially directed to the abode of a drunkard. He was a It was a few weeks since, that my steps were providentially directed to the abode of a drunkard. He was a mechanic, well able, by industry, to provide competent support for his interesting wife and four small children; ry et every thing around bore the marks of abject poverty. My call was seasonable; for the man was sober, and twork. Entering into conversation with him, I adverted to the various causes of poverty, and the distress of individuals and families, and named intemperance as a prominent cause. He at once became his own accuser, and said, that intemperance was his becotting sin. I then for asked him, "How much do you spend daily, on an average for ardent spirits? Will it average nine cents?" "Yes." "Yes." "Will it average and most converted the providence of the clucation of youth, then is in this case our only resource, and even if we bed the choice of other means, would still be the most promising. A large number of Chinres youth, cducated under Christian influence, will be the best media for the transmission of western civilization and religional to the object, who will devote his life to its accomplishment, must be regarded, then, as an important and interesting event. Nothing near by using measures of the week have now elapsed; and I am informed, that, although carnestly entreated by vicious companions, he has not tasted a drop of spirits since that interview. The countensnee of his wife is lighted with joy, and she blesses the hand of Providence, that directed me to he understand the providence, that directed me to he until the providence, that directed me to he until the providence, that directed me to he until the providence, that directed me to he has not tasted a drop of spirits since that interview. The countensnee of his wife is lighted with joy, and she blesses the hand of Providence, that directed me to he has not tasted a drop of spirits since that interview

This is certainly the lest way of proceeding with a drunkard. There are times when he is sober: find him then; for, if drunk, he will pay no attention to you. Do not reproach him; but by well-directed general remarks, afford him an opportunity for reproaching himself. Then, before you call his attention to weighty principles, which he is prepared to dispute, or solemn realities, which he will not investigate, show him, that as really as two and two make four, three cents per day amount to \$10 95 ten down a great barrier between us and China. Per annum—six conts per day, to \$21 90—nine cents, but his path is also beset with difficulties. He goes as an But his path is also beset with difficulties. per annum—six conts per day, to \$21 90—nine cents, to \$32 85—and twelve cents, to \$43 80, per annum. Here is nothing mysterious, nothing questionable; and a man whose slavery to Satan is so abject, that he would oppose every religious overture, nearely on account of its holy tendency, will be constrained to see that the money

For the Evangelist,

PRINCETON BURRAU Co In Sent 20 1838 Rev. E. Mason, D. D. Stated Clerk of Gen. Assembly :

DEAR BROTHER-At the stated meeting of the Peoria Preshytery, held at Lacon, Putnam Co. on the 11th and 12th ult. the following resolutions were passed: viz. Resolved, 1. That this Preshytery regard, with decided isapprobation, the acts of the General Assembly of 1837, whereby about 500 ministers, 600 churches, em bracing from 50,000 to 60,000 members, were, without trial, and contrary to constitutional rules, exscinded, and declared to be out of the Presbyterian church.

Resolved, 2. That in the opinion of this Presbytery, the General Assembly of 1837 transcended its proper powers, trampled on the rights of prosbyteries, and of the neral Assembly of 1838, in requiring of the clerka a ledge to enrol no names of commissioners from newly, ormed presbyteries, or from the disowned synods; there

Roselved 3. That said acts of the Assembly of 1837. being in their nature unkind, in their tendency highly oppressive, in their example revolutionary, and contrary o order, peace, and brotherly love, are, in the opinio

f this Presbytery, unconstitutional and void.
Resolved, 4. That when the Moderator and clerks of the Assembly of 1837 attempted to prevent a regular or-ganization of the Assembly of 1838, we deen it not only proper, but indispensable, that the commissioners should appoint a temporary moderator and clerks, and effect a constitutional organization of the Assembly.

Resolved, 5. That we cordially approve of the course of the commissioners in so doing, and hereby declare our adherence to that body which held its sessions in the first

Presbyterian church in Philadelphia, as the only consti-tutional and true General Assembly of the Presbyterian church in the United States.

Resolved, That the Stated Clerk of this Presbytery be directed to forward a copy of the foregoing resolution to the Stated Clerk of the Constitutional General As sembly, &c.

The above resolutions were passed at a full meeting of Presbytery, one member only being abaent, and by a large majority—only one minister and two elders voting in the negative; and one of these dissented only from Yours, in the gospel of Christ,
LUCIEN FURMAN,

Stated Clerk of Peoria Presbyters

For the Evangelist.

In the July number of the "Literary and Theological Review," the Rev. John Woodbridge, D.D. charges a reviewer in the Christian Spectator, with baving in very important respects, misrepresented Pres. Day's treatise on the Will; and applied to him the following language,—"Integrity is the brightest gem of the controversialist. Misrep-resentation sinks bim from the elevation of a dignified advo-cate of truth, to the degrading attitude of a dishonest parti-

cate of truth, to the degrading attitude of a dishonest parti-zan and sophist."

Notwithstanding the grossness of this charge, the conductors of the Spectator determined, at the time, to pass it by it silence, because they had no wish to mingle in controversy inite purpose. The plan of action adopted by any least the most judicious character, and there was his subscription of £25, and this year £30.—

The plan of action adopted by any least the most judicious character, and there was his subscription of £25, and this year £30.—

The amount which

His feeling was this—whatever suffers, God's cause must men, because they were not taken care of. And when 1

points, so as to produce what the apostle calls, "The stature of a perfect man in Christ Jesns," complete in all its members, with no part lacking, and no monstrous or uncouth appendages or prominences. This is the idea I have of "Christian perfection."

N.

MISSIONARY MUSEUM.

I do not recollect to have seen any notice of the collection of specimens in the Library of the American Board; and yet, though very unpretending, It appears to me far more interesting to the mind of the Christian, than any nuseum I have ever seen; because it brings up before his mind the whole world, with its condition and wants, together with the interesting associations connected with the origin and progress of missions in this country.

On entering the room, you are saluted with the calm, sedate, and thought desirable, however, that the work should not be wholly unnoticed in that number; and the wholy unnoticed in that number; has the work should not be wholly unnoticed in that number; and the wholy unnoticed in that number; has the work should not be wholly unnoticed in that number; has the work should not be wholly unnoticed in that number; has the work should not be wholly unnoticed in that number; has the work should not be wholly unnoticed in that number; has the work should not be wholly unnoticed in that number; has the work should not be wholly unnoticed in that number; has the work should not be wholly unnoticed in that number; has the work should not be wholy unnoticed in that number; has the work should not be wholly unnoticed in that number; has the work should not be wholy unnoticed in that number; has the work should not be wholly unnoticed in that number; and the work should not be wholfy unnoticed in that number; and the work should not be wholfy unnoticed in that number; and the work should not be wholfy unnoticed in that number; and the work should not be wholfy unnoticed in the read of the chef of the colling naturally anxious lest the shortness of the task he had undertaken, requested him to examine the review, an n haste, is, we are certain, a correct exhibition of Pres. Day's

I will only add, that this note has been read by Pres. Day, and is published with his apprehation. Enitor of the Christian Spectator. New-Haven, Oct. 13th, 1838.

RELIGIOUS INTELLIGENCE.

For the Evangelist.

Ordination of Missionary to China. MI. SAMUEL R. BROWN was ordained to the gospel minisry by the Third Presbytery of New-York, on Sabbath evening, the 14th inst. The services of this interesting occaion were performed at the Allen street church, of which Mr. Brown had been for several years a member. The audience was large, and deeply interested. The exercises were o nmenced by an invocation and the reading of selected and appropriate portions of scripture, by the Rev. S. Bartlett, of East Windsor, Conn. whose daughter, having been recently united in marriage with Mr. Brown, was about to embalk with him to a fireign land. Introductory prayer, by the Rev. Mr. Lord, of Boston. The sermon was preached by he Rev. Mr. Bradley, pastor of the Allen-street church. from H Car. v. 18; and the charge was given by the Rev. Professor White, of the New-York Theological Seminary, epresenting various grotesque figures; and beyond that late paster of the same church. The Rev. Dr. Peters predained evangelist read the 13th Psalm, which was sung by

> the Apostolic benediction. The services were unusually impressive; and whether we onsider the relations of the candidate and his vouthful and amiable companion to the congregation assembled and to several of the ministers taking part in the exercises, or the importance and difficulties of the enterprise to which they had been designated, we must regard this ordination

he choir: "I love thy kingdom, Lord," &c. and pronounced

s a deeply interesting event. The following letter, addressed to the Presbytery, which was read by Dr. Peters, accompanied by some remarks inroductory to the ordination services, will explain the work which Mr. Brown has been designated and the object of his ordination as an evangelist, to go hence to the Gentiles.

TO THE THIRD PRESENTERY OF THE CITY OF NEW-YORK: Belored and Respected Brethren—On the 28th of Sep-tember, 1826, a society was formed at Canton in Chins, for the moral improvement of that empire, which, in commen-pration of the labors of the Rev. Dr. Morrison, then lately deceased, took the name of "The Morrison Education Society." The specific object of this institution is, to establish chools in China, in which native youth shall be taught, in connection with their own, to read and write the English Language, and thus he braught under the influence of the

aried learning of the western world.

In pursuance of this object, the society have sent to this onitry for a teacher, and to the British and Foreign School was entrusted the selection of a teacher from this country, have made choice of Mr. Samuel R. Brown. It has been thought that it would greatly facilitate the Christian object he has in view, to be invested with the office of a Christian mini ter. As the field is not that of a common minister, it

But his path is also beset with difficulties. He goes as an ombassador of Christ, not to a country where the seed is already sown and the fields are white unto the haivest; but to region where amidst much civilization and science, spirit would, when added to the wages he might have earned while spending it, be sufficient to kandsomely clothe himaelf, and wile, and children—provide suitable furniture—and surround his family with comforts.

Buddha and the material heavens are reverenced. He poes not to ignorant and not ignoran nal darkness reigns, the name of Jesus is despiis regarded as a minice; but to a people whose writing is a matter of deep interest and astonishment to ourselves, and whose chronology and antiquity excite our aurpuise, and who therefore feel or affect to feel an intellectual superiority. He goes, not to the islanders of the South Sea, where, from moral degradation, society was falling into its original elements; but to a country where the patriarchal principle retains it fall vigor, and society is light together in large masses by

full vigor, and society is beht together in large masses by principles which we in perfectly inderstand.

With these powerful excitements on the one side, and this mighty array of difficulties on the other, we trust that our young friend will not go fouth relying on his own strength. He should consider himself us the servant of the society to whose patronage he is commanded. Should he be successful, a large share of the honor will be due, mater God, to the oniginators and patrons of the Morrison Education Society, who have devoted their property and their influence to this enterprise. But especially the should consider lumself as the servant of the Most High, called indeed to another part of the vineyard, but merely laboring with the great host of God's redecined, to hasten on that kingdem which consists in righteousness and peace and joy in the Holy Ghost.

In behalf of the New-Haven Committee of the Morrison Education Society, (composed of Professors Silliman, Goodrich and myselt, 1 am, vhose pationage be is commanded. Should be 1

rich and myselt,) I am,
Yours, with Christian affection,

Vale College, Oct. 12, 1838.

Good News .- A correspondent, under date of Colum-

bus (Ga.) August 21st, says:

"Foorteen days agu a protracted meeting commenced in the Methodist church in this place, and the Lord pouraro now, and have been for a number of days past, held daily in the Methodist, Presbyterian and Baptist churchea here, and more than a hundred have been hopefully con-verted to God—most of whom have connected themselves with the Methodist church. The work is still going on gloriously, and we pray that it may continue till many hundreds shall be born unto God. What is remarkable is, that while we are writing to our Presbyterian minis-ters around us, to come and help us, we are receiving letters from them, making the same request of the two ministers that are here, (Dr. Goulding and Mr. Marks.)

ministers that are here, (Dr. Gonlding and Mr. Marks.) saying that they are in the midst of a revival, and are worn out with labor. Blessed he the Lord."

Favorable accounts have also been received from Augusta, Athens, Newman, and several other places in Georgia. From present indications, there is reason to believe that the time to favor Zion has indeed come. This item of intelligence, coming as it does from an authentic source, is truly refreshing. We remember the revivals in Georgia, which occurred more than a dozen years ago; and time has shown that much of their fruit was genuine. The converts of that period compose much of the bone and since of the church. And happy will it be if the existing revivals should produce similar fruit.

But the prayer of all that love Zion is, that it may be better, and much more abundant .- Charle

SUMMARY OF PROTESTANT MISSIONS .- The editor of the Foreign Missionary Chronicle, having completed a general survey of Protestant missions, among the unevangelized nations, gives the following summary. It appears to be the result of a careful examination of the published documents of the several Missionary Societies, both in Europe and this country, and is probably as correct as the means which are accessible will permit.

From this survey it appears, that in connection with

various Protestant societies or boards, there are, in different parts of the great field, 797 missionaries, and 222
European or American assistant missionaries. The much
larger part of these are married men. Of the ordained
missionaries, including the United Brethren, who, perhaps, are not all ordained—there are in West Africa 24;
South Africa 94; the regions adjacent to the inland seas
49; China, Burmal, or India beyond the Ganges, 45;
India within the Ganges 165; Ceylon 28; Indian Archi
pelago, Australasia and Polynesia, 81; West Indies 203;
North American Indians, Greenland and Labrador, 108.

North American Indians, Greenland and Labrador, 108.

The returns of compunicants and scholars are very de. The returns of communicants and scholars are very defective, but give 98,720 of the former, and 96,168 of the estimate the entire number to be from me third to one-half larger than have been numerically reported.

The number of mission ries, exclusive of assistants, in

connection with the principal missionary societies or boards, as reported in this survey, is as follows: United Brethren 106; Church Missionary Society 73; London Missionary Society 110; Wesleyan Missionary Society 170; Baptist Missionary Society, England, 34; American Board of Commissioners 121; Baptist Board of Missions 40; Methodist Missionary Society 30; Episcopal Beard of Missions 12; Presbyterian Board of Foreign Missions

FREWILL BAPTIST CONNECTION .- By the returns in the Register for 1838, it appears that the statistics of the Free-will Baptist Connection at that time were as follows:— Churches, 804; Preachers, ordained and licensed, 627; Communicants, 35 540. In the Register for 1838, just pubished, the statistics are reported thus :- Churches, 833 lished, the statistics are reported them:—Churches, 853. Preachers, 648; Communicants, 38,210. Increase the past year, 29 Churches, 21 Preachers, and 2 670 Communicants. The increase has been chiefly in the following Quarterly Meetings:—Farmington 110, Exter 141, Anson 154, Yates 213, Sandwich 217, Rockingham 279, Boston 284, Rhodelsland 397, New Durham 436, Bowdoin 455. The next increase in the following churches stands thus, besides smaller additions to many others:—3 Mile 51, Meredith and Hampers 51, Canterbury 52, Callins 52, Meredith 561, Lowiston additions to many others: —3 MHr 31, Meredith and Hamp-ton 51, Canterbury 53, Collins 52 Aleredith 56, Lewiston Falls 54, Warwick 55 Woolwich 57, New Market 61, Gil-ford 65, Georgetown 69, Sciente 75, Whitefield 77, Bruns-wick 81, Dover 83, Northwood 85, Dixmoul 99, 24 Boston 102, Sandwich 112, Lowell 187. Thus it will be seen that 102, Sandwich 112, Lower 107.

In various parts of the Connection, the Lord has been reviving his work, and multiplying the converts to Zion. These expressions of his favor should be received with devont gra expressions of his tavor should be received with a continue titude and humility. To God be all the praise. Let us pray that he would continue to favor these churches and Quarterly Meetings, and also visit the others in mercy the coming year Some of them are in a low and longuishing condition. We should remember them at the throne of grace. God's arm is not shortened, nor is his ear heavy.—Morn. Star.

INSTALLATIONS - Rev. Andrew Govan was installed pastor of the Evangelical Congregational Church and Society, Rowe, Mass. on Wednesd y, 5th Sept. The Introductory Prayer was offered by Rev. Moses Miller, of Heath; Sermon by Rev. Amariah Chandler, of Greenfield from these words: "And I will give you pasters according to mine own heart, which shall feed you with know. ledge and understanding." Jer. iii. 15. Install ng Prayer by Rev. Horatio Flagg, of Colerain; Fellowship of the Churches by Rev. S. T. Allen, of Charlemont; Conclud-

ing Prayer by Rev. Calvin Butler.
On Wednesday, 3d inst. Rev. David Sanford, late of Dorchester, was installed pastor of the New Church and Society in Medway Village. Introductory Prayer by Rev. Mr. Smith, of Sherburne; Sermon by Rev. Dr. Cod-man, of Dorchester; Installing Prayer by Rev. Mr. Fisk, of Wrentham; Charge by Rev. Dr. Ide, of Medway; Right Hand of Fellowship by Rev. Mr. Harding, of Medway; Address to the Church and Society by Rev. Mr. Storrs, of Holliston; Concluding Prayer by Rev. Mr. Leng, ol

Oadmation.—Ordainell as an evangelist, in Newburyport, Tuesday evening Oct. 2d, Mr. Henry L. Deane, of Brookfield, Mass. Introductory Prayer by Rev. Mr. Stearna; Sarmon by Rev. Parsons Cooke, of Lynn; Ordaining Prayer by Rev. Mr. Dimmick; Charge by Rev. Mr. Withington; Right Hand of Fellowship by Rev. Mr. March; Concluding Prayer by Rev. Mr. Campbell. Mr. Deane is about to leave Now-England for the Senth or West; and expecting to labor, for the present, in some West; and expecting to labor, for the present, in some destitute portion of the country, without any definite lo cation, he desired ordination as an evangelist, that he might perform the functions of the sacreil office wherever G d in his providence should call him.

From the Christian Mirror. VISIT TO THE INDIAN TRIBES. [From our Correspondent in Missouri.] THE KICKAPOOS.

The country of the Kickapoes lies immediately north of that of the Delawares, and, though less valuable than the latter, is yet abundantly adapted to the wants of its The tribe numbers about 800. They emi ated from Illinois some six or eight years ago. In point improvement in the arts of life, the Kickapoos are, of improvement in the arts of the kickapoos are, perhaps, a little behind the Delawares. The tribe is divided into two bands, which exhibit very different degrees of civilization. One band, under the influence of an ambitious chief, jealous of the encroachment of civilization upon the habits of his people, which he has the sagacity to perceive will lessen his own power, still cling firmly to their old ways, and stoutly resist all who are deavor to remove the ancient landmarks of barbarism. The other band, considerably the larger, are beyond ques. tion making more rapid progress towards refinement than any other Indians known. They are ruled by a than any other chiof, who is at the same time a religious teacher, and exerts an influence in his own narrow sphere surpassing, bably, that of any chieftain known in Indian history. This influence, fortunately for his people, is expend in promoting their true interests. He encourages inclustemperance and education, and under his auspices the Kickapoos are rapidly rising in the scale of intellect and wealth. Five years ago not an Indian of this tribe, and wealth. if I am rightly informed, had ever built a rail fence. ploughd a field, or constructed a house, except of bark, mats or skins, in the rudest style of Indian architecture. Now, a large proportion of the families occupy good log houses, and cultivate fields which yield them a comfort.

able supply of the necessaries of life.

The Catholics have had a mission among the Kickapoos for several years, but their labors have not been atended with much success. They have kept up a school at considerable expense, attended chiefly by youth of the ruder band. Their scholars, however, have been few, and recently their reports intimate an intention to aban

don the enterprise.

Among the "Prophet's hand" the Methodists have: mission in vigorous and successful operation. They have gathered into their communion about 300 Kickapoos and Potawatamies, a small party of the latter having resided for some time with the Kickapoos, until about a year since. They have also a school of about 20 scholars,

which is increasing in numbers and interest.

The Kickapoo prophet, Kenekuk, or Kenekahkah, is well worthy of notice for the part he has acted in shaping the character of his people, as well as for the singularity of his doctrines. This man is 50 years old, is ap larity of his doctrines. This man is 50 years old, is apparently a full blooded Indian. of good personal appearance, and has a large share of the shrewduesa necessary to control rude minds. I learned something of his his tory, from conversation with himself, and from other

When about 16 years old he had a vision, in which the Great Spirit appeared to him, directing him to reform his life, to forsake the old customs of the Indians, and adopt the religion of white men. This vision made a great impression for a time, but the impression were off.

At the age of 20 the vision was repeated so impressively never since lost its influence. In these visions there was no visible manifestation of Deity, there was not even a voice, but such a feeling of the presence of the Great Spirit as was entirely satisfactory to his own ind. Ever since that time his views have been gradu. ally expanding and becoming more clear—to use his own simile, he has been like a bird in a hollow tree slowly recovering from torpor by the warmth of spring. At the same time he was directed to preach to his neople the doctrines he had received. What these doctrines were I have not been able to learn, nor what were the succes sive increments by which he has grown to his present stature of knowledge. He utterly denies all indebtedness to the instruction of men for the light he possesses.

the Kickapoos, five years since, they found Kenekuk actively instructing and guiding the worshin of a band of followers, more devoted, perhaps, than have nttached themselves to any Indian leader since the days of Pontiac, while at the same time he received entire obedience as a civil chief. What were at this time the Prophet's views respecting a future state, the character of God, the nature of sin, or in what way he answered the great question, How shall a man be just with God? does not appear very clearly. He taught the observance of the Sabbath, and regularly on that day assembled his followers for worship, in a church huilt for their use at the oxpense of the United States. Two or three other seasons of worship were also observed during the week. On these oc. ship were also observed during the week. On these oc ns the Prophet delivered n discourse, and led the prayers of the congregation. He enjoined strict temperance, chastity according to such an interpretation as ndemn polygamy, which he practices himself, nce of truth, strict attention to religious wordoes not cond ship, and habits of industry. The devotions of the wor-shipers were assisted by wooden tablets, the use of which is not well understood, either from the Prophet's want of clearness in explaining it, or the incapacity of the interclearness in explaining it, or the incapacity of the interpreters. The tablets are of different sizes, generally about a foot long, and one or two inches wide. At one end of each tablet there is rudely carved what seems to be a representation of Paradise; the middle portion is occurred in the variety of the unappeakable love of Christ; of the number of the comfort it afforded him. His conduct worried his akoptical neighbor. For all the rest he cared not a whit; but that o'd man—he cannot be a representation of Paradise; the middle portion is occurred in the value, and the comfort it afforded him. His conduct worried his akoptical neighbor. For all the rest he cared not a whit; but that o'd man—he he cared not a whit; but that o'd man—he

various Protestant societies or boards, there are, in diffe. | Public confession and penance was another part of the

claring that he felt better, and at length that tirely relieved.

It happened once that Kenckuk himself was overtaken in the fault of drankenness. The fact was notorious, and to a man less shrewd there would certainly have been a difficulty in the way of maintaining the character of a religions guide. With admirable tact, however, he gave out that a lamentable declension had taken place in his out that a lamentable declension had taken place in his substitute of the Confederation, and re-establishing the Constitutions had a ferce of 1831, opposed to Santa Ciuz and the Confederation. The revolutionists had a ferce of 1800 men, but they expected aid from the Chilians. congregation, and that all, including himself, must submit to a flagellation. This he put in execution, thus advoitly dividing the burden of his guilt among all his people, and shifting the small portion which fell to his own share from his character to his back.

When the Methodists began their mission, in the fall of 1833, they turned their whole attention to the Prophet and his band. Their plan was to take advantage of the great influence of Kenekuk, and by instructing him to

and his hand. Their plan was to take advantage of the great influence of Kenekuk, and by instructing him, to make him the vehicle of gospel truth to his peuple. This plan they have steadily pursued, and about three years since Kenekuk, for the first time, began to speak in his iscourses of Christ as the way of salvation. From that time the doetrine of Christ crucified has grown in impor-tance with him, until his views have at length become tolerably clear. About two years ago the Prophet, to-gether with a large number of his followers, were baptiz-ed, and received into the communion of the mission church. He, however, still holds to his independence, and stoutly maintains that he has not joined the mission.

and stoutly maintains that he has not joined the mission-aries, but that they have joined him.

Spending a Sabbath with the Kickapoos lately, I saw at the usual hour of public worship, the Indians of all ages and both sexes issuing from their huts in their vaages and both sexes issuing from their fluts in their va-rious funtastic dresses, and making their way acress the fields, which occupied all the land to the exclusion of roads, to the log church overlooking the village. The sober countenances, the grave demeanor of the assembling worshipers, and the general stillness, so unlike many Salbath scenes of the West, almost conveyed me in imagination to some country village of N. England, though the swarthy complexions and barbarons atlire told but the swariny complexions and barbarons at the told hut too plainly of the depths of the western wilderness. The whole congregation consisted of about 300, a number, I learned, almost always present. This is by far the lar-gest congregation of Indians known habitually to assem-ble for religious worship. After all were scated, the Pro-phet himself entered and ascended the pulpit.

He commenced the exercises with a sermon, which, on the sake of a few white persons present, was done into English by an Indian with just such another sugar
to a flead as Sir Walter Scott's, though from the specimen
thou to be given, it will perhaps appear that it contains
somewhat less of the king's English. I give the sermon iterally as it was rendered by the interpreter, in order o exhibit more fully and correctly the mental operations of the speaker. Addressing first the old men, for the surpose of conciliating them, he began,

urpose of conciliating them, he began,
"My brethren—my sisters—God loves old men—wants
hem to come to the meeting-house. God loves young
nen too—gave them very fine book. Jesus wants you to ive him your hearts [affections,] and your what you [thoughts] Jesus gave all the world one great Bi My bro hren, Kickapoos, Potawatamies, white men and black men, God makes one door-one road-wants you all to walk in it. He, your father—wants you all to walk his footmarks—all nations. Well, my brethren, ay sisters, Jesus drop his blood in this world for all na. ions, hecause he love all people. He come into this world for die. God sent his Son for die. He made the He sent his Son for die for all souls, red skins, black skins, white skins. Well, my brethren, my sisters, Jesus do every thing for Indians—even to die for them. Ilo make one door—one road for white skins, red skins, black skins, my brethren, my sisters. He mske one ouse-one room in heaven-wants all red, while, hlack skins to meet there as in this meeting-house. Well, my brethren, heaven very fine place-no be sorry there—all sappy-no mean heart there-no sick there-no old mar . That for he wants all of you to come to meetingouse to worship him."

"Jesus loves old men. That for [for that reason] wants "Jesus loves old men. I nat for [for that reason] wants to shim to come to meeting-house to worship. Wants to show him good way—to let him see what Jesus is. That for he send preachers here. He wants young men and wemen to help old men. He wants all to serve him.—This for he sends prenchers."

"No big man in heaven—a! alike there. God great man there, and all the world like children.—Some have head heart—no can walk the good way. Davil this to

bad heart—no can walk the good way. Devil tries to keep him out of good way—holds him back—no wants him to go Christian way. Devil keeps men from giving their hearts to Jesus.'

their hearts to Jesus."
"Wicked men leve to do wickedly—not follow the
Bible—devil keeps them back. Can't quit play cards,*
because the devil holds their what they think with [minds.] Bad men too much love old way-can't love Jesus, be

ren, my sisters. Jesus have vory fine book—put it into your hearts. Some he tries in his book, but they can't ove him—too much bad heart. You all have got one hoad, that for remember that [book.] You all got two cars, two eyes, one mouth. Be glad that Jesus give them to you, and serve him with them."

"Thia God's day. We want you to seek Jesus-that for we preach. Jesus wants you to see a Jesus—that for he left his book. He wants you to serve him in heaven; he opens the door. He wants you all to pray to him. Jesus stops you in the meeting house, to keep the devil from hurting you. When he speaks, some not unmuch had heart. That man can't erstand. Got too hear, when the devil shuts his ears. Come to meeting. Jesus wants to help you to walk his way-children too.

"A great day this—that for come and worship. Jesus now wants you to begin good. You used to fight, kill, and do other bad things—now turn. Pray a good deal. Try at last to get into Jesus's boat. Wo want you to think how you used to do bad, to kill, tell lies, and play cards. Jesus wants to wash your hearts. He will give you light." give you light.' "Now, we will sing about Jesus and his way. Then

wo will ask brother Berryman [the missionary] to pray, and let us all help him. Let brother Berryman have your name, [to present to God.] Jesus will take your hearts." This discourse was followed by a long lymn, composed, together with the tune to which it was sung, by the Prophet. The whole congregation joined in the inging, which seemed rather a aort of recitative. Mr. Berryman then led in prayer; then succeeded some re-marks by the Prophet, not interpreted; and then n sum-

mary of his latter discourse, which was turned into some. hing like English, thus :--"Brothers, Kickapoos, Potawatamies, all wicked peo-ple go one way, red skins, white skins, and black skins, Some white men love drunk-that sin. Some red nen love drunk—that sin, too. Some fight—that sin. Such people can't be happy. The devil tries to make people fight, because he wants them to lose their souls.

Some Kickapoos go to war like Americans—that sin,"
[The design of these remarks, and some others which
did not distinctly hear, was to show that all men are naturally alike—that the notion prevalent among In-dians, of a great difference between red and white men, s a mistake—and that the line, separating the good from he bad, passes equally through "red skins, white skins, and black skins." There were also some remarks, which I could not take

down, showing the gradual assimilation of the Indians to the whites in their customs.] "All who sin be sorry [unlappy] good deal—cnn't be glad. Jesus wants all, my brethren, my sinners, to walk his book. Jesus knows the best way. God loves his

son. He is happy in heaven."

At this stage of the exercises, Mr. Berryman deliv. At this stage of the exercises, Mr. Berryman delivered an exhortation; a hymn was sung in English, and a Shawnoe offered prayer in his own language, which is closely affiliated to that of the Kickapoos, and sufficiently understood by them; and then Kenckuk made the follow

ing concluding remarks:—
"Well, my brethren, my sisters, two ways told you today—which way do you love? two spirits—which do you want for your friend? Jesus aent his book. I think

Christian mentioned below, will never be overcome by

infidels. In one of the back towns in Massachusetts, a few year since, there was a man who took the Investigator, (Abner Kneeland's infidel paper,) and set himself up as an avowed infidel. He srgued with, and as he thought, re-futed all the Christians in the place. But there was one old professor in the village, who would not debate with

be a representation of Paradise; the middle portion is occupied by three series of characters consisting of feve ach. These instruments seemed to serve the purpose of rosaries. In using them the worshipers applied their finger to each character in succession, while they repeated a concert, in a sing-song tone, the prayer or whatever else it might be called, indicated by the character. It is not easy to ascertain what these prayers were. Those corresponding to two of the characters have been translated, but the correctness of the translation is very doubtful.

SECULAR INTELLIGENCE.

FROM PERU .- Mr W. B. Hodgson, who came passenger

FROM PERU.—Mr W. B. Hodgson, who came passenger in the brig Ciccro, at Baltimore, from Jamaiea traveled ov r the land from the Pacific by way of Pansma and Chagres, and is the bearer of the ratified treaty concluded between the United States and the Peru Bolivian confederation. Mr H. sailed from Callao on the 13 h July.

Hostitities still existed between Paru and Chili. Intelligence had been received at Lima from Valparaiso, that the expedition for the invession of Peru would sail about the 20th of July. It would consist of 4000 men, and its destination was supposed to be some port of North Peru. The Chilian equadron for some weeks had been blockading the port of Callso. The American s madron was at Callao.

The Liverpool Cotton Market continued without materis hange—and very quiet—but no decline in prices appears to ave occurred. The Havre market to the 17th was active, and rices steady, and the market is stated as presenting a very ealthy appearance.

The steam packet Liverpool will positively leave Liverpon the 20th inst. for New York. BRITISH PORTS OPEN FOR FUREION GRAIN -The Spectate DAILTHI FORTS OFEN FOR FOREION GRAIN —The Spectator [Spr. 15 says—"Scarcity of lood is now experienced by the ilk of the English peeple. Yesterday the average price having bached 73s, and a fra tion, foreign corn was offered as duty each, the duty paid being only a shiring per quarter. It is stated at repwards of a million of quarters of continental wheat, in difficient to the previous stock, have arrived in London within loss few days."

Yet it appears from the Mark Lane report of the Courier, at there had been a good demand for all descriptions, and one illing per quarter ndvance bad been obtained on the rates of onday the 10th.

The Manchester Guardian of the 19th of September has the RELEASE OF BONDED GRAIN AT LIVERPOOL -On the fire ay of the duty at 1s per quarter coming into operation st. Li erpool, this rate of duty was paid at that port on no less that 4,383 quarters of wheat, sod on 32,903 bbls of flour.

The Spanish cabinet has at last fallen to pieces, in cons pence of Oraa's defeat, and the failure to procure a new loan the Duke de Frias has come in at the head of a new ministry it was supposed that Tacon would be appointed to the war de Intelligence was received in London on the 19th, that Espai

o had retreated from before Estella, and that the Carllst the preparing to invest Bilboa. The Emperor of Austria has proclaimed a general amn

The Swiss Diet had postponed to the 1st of October the obsideration of the final demand for the expulsion of Loui Bonaparte.

Mr O'Connel has commenced publishing a new series of agi The steamer Farfrashire, from Hull for Dundee, was lost it gale, on the Ferne Islands; all the passengers, 25 in numbersished, save one, and the captain and ten of the erew wertlen drowned. Many of the passengers were ladies.

The London and Birmingham Railway is finally complete There was to be a great Radical meeting in London on th

7th. The Herald says that it was a complete failure.—the imber present being only 5 or 6000, instead of the 200,000 calculated upon. Letters in some of the French papers say that the Swiss can'ons are making military preparations to resist the Swiss
of France for the expulsion of Louis Bonapatte—or rather, the
consequences of refusal.

Letters from Egypt say, that the long warfare between the acha and the rebellion Druses in Syris, has been terminated a arrangement, the Druses submitting and giving hostages, hey state also that the Pacha has consented to pay the arrears ftr.bute to the Sultan. The Hallande-Belgic question appears to remain in sta

UNITED STATES AND GREECE.-The Washington Glob hlishes a Treaty of Commerce and Navigation between the cites States and Greece, which was signed at London on the Lot December 1:31, by the ministers from the two countries ratifications were exchanged at the same place on the untry in's the ports of each other, are stipulated by , with the admission and export in them of all goods on the ent of the same duties which are exacted on the vessels of nation, from whatever ports they may come, except other s of the same country, the coastwise being excepted. y also contains the other provisions usually embraced hes of commerce made by the United States. From the New Orleans Bee.

—We have received Houston papers to the 22d, and to the 15th. In the National Banner of the 21st, the urns for President and Vice President of Texas are nather it appears that Lamar has been elected aimost a which it appears that Lamar has been elected aimost a properties. In Washington country he received all the with his paper wen, from which it appears that Lamar has been elected aims it in the paper in th

HORRIBLE MURDER .- We understand that a young man of e name of Hill was a few days ago lied to a tree and unmer-ulty thogged in North Tuscaloosa, for some petty larceny he d committed, and that he has since died o his wounds! We nope this borrid murder will be investigated by the Grand Ju-and that its perpetrators will be brought to condign punis

HURRICANE AT RUM KEY .- During the night of the 5th

THANKSGIVING --- Governor Hill, of New Hampshire, has ppointed Thursday, the 29th of November, to be observed in lat state as a day of public thanksgiving. GRAIN MARKET .- Wheat is selling again at \$1.81, barley at

in average of 7s. Large quantities are daily coming to market, the of our firms, among the numerous purchasers in this village, aving already bought \$0,000 bushels.

[Onondaga Standard. LATE GALE.—There were eight or ten shipwrecks on the coast of Forida during the late gale. In two or three instances all on board perished in the sea; and in others, they were murdered by the Indians after reaching the shore! The loss of property, also, is great, vessels and cargoes having, in several cases, all heen destroyed together.

DIVIDEND - A semi-annual dividend of five per cent has been declared by the New York Gas Light Company, payable on and af er the 1st of November.

The recent trial of Berjamin Rathbun, at Batavia, resulted in a verd et of guilty. An application for a suspension of sentence was refused by the Court, and the prisoner was sentenced to five years imprisonment in the state prison at Auburn. Joseph Boosparte and suite arrived at New York on the 29th ult. in the packet ship Philadelphia, from London.

The whale ship Vermont, Howland, of Poughkerpsie, arrived at New York on Incaday of last week, in 125 days from New Zealand, having on heard 2600 barrels of whale oil, 200 of sperm, and 20,000 lbs. of bone. She has been out but fourteen months and ten days, and has made a most splendid voyage. Her cargo, as the matkets now stand, is worth at least \$36,000 (cosh).

Three persons living in Glenham, Dutchess co. and working in the lactory, were poisoned on Tuesday last, by eating tod-stools for unishrooms—the father, mother and daughter. They were all dead in a few hours after eating them, and were buried resterday.

yesteray.

Miss Keziah North, a young lady 19 years of age, was burned to death, in Millerstown, Pa. on the night of the 5th inst. She was to have been martied in a few days, and sitting up sewing at her hidal dress, when becoming fatigued, she laid down on the bed without putting out her candle. After she became asleep, the flames of the candle set fire to the bedelothes, and she was so badly burned that she di d in a few hours, after the discovery of the accident.

The last Report of the American Bible Society enumerate 51 Bible Societies in Europe, 4 in Asia, and 2 in America, tha publish Bibles. MASSACHUSETTS THANKSGIVING.

PROCLAMATION FOR A DAY OF PUBLIC THANKSGIVING AND FRAISE.

Whereas it has long been the established custom of the people

Whereas it has long been the established custom of the people of Massachusetts, toward the close of the year, to unite in public expressions of gratifude to that Gracious Being, by whom the earth is moved in its orbit through the heavens, and the seasons, each with its peculiar blessings, are brought forth in their order. I do hereby with the advice and consent of the Council, appoint Thursday, the 29th day of November next, as a day of Public Thanksgiving and Praise; and I do earnestly recommend that it be kept, according to the practice of our lorefathers, as a day set apart for solenn religious observance, for liberal remembrance of the poor, and for the cultivation of kindly affections among kindred and biends.

The people of the Commonwealth are accordingly invited to assemble on that day, in their usual places of worskip, and to unite in a heartfelt tribute of thanks to Almighty God, for his numberless mercies.

unte in a hearfielt tribute of thanks to Almighty God, for his numberless mercies.

Especially for that watchful Providence, which, amidst a thousand causes of dissolution, has sustained the wonderful frame-work of our being.

For that renewed exercise of creative power, which has again called forth, from the lifeless earth, the various productions of vegetable usture, appointed for the food of man; and for the abundance which during the past season has crowned the labors of the husbandman.

For the absence of pestilential diseases, and the general prevalence of health throughout the country.

For the prospect of of peace with foreign nations, and the maintenance of order and quiet in our own community.

For the prospect of returning prosperity in the various branches of active industry.

For the continued enjoyment of the blessings of evil freedom, of constitutional government, and of equal laws impartially administered.

For the increasing attention given to the great cause of advances of the continuers of the light of the continuers of the light of the

show our thansfulness as by imitating, in our humble measure, tho goodness of our Heavenly Father, and co-operating in the chosen work of Divine Benevelence.

Given at the Council Chamber at Boston, this 28th day of September, in the year of our Lord one thousand eight hundred and thirty-eight, and of the Independence of the United States the sixty-third.

By his Excellency the Goussies with the vicinity of the state of the state of the sixty third.

By his Excellency the Governor, with the advice and conser JOHN P. BIGELOW.

Secretary of the State.

From the Colored American. The Third Annual Meeting of the Connecticut State Parence Society of Color The Third Annual Meeting of the Connecticut State Temperance Society of Colored Americans, was held this day, at 4 o'clock P. M.—the President, H. Foster, in the chair. Prsyer by A. C. Luca. The following delegates gave in their names, viz: George Garrison, Samuel Condoll, Middletown; William Condoll, Lyme; Joshua Parkiss, Norwich; Prince Swan, Isase Cross, Robert Rogers, Hartford; Richard Green, A. J. Morrison, Thomas Cisco, Rev A. G. Beman, Joseph Brown, New H. ven.

God save the Commonwealth of Massachusetts!

H.ven.

After the organization of the meeting, the following gentlemen present, were elected honorary members, viz. Thomas Van Ranselear of New York, and Samuel R. Freeman of Hartford The following officers were ected for the ensuing year. President—Henry Foster. Vice Presidents—George Garsison of Mitt letown, Charles A. Johnson of Hartford, Alexander C. Luca of New Haven, Daniel R. Condoll of Lyme, Samuel Elis of Norwich. Cor. Secretary—Rev A. G. Beman of New Haven. Rec. Secretary—Joseph Browno of do. Treasurer—A J. Morrison. Exce. Committee—Isaac Cross, Prince Swan, Samuel Condoll, Richard Groen, and Leverett C. Beman. Deacon A. C. Luca, Rev A. G. Beman and A. J. Morrison, were appointed a committee to prepare business for the Cenvention. A lj. till 7 P. M.

Evening —Met as per a 'journment. President in the chair.

Evering --Met as per a 'journment. President in the chair. Prayer by Rev Mr Bishop; singing. Addresses were then delivered by A. J. Morrison, J. Browne, P. Swan, and T. Van Ranselear. Mr Van Ranselear offered the following resolu-

tion.

Resolved, That in view of the moral condition of the people of color, femsles are called upon to make sacrifices to advance the earse of Temperance.

After which the constitution was read, and several names addo to the pledge of total abstinence. Adj. till 9 A.M. Wedgesday. Sept. 26 h.—Met as per adjournment, President in the chair. Prayer by Rev A. G. Beman. Letter from L. C. Beman of Middletown, read. Moved by J. Browno, seconded by G.

Garrisoa—
Resolved, That this Society become auxiliary to the New England Temperance Society become authory to the New Regland Temperance Society, S. and Wni Condoll were added to the Business Committee. Rev A G.Beman was appointed General Agent of the Society, and delegate to the N. E. Temperance Society. Adj. till 2 D.M.

. M.
Afternoon — Met as per adjournment, President in the chair.

Evening Session —President in the chair. Prayer by Rev. A. G. Beman. Letters were read from Mr. A. G. Beman. Letters were read from Wm Johnson, Norwich, and J. W. C. Pennington, Newtown, L. I. Addresses by P. Swan, also by Rev Mr Beman, who offered the following resotion. Resolved, That we have the same conviction of the truth of

Resolved, That we have the same conviction of the truth of our principles, with an incressed confidence that they will provail, and accomplish the object which we have in view. Singing. Address by the President. On motion, Resolved, That a vote of thanks be given to the President, for the able and dignified manner in which he has filled the chair during the sittings of the Convention. Resolved, That a vote of thanks be given to the citizens of New Haven, for their kindness and hospitality. Resolved, That the proceedings of this Convention be published in the Colored American, Evangelist, Emancipator, Liberator, and Zion's Watchman.

Adjourned to meet in Middletown, the second Tuesday in May, 1839. HENRY FOSTER, President.

Joseph Browne, Secretaries. SUMMARY. TERMS OF SERVICE.—I have met with the story of one of our kings, (if I mistake not) who wanted to send a nobleman abroad as his ambassador, and he desired to be excused on account of some affairs which required his preserce at home. The king answered, "Do you take care of ny husiness, and I will take eare of yours." I would have you think the Lord says thus to you.

[John Newton.

From the Colored American. We understand that Wm P. Skipworth is in Ohio obtaining subscriptions and donations for the Colored American. Wo state explicitly that he is no longer in any manner connected with this paper, nor ever held any other connection than that Traveling Agent for the state of New York only, and with a

authority to go elsewhere; his instructions on that point we very particular.

CAUTION TO OUR FRIENDS.—We hereby request our friends not to subscribe to, nor remit money by him, as he is no longe connected with this paper; the proprietors having lost all confi

P. A. BELL, C. B. RAY, S. H. GLOUCESTER,

THE REV. DR. WOLFF .- A letter from Dr. Wolff, the min sionary, specars in the Times of Tuesday, in reply to one evidently from a relation of his wile's, in which he says—"I never took one single ferthing from my dear wife for defraying my missionary expenses. From the year 1827 to 1831, I traveled September, Rum Key experienced one of the most violent hurneases ever known at that place. A number of houses were blown down, and two sloops for Nassau wore driven to sea, and have not since been heard from. Three persons on shore were willed, and many others badly wounded. About 100 000 bushels of salt were destroyed; there is still 30 or 40 000 bushels remaining. The Br. brig Emetald experienced the same gale in Crooked Island Passage.

William Maxwell, esq of Norfolk, Va. (formerly editor of the Journal of Commerce) has been elected President of Hampden Sidney College.

Sidney College.

Enternal Package of Experiment of Hampden Experiment of Mampden of Mamp

ARMY CHAPLAINS.—It is a strange anomaly in this Christ country, that until now no provision has existed for the sup a country, that until now no provision has existed for the sup ort of Chaplains in the Army, and that in fact no such order of men has been known in the service. At length, by a section inserted in the act of Congress passed 5th July last, the necessity. sary provision has been made, and accordingly the Secretary War has issued a circular, authorising chaplains to be emp at the following posts, at a salary not exceeding \$40 per mont and 5 rations a day, with fuel and quarters as provided for

NAMES OF POSTS.

1 Haacock Barracks,
2 Fort Gratiot,
5 Fort Brady
4 Fort Winnebago,
5 Fort Snelling,
6 Fort Crawford,
7 Fort Leavenworth,
8 Jefferson Barracks,
9 Fort Gibson,
10 Fort Jessup,
11 Fort Towson,
12 Fort Moaroe,
13 Fort Pike,
14 Fort Morgan,
15 Fort Pickens, STATES OR TERRITORIES. NAMES OF POSTS. Maine. Maine.
Michigan,
Michigan,
Wisconsin Territory.
Upper Missiasippl.
Wisconsin Territory.
Missouri Territory. Arkansas Territory. Louisiana. A ksnsas Territory. Irginia. Louisiana. Alabama. Florida.

The chsplain will be required to do the daties of schoolmaster inder such regulations as may be established by the administra-ion, approved by the commanding offier. He will toach and instruct the children of the private soldier, as well as of the

Personal difficulties at the South, which is terminate fatally," Personal difficulties at the South, which are becoming so numerous, that we must be excused from recording them. Suffice it to say, they occur very frequently.

[Temp. Rec.

TEXAS.—THE CONTEST NOT OVER.—Says John Quincy Adams, "Texas will again be the order of the day at the ensuing session of Congress," [Pa. Freeman. Home.—There is something inexpressibly touching in the story of Ishmael; the youth was sent into the wilderness of life with his bow and his arrow, "his hand against every man, and every man's hand against him." Even in our crowded, busy, and social welld, on how many is this doom pronounced? What love makes allowances like household love? God forgive those who turn the household altar into a place of strife! Domestic dissension is the sacrilege of the heart.

ABSOLUTION.—The Journal of Commerce states that a girl in the Mayor's court, heing asked where she should go if she took a false oath, she replied, "To father Baldwin for absolution, of course."

The population of Smyrns, professing three distinct religious observe three different Sabbaths—the Mohammedans, Friday the Jews, Saturday, and the Christians, Sunday.

the Jews, Saturday, and the Christians, Sunday.

A Sunday School Union, which was formed a few months ago in Loran cunnty, Ohio, states in its first quarterly report, that the officers of the Society undertake "to perform gratuitously all the agency service which might be demanded to form and austain Sabbaih schools, wherever it was practicable throughout the county." Twenty-three townships have thus been explored, which have been lound to contain 46 schools, with 1700 scholars. The number of persons in the county helween the ages of 4 and 21, is 7118.

[Jour. West Mixed the Agency of the conscious of the high of his

The King of the Freach, on the occasion of the birth of his ndson, has pardoned and commuted or din inished the ments of 650 soldiers, coademned for various effenses. From the Boston Mercantile Journal.

From the Bostoa Mercantile Journal.

IMPORTANT Decision.—The Supreme Court of R. Island have given their decision in relation to the constitutionally of the husbandman.

For the absence of pestilential diseases, and the general preference of health throughout the country.

For the absence of pestilential diseases, and the general prevalence of health throughout the country.

For the prospect of returning prosperity in tho various branchs.

For the prospect of returning prosperity in tho various branchs.

For the prospect of returning prosperity in tho various branchs.

For the prospect of returning prosperity in thous rations are constitutional government, and of equal laws impartially advanished to the mutanistical springles.

For the continued enjoyment of the blessings of civil freedom, for continued enjoyment of the blessings of civil freedom.

For the prospect of returning prosperity in thous various branchs.

For the prospect of returning prosperity in thous various branchs of a unclaimed to the mutanish and the constitutional government, and of equal laws impartially advanished to the mutanish and the prospect of the continued enjoyment of the blessings of civil freedom, for solitutional government, and of equal laws impartially advanished to the prospect of returning prosperity in thous rational government, and of equal laws impartially advanished to the mutanish and the constitutional government, and of equal laws impartially advanished to the manifest of the fine desired the constitutional government, and of equal laws impartially advanished to train the youthlul mind the cultivative the mutanished to train the youthlul mind in the cultivative the mutanished to train the youthlul mind the cultivative the mutanished to train the youthlul mind the cultivative the mutanished to the cultivative the mutanished to the case of this Academy, Forcheard Science, Tor

want and suffering, the relormation of vice, and the moral im- | INDICTMENT O. A CLERGYMAN.-We learn by the Philanprovement and elevation of the community.

And shove all, for the inestimable blessing of the Gospel of our Lord and Savior Jean Chrojist extra, received this morning, that a bill of indiciment through the condition of the Good for these and all his mercies,—which, notwithstanding our unworthiness, are daily vouchsafed to us—let our hearts be touched for the children of want. In no way can we so well show our thankfulness are a by imitating, now, now how our thankfulness are hardened for the children of want. In no way can we so well show our thankfulness are hardened for the children of want. In no way can we so well show our thankfulness are hardened for the children of want. In no way can we so well show our thankfulness are hardened for the children of want. In no way can we so well show our thankfulness are hardened for the children of want. In no way can we so well show our thankfulness are hardened for the children of want. In no way can we so well show our thankfulness are hardened for the children of want. In no way can we so well show our thankfulness are for the children of want. In no way can we so well show our thankfulness are hardened for the children of want. In no way can we so well show our thankfulness are hardened for the children of want. In no way can we so well show our thankfulness are hardened for the children of want. In no way can we so well show our thankfulness are the provided for the children of want. In the morning, that a bill of indictional through the show in the substitution of the construction of the con of Ohio, who delivered him to the authorities of Kentucky, and by that authority he has been imprisoned on the charge above specified. It is said he has not lived in the state of Kentucky for hiteen years. The extra states that on the very days on which, in the indictments, Mr Mahan is charged with having committed the acts referred to, he was at home attending to his business. The sum of the whole appears to be this; Mr Mahan appears to have been engaged in feeding and clothing the slaves who were trying to escape from servitude to a free state.

[Maine Freemaa.] | Maine Freemaa.

It is a fact that there is a railroad in Europe where the speed of 216 miles an hour is ordinarily obtained—not indeed for nassengers, but for timber! It is the celebrated slide of Alp-ach, in the Alps, constructed for the purpose of conveying trees from the mountains to the Lake of Luceine.

Last week, the Rev Henry Richmond, of Queen's College Cambridge, preached two sermons at the parish church of Turvey in Bedfordshire. And we are gratified in being able to state hat out of respect to the memory of the Rev Luigh Richmond he dissenting ministers in and around Turvey closed their challels, and went with their congregations to hear the son of their simer recter.

[English paper.

Some people take a great deal of pains to be condescending, when there seems to be no special occasion for it, says the Past. They act a goo! deal like the good woman who went to meeting for the first time in her life when her his band was made deacon. She was late—the congregation had been at prayer, and was just getting up from their knees at the time she entered, and she aid, with a sweetly condescenting smile, "Pray k-cp your seats, ladies and gentlemen; I think no more of myself now than I think before."

INTEMPERANCE-INSANITY .- In an article on insanity. INTEMPERANCE—INSANITY.—In an article on insanity, by Tearle, published in the American Journal of the Medical Sciences, it is stated that in 496 cases of insanity, caused by physical causes, treated in several of the hospitals in the United States, arrarged according to the number severally attributed to them, Intemperance, the hydra of modern days, is apparently the most productive of the visorder in ques ion, having been the origin of 146 cases? With such facts praced in bold relief before us, how can any man, who has a due regard to the welfare of mankind, advocate measures which have a direct tendency to perpetuate among us this dreadful monster?

[Conn. Courant. ICopp. Courant.

MARRIED,

On the 16th inst. by the Rev Henry Chase, Augustus G. Swartz to Ann B. Wako.ce—all of this city.

In the Presbyterian church, in Cortlant village, on Sunday the 7th inst. by Rev P. Lockwood, Hon John Judson of Arhens, Pa. to Mrs Nancy B. Blair of Cortland village.

DIED. At Shaion, Washtenaw co. Mich. on the 5th ult. Mr Burnet Miller, son of Dr John Miller of Truxion, N. Y. aged 24

years. At Santa Martha, 12th Sept. G. K. Fitzgerald, Vice Const

WEEKLY REPORT OF INTERMENTS In this city and Potter's Field, from the 6th to the 13th day October. 90 men 95 women 53 hove 97 sirly-Total 145

Ago.—Of 1 year and under, 36—between 1 and 2, 32—2 and 5, 12—5 and 10, 6—10 and 20, 6—20 and 30, 8—30 and 40, 21—40 and 50, 14—50 and 60, 4—60 and 70, 4—70 and 80, 3—90 and 100, 1—unknown 1.
Places of Nativity,—United States 109, Ireland 20, England 6. Scotland 0, France 0, Germany 2, South America 0, unknown 4.

ousc, Bellevue, 6-Hospital do. 3-Penitentiary Hospital do. 4—Long Island 6—New Jersey 3—City Hospita Westchester Co. 7—Blackwell's Island 3—City Prison 1. Colored persons, 13.

HENRY G. DUNNEL, City Inspector.
City Inspector's Office, Oct. 13, 1838.

For the Evangelist. Mr Editor—Poimi me, through your paper, to acknowledge with gratitude the kindness of the church and congregation of Cayuga, in contributing Fifty Dollars to the funds of the American Tract Society, to constitute myself a Life Director of that institution. T. R. TOWNSEND.

THE FOURTH FREE CHURCH ANTI-SLAVERY SOCIETY will hold a meeting in the Lecture Room of said chuich, on Monday Evening next, at 74 o'clock. HENRY B. STANTON, esq. will be present, and address the meeting. Oct. 18, 1838.

THE BOWERY CONGREGATIONAL CHURCH .-THE BOWERY CONGREGATIONAL CHURCH.—
There will be public worship in the "Bowery Church," at the corner of Bowery and Walker street, next Sabbath, Oct. 21st, at 10½ o'clock A. M. at 3 P. M. and at 7½ in the evening, Preaching by the Rev Henay Benedict, formerly of Norwalk, Ci. un fer whose pastoral charge the church is to be organized. Stated prayer meeting also on Tuesday evening, and Lecture on Thursday evening.

Seats free until further notice. Persons who wish to take

pews, will please leave their names with the sexten. New York, Oct. 18, 1838. A CARD.—Mr and Mrs S. R. Baown, on leaving their in native land, would express their heerty and unfeigned thanks for the numerous, prompt and unsought favors which they bave received from their friends in New York, New Haven, Essi Windsor, Monson and olsewhere, by whom they have been so kindly and generously aided in their hasty preparations for the voyage to China. The feeling of gratifule is at all times delightful, but here is uncommon occasion for the joy it gives. In taking leave of these Christian friends, they can only pledge to them their faithful and constant prayer that the investment which has thus been made in them may be abundantly productive of good to the world, and thus return to the bosoms of their benevolent minds the reward of Christ, 6 good measure, pressould was not supplied over? "both this life for set in the forms."

down, and running over," both in this life and in the world to CITY TRACT SOCIETY .- The Board of the New Yor CITY TRACT SOCILITY.—The Board of the New York City Tract Society will meet in the Market Street Church, or Monday the 22d inst. at 71-2 o'clock P. M. when the Trac Missionaries will read extracts from their monthly reports, and give the results of last month's labor.

The Rev Dr Ferris will address the meeting, and a subscrip

knowledges the receipt of the following stans:
Collected at the public meeting \$163—A black silk dred
10 50—Donation from Miss Road's Sab, scholars 0 50—Frothe Juvenile Education Soc, connected with the 4th Free ch
2—Miss Sarah Clark 1—Miss Hardenstle 2—Miss Little 0 5
—Mrs Eliza Lewis 1—A Friend by Mrs White 1—Mrs Mortagnie, Trea.of Chelsea Education Soc, by Mrs Ingraham 14
Young Ladies Uaton Soc, Dauburt ?—Miss Sarah T. Smith 1
H. McDANIELS, 204 Canal st.

H. McDANIELS, 204 Canal st JUST PUBLISHED, by JOHN S. TAYLOR, Brick churc Chapel - A MISSIONARY CONVENTION AT JERUSALEM.
By Rev David Abeel, Missionary to China. One vol. 12me.
250 pp.
Oct. 20. 4t-447

THE SUBSCRIBER, late of the firm of Leavitt, Lord & THE SUBSCRIBER, late of the firm of Leavitt, Lord & Co. would respectfully inform his firends and the public, that he has associated with him in the bookselling and publishing business, Mr Homer Franklin, of the publishing house of Andrus, Judd & Franklin, of Hartford, Ct. By this union, he will be enabled to increase his facilities for the manufacturing, publishing and v. udiog books at low prices. He respectfully requests the patrons of the old establishment to continue their favors at 180 Broadway, promising that every endeavor shall be made to give satisfaction to purchasers.

WM. ROBINSON, of the late firm of Leavitt, Lord & Co.

The subscribers inform the public they have bought the stock and taken the stand lately occupied by Leavitt, Lord & Co. and request that persons wanting to buy Books, Stationery, &c., would give them a call before purchasing elsewhere, as the prices will be found to be as the ap, if not cheaper, then any other beckedlors in this city. noksellors in this city.

ROBINSON & FRANKLIN.

Oct. 20. TO CLERGYMEN, TEACHERS AND OTHERS.—The subscribers having taken the old established stand former occupied by their predecessors. Leavitt, Logala Log. would respectfully invite their former friends and pations, the clergy, teachers, school committees, and all interested in the subject of education, to their extensive assortment of Books now on hand and daily receiving. The pastor will find a choice assortment of Theological Works, both ancient and modern; and those in search of School Books can be supplied with any that are in print. The subscribers are deturmined to sell books and stationery at the Lowest Market prices, for each or approved credit. They would respectfully request all persons wishing to purchase, to give them a norsonal call or write by mail, for their prices. Any information relating to backs will be at all times cherfully givea. TO CLERGYMEN, TEACHERS AND OTHERS.

rices. Any ILLORIMATOR AND ROBINSON & FRANKLIN, (successors to Leavitt, Lord & Co.) Booksellers and Publishers, 180 Broadway. Oct. 20.

Oct. 20.

WANTED—By a graduate of Yale College, who has had some experience in teaching, a situation as an assistant in some literary institution uoder the care of a pious instructor. In addition to other branches, he has devoted much attention to Penmanship. He will devote any amount of time towards aiding in the care and instruction of the pupils, and would doem it desirable, though not indispensable, to reside in the family of the Principal. Good testimonials can be given. Address A. B., Litchfield, Conn.
Oct. 13.

ANNIVERSARY.—The anniversary of the Genesee Sun-day School Union will be held at the 1st Presbyterian church in Rochester, on the 24th day of October next, at 10 o'clock A.M. A. M.

Delegates from the various County and Town Unions, and
the friends of the cause generally, are requested to attend,
P. CHURCH, Co. Sectry.

IN CONFORMITY with the statute concerning limited partnership, we, the subscribers, do certify that we have formed a limited partnership, to be conducted under the name and firm of ROBINSON & FRANKLIN, in the business of buying. of ROBINSON & FRANKLIN, in the business of baying, selling, vending, exchanging, printing, and uttering, of all sorts of books at dother things incident and belonging to the trade of a bookseller. The subscriber, Homer Frankin, whose place of residence is in the city of Hartford, in the state of Connecticut, is interested in said partnership as a general partner. William Robinson, whose place of residence is in the city of New York, is likewise interested in said partnership as a general partner. William Robinson, whose place of residence in the city of New York, is likewise interested in said partnership as a general partner. Silas Andrus, residing in the city of Hartford, in the state of Connecticut aforesaid, is interested in such partnership as a special partner, and as such has contributed nne thousand dollars of capital to the common stock. James W. Judd, residing in the city of Hartford aforesaid, is also a special partner, and has contributed he sum of six thousand dollars to the common stock. The said partnership is to commence on the twenty-fifth day of September, in that, and to terminate on the twenty-fifth day of September, in that year one thousand cight hundred and forty-three. the twenty-fifth day of September, in the year the twenty-fifth day of September, in the city of Made and generally signed by the said partners at the city of New York, the twenty-fifth day of September, in the year one thousand eight hundred and thirty-eight.

HOMER FRANKLIN,

SILAS ANDRUS, JAMES W. JUDD BENONI B. BARBER

ROBINSON & FRANKLIN, (successors to Leavitt, Lord & Co.) Publishers, Booksellers and Stationers, 180 Broadway, near John street, New York.

Theological, Classical, School, and Miscellaneous Books, constantly on hand, and for sale at reduced prices.

Oct. 13.

3t-446

Oct. 13.

WILL OPEN.—I shall open a New Music Class, at my own residence, on Saturday Evening the 20.h of October, at half past 7 o'clock.

Trams.—Five Dollars, in all cases in advance, for a full control of the past of music class in the past of music class in the past of music class in the past of the course of elementary and practical instruction—the use of cooks included.

DALIUS E. JONES, No. 151 Madison st. Oct. 11, 1838 PRIVATE INSTRUCTION .- A student in the New York

The logical Seminary is desirons of obtaining board in a prous family in the city, and of devoting two or three hours daily to instruction as an equivalent. Satisfactory references given, Address "B M. C. care of Messrs Gould & Newman, corner of Fulion and Nassau sts."

446 GRAND PERFORMANCE OF SACRED MUSIC .-

GRAND PERFORMANCE OF SACRED MUSIC.—
At aa an journed meeting of choristers and others friendly to the cause of Sacred Music, held at Clinton Hall, city of New York, on the evening of the 10th inst. to complete arrangements for uniting the choirs connected with the different churches in this city, Brooklyn, and vicinity, is a grand public performance of church music,

A preamble and resolutions relating thereto were reported, considered and adopted, the most material parts of which are, substantially, the following:

Whereas, the cause of general improvement in the performance of sacred music should enlist the best efforts of all those who discharge the duties of its direction in the services of the church; and whereas, that object can be attained only by continued and united effort; therefore resolved,

1. That it is expedient to have a public musical performance, by the wnited choirs and music societies of this city and vicinity, at Bloadway Tabernacle, or some other convenient place, on the evening of the 21st of November next.

2. That for this purpose, this convention organize by the appointment of President, Vice President, Secretary, Treasurer, three Leaders, Committee of Arrangements, and Music Committee.

The following are the names of the officers elected, pursuant

ittee.
The following are the names of the officers elected, pursuant Alderman Wm Hall, President. S. Warriner, jr. Vice President: W. W. Chester, Treasurer.

F. G. Norton, Secretary. S. B. Pend, Joshua Hail, Wm J. Edson, The charisters and the choirs of the several churches in New

York, Brooklyn, and vicinity, are invited to unito with the convention in furtherance of its object.

Further particulars will in due time be published in the daily herwise. CHARLES D. FIELD, 66 Clinton street, ELIJAH CLARK. 16 Vandam street, WM. H. OAKLEY, S13 Houstoun street, Committee of Arrangements.

New York, Sept. 29, 1838.

ELLINGTON SCHOOL.—The Winter Term of this School will commence on Thursday, the 1st day of November next, and will continue 22 wacks. By a new arrangement, the Principal now resides, with his own family, in the same building with the pupils—thus making the establishment, to all intents, a family boarding school.

This School, it is confidently believed, has advantages superior to those of most others in the country. The Faculty of Yale College, and many of the clorgy, and other gentlemen of the first distinction in Connecticut, have given repeated testimonials in its favor, which it is unnecessary here to repeat. The Principal flatters himself that the School will not only sustain its former high reputation, but will be in many respects improved. For terms, and other particulars, replication may be made to the subscriber, or to L. W. Hall, at the rooms of the Episcopal Sunday School Union, No.28 Ano strect, New York, JOHN HALL, Priocipal.

JUST PUBLISHED, and for sale by John S. TAYLOR. A Tale of the Huguenots, or Memoirs of a French Refugee Family. Translated from the original manuscripts of Jsmes Fontaine, by one of his descendants. With an Introduction, by Rev Francis L. Hawkes, D.D.

Sopt. 8. TWO VALUABLE VOLUMES,-Just issued by the American Tract Society, 150 Nassau street, New York.

ELIJAH THE TISHBITE, by the Kev F. W. Krum-

the German—a work eminently evangelical, written with great power, bearing the reader forward by its richness, beauty, and power, pearing the reader forward by its richness, beauty, and force of illustration, and revealing unines of divine instruction from the dispensations of God and the displays of his grace in and by that wonderful and favored propher, who was never called to taste of death, and was honored to appear with Christ in glory on the mount. Price 37½ cents, sheep—44 its half calf. 458 pages, 18mo. EDWARDS ON REDEMPTION-well known as one

of the most valuable and standard works of that great and evan-gelical author—combining at once a church history, a Bible history, and an unfolding of the ways of God to men, and the plan of redemption—equally adapted to elevate and purify the soul, and to commend the Savier of mankind to the reception of a perishing world. Price, 37½ cts. sheep—44 cts. half caif.— 444 pages 18mo. Sept. 15. THE TEMPERANCE HOUSE, formerly kept at 118

THE TEMPLEMENT WITH MEMORY WITH THE TRANSPORT OF T TO SCHOOLS.—Schools desirous of employing qualified TO SCHOOLS.—Scnools desirous or employing quantical feachers, can be supplied with such by applying to Prof. I. Drvillo Taylor, New York University. Thirty-cight young nen and twelve ladies, all of whom intend to make reaching a profession for life, have been under Mr Taylor's instruction in ne Art of l'eaching, and in the higher branches of an English

Sept. 15, 1838. JAMES STREET HOTEL, (A Temperance house, not Graham)

By G. G. JEWETT,

No. 25 James st. (near Chatham Square) New-York.
Citizens and Strangers accommodated with day Board, by the week, or year. Board \$1 per day.

Sept. 23rd, 1837.

BOSTON. -Familiee, or single gentlemen and ladies, visiting Boston, can be accommodate. with board, by the day or week, at Mr Biss's, No. 19 Somerset street—a central and quiet Sept 8 15-441

NEWBURGH ACADEMY .- The Winter Term of this NEWBURGH ACADEMY.—The Winter Term of this institution wil. commence en Monday, the 5th of November, and continue 23 weeks. The design of this institution is 10 furnish instruction of the most thorough character in all the studies requisite for admission to any class in college, for teaching, or for any department of business, or The Applitures. I havery to his profession the strate and exemplify the studies pursued, but the student is taught to feel that on his part there is no substitute for laborious and persevering study. He knows no "easy method," no royal road to learning.

At the commencement of the summer term, was opened the new brick edifice erected expressly for the purpose of accommendating boarding cholars.

new brick edifice erected expressly for the purpose of accommodating boarding scholars.

The rooms are separate, but spacious and airy. For those unsequainted with the delightful situation of the Boarding-house and Academy, it may be said to occupy the high ground in the north part of the village of Newburgh, retired from any connection with the business of il, and commanding an unsurpassed land and water prospect. Before is the Hudson in open view from the stupendous Highlands on the south, to P-ughkeepsio on the north, with the green fields and swelling hills of Durchess county to the opposite shore. In the sear, and up and down the river, the views are also extremely detigh ful.

The internal regulation of the family is such as experience has shown to be best calculated to promote the confort and happiness of the boarders, and to cause them to feel as little as practicable their absence from the parental rwof. Strict attention is paid to their morals and manners, and the formation of a correct character. The Bible is the standard without teaching the peculiar tenets of any sect.

he peculiar tenets of any sect.
TEAMS.—For Board and Tuition, Washing and Lights, \$175 year, payahle quarterly in sdvance.

Each boarder lurnishes his own bed and bedding, or is charged

for the use of the same. There are no extras except the modern languages. EDGAR PERKINS, Principal. Mr Perkins refers to the following testimonial, as cvidence of

At a meeting of the Trustees of Newburgh Academy, held this day, the following preamble and resolutions were true in the state of the s the following preamble and resoluted:—

XUM

LITERATURE AND SCIENCE.

From the N. Y. American.

And breathes his judgment tone. Oh! who with silent stop shall trace The borders of that haunted place, Nor in his weakness own That mystery and marvel bind That lofty thing-the human mind !

The human heart-that restless thing ! The tempter and the tried; The joyous, yet the suffering-The source of pain and pride ; The gorgoous thronged-the desolate, The seat of love, the lair of hato-Self-stung, self-doified ! Yet do we bloss thee, as thou art, Thou restless thing-tho human heart !

The human soul-that startling thing! Mysterious and sublime ! The angel sleeping on the wing Worn by the scoffs of time-The beautiful, the veiled, the bound, The earth enslaved, the glory-crowned, The stricken in its prime! From heaven in tears to earth it stole, That startling thing-the human soul!

And this is man-Oh! ask of him. The gifted and forgiven-While o'er his vision, drear and dim, The wrecks of time are driven, If pride or passion in their power, Can chain the tide or charm the hour, Or stand in place of heaven? He bends the brow, he bows tho knoo-"Creator, Father! none but thee!"

CREATION AND REDEMPTION. BY ARCHDEACON SPENCER

"Let there be light !"-were the words of creation, That broke on the chaos and silonco of night; The creatures of Mercy invoked to their station, Suffused into being, and kindled to light.

" Let there be light !"-The Great Spirit descended, And flash'd on the waves that in darkness had slept; The snn in his glory a giant ascended, The dows on the earth their mild radiance wept.

"Let there be light !"-and the fruits and the flowers Responded in smiles to the new lighted sky; There was scent in the gale, there was bloom in th bowers, Sweet sound for the car, and soft hue for the eye.

"Let there be light !"-And the mild eye of woman Beam'd joy on the man who this Paradise sway'd : There was joy-'till the foe of all happiness bums Crept into those bowers-was heard-and obevid-

" Let there be light !"-were the words of salvation, When man had defeated life's object and end. Had waned from his glorious and glad elevation. Abandoned a God and conform'd to a fiend.

"Let there be light !"-The same Spirit supernal That lighted the torch when creation began. Laid aside the bright beams of his Godhead eternal. And wrought as a servant, and wept as a man.

"Let there be light !"-from Gethsemane springing, From Golgotha's darkness, from Calvary's tomb-Joy, joy unto mortals, good angels are singing, The Shilch has triumphed and death is o'ercome

LITERARY NOTICES. For the Evangelist.

Elements of Mental Philosophy, abrillo as a text-book for Academies and high schools, by Tuo-Mas C. Upnam, professor of Mental and Moral Philo-sophy in Bowdoin College. Fourth edition. Portland. William Hyde, 1838. pp. 474.

Mr. Editor.—I wish to call the attention of your readers to this work of Professor Upham which has just issued from the press. It must be, to every friend of education and huimprovement, a matter of rejoicing, that the study of their fellow Protestants. mental science is increasing, and that a demand for text-books seems to justify the efforts of gifted minds to futnish

em. The study of mental philosophy has been embarrass and retarded by conflicting opinions, which have characterized most socient treatises, and doubtless the effort to furnish zed most sensent treatises, and domains the client to turns text-books suited to existing wants, has been delayed by the same cause. Till a late period most writers on the science have thought necessary to confute ancient heresies, and their treatises therefore have assumed a controversial aspect, exceedingly undesirable in a work of this nature. The mode ing and style of composition too, which most tres of reasoning and style of composition too, which most tree tiese have adopted, is unsuited to minds that have not acquered a good degree of maturity. The difficulties which has surrounded this science have shut away the great mass of common minds from the knowledge of mind which all ough to possess. The human mind should be carnestly studied h to possess. The human mind should be carnestly studied by every human being, not merely in text-books prepared by men, but in that book which God has opened within and around us, of which every day, every hour of self-communion or intercourse with others, should unfold a new and uncessingly interesting page. A book which might be in telligible to children of ten or twelve years, and furnish such alements of the science as should assist in starting the mineral page. in its process of mental analysis and inquiries, which ne at a small expense be put into all our families, and lead at a small expense be put into all our families, and lead parents and children to be mutual helpers in the study of mind, would do incalculable goad. Every approximation towards this should be hailed with eagerness, and it is on this account that I desire to call attention to the present work. It is an approximation, and of more value than a hasty examination

used in the college and in some other institutions in the country, but excited no notice, as it possessed no very marked or distinctive characteristics, and laid no claimsto originality.

As a compilation, it exhibited great fairness in the treatment of other authors, and drew with the freedom of an unfetter ed mind from all, without becoming apparently wedded

An abridgment was made from this for academies, which An abridgment was made from this for academies, which tations were raised in relation to the state of the will appeared. This was an original treatise, and the his full and philosophical view of the subject which had come into use. The masterly treatise of President Edwards, as is well known, does not rorbrace the whole subject, but only some aspects or views of the will. In this work on the will, Professor Upham proposed to view the mind in a threefold aspect, or as presenting itself under three leading divisions, Understanding or Intellect, Schnibhlites, and Will. The treatise on the will placed that subject in a light at once instructive, impressive, and so far as yet appears, almost unitreatise on the will placed that subject in a light at once instructive, impressive, and so far as yet appears, almost universally satisfactory. Subsequently, having occasion to prepare a new edition of his larger treatise on Mental Philosophy, it was wholly re-written, and so modified as to correctly placed with the view of the mind recognized as the basis of the treatise on the Will, and forming with that a complete view of the mind, in three volumes, entitled The Intellect, The Sensibilities, and The Will. The Intellect and Sensibilities, and especially the latter, now came forth as well as the subsequent prosection of the corner of Recalibilities, and especially the latter, now came forth as well as the subsequent prosection of the corner of Recalibilities, and especially the latter, now came forth as well as the subsequent prosection. Yes, sir; here it is, on the corner of Recalibilities, and especially the latter, now came forth as well as the subsequent prosection. the mind, in three volumes, entitled The Intellect, The Sensibilities, and The Will. The Intellect and Sensibilities, and especially the latter, now came forth as really original treatises as that on the Will, and so unlike the first edition, as scarcely to be called a second edition. The work now presents distinct features of the author's own mind, and yet this is assuming much more than the anthor claims in his perfect. From this work the suthor has furnished the shridgment noticed at the head of this article. It was only families, as well as high schools and academies. I could wish to see a copy of it, or of the larger edition, in the lands of every clergyman and every school teacher of the land; and I apeak thus freely from a sense of personal indebtedoess to the work in all its parts. I have no other motive than a conviction of its truth, for saying thus publicly that I feel more indebted to this work, then to all others I have been able to meet with on the subject put together. Lest this language seem extravagant, I will specify several things in the deain it does in the three volumes. 2. In presenting it in the three departments meet matural and easy to contemplate—which it scommon it some other treatises. 3. In the order in which the powers or faculties of the mind are treated—4. In exhibiting a familiar acquaintance will all writers on the aubiect, who have had any authority or resent the read of the powers or faculties of the mind are treated—4. In exhibiting a familiar acquaintance will all writers on the aubiect, who have had any authority or resent the read of the lond; and I appead the provision of the Lutheran between the corner of the cor 4. In exhibiting a familiar acquaintance with all writers on the aubject, who have had any authority or respectful notice in this country, and drawing freely from all, and giving due credit, so far an appears, without being led captive by any, and

omes to rest in ealm repose, on what it leels to be a liru bundation, and is able to trace distinctly the progress of its convictions. 6. In clearly settling, so far as yet appears, the foundation of virtue and establishing the immutability of moral distinctions. 7. In bringing out, fully and impressively The following lines appeared in the Evening Post some days ago, and are transferred to our columns for their great beauty. Philosophy, religion, and poetry, all combined in the inspiration that produced such a striking picture of that marvel and mystery: MAN.

MAN.

The human mind—that lofty thing!

The palace and the throne

Whore reason sits, a sceptered king, the subject is treated in plan, perspictous language, often beautiful and elequent—sometimes diffusive, but suited to beautiful and elequent—sometimes diffusive, but suited to the range of common minds, so that the science of n.ind is here accessible to many who would be repelled and discouraged by the style of most other treatises. In urging the attention of brethren in the ministry to this subject and to this receiver it is only accessed to revived the part of the results of the receiver to revived the part of the results of the receiver to revive the part of the results of the receiver to revive the part of the results of the reatise, it is only necessary to remind them how desirable this cemeter do they feelthis in selecting subjects—in preparing sermons—in the conference—in social intercourse—in dealing with the impenitent, the sceptical, the awakened, the hoping and the doubting, and, in short, in all the experience of a teacher and PASTOR. nowledge of mind is found to be in all their labors. How

For the Evangelist.

FAMILIAR CONVERSATIONS CONCERNING THE HISTORY OF THE CHURCHES OF THE

CITY OF NEW YORK .- NO. XVII.

Uncle. One of the earliest sects of Christians hat appeared in the city, after the surrender of Gov. Stuyvesant in 1664, was that of the Lutherans. The terms, you recollect, on which the Dutch governor capitulated were extremely favorable, not only to those of his own sect, but to those also of took charge of St. Matthew's, the English Lutheran every denomination; for they were to have "free dom of conscience" in regard to matters of religion, and to he free from restraint in reference to their ode, time, and other peculiarities, of worshi Many of the Dutch inhabitants were undoubtedly Lutherans at the time of surrender; but their num ber appears to have rapidly increased after these avorable terms in regard to faith were published by Gov. Nicolls, as an encouragement for settlers. Indeed, so great was the number of Lutherans at that time, that the very next year after the English flag had been displayed from the heights of Fort Amsterdam, they petitioned for liberty to send to Germany a call for a regular pastor. This petition, of course, Gov. Nicolls granted, and in Feb. 1669, two years after Col. Nicolls had left the government, the Rev. Jacobus Fabricius arrived in the colony, and began his ministrations.

John. O, I remember his name, sit: he had some

difficulty with the Governor, I think you said. Uncle. All the difficulty was, that being accuse of disturbing the peace of one of the southern colo nies by preaching his peculiar sentiments, he was in consequence of this reproved by the Governor, and his liberty of leaving the bounds of the colony was somewhat restricted; and to show you what customs obtained in those days, was I believe the only reason obtained in those days, was I believe the only reason why I mentioned the circumstance at all. Howard to my personal knowledge. Besides, the pert is not much to be wondered at, considering the state of the times then, the recency of the Reformation, and the relies of Papacy then to be found both in the forms and doctrines of the Lutheran church, that an outcry was made by American col onists against its zealous preachers. Although Fabricius, and others among the early Lutheran clergymen in the colony, met with some trouble and strongly against the Lutherans; rather the contrary. master, the Duke of York, expressing his pleasure that "the Lutherans should be tolerated," &c. And this was a great deal for the Papish duke to declare;

The next morning, one of the members of the control was a letter to the young lady, without the this was a great deal for the Popish duke to declare; for afterwards, you will remember, when he occupied the throne of England as James the 2d, he manifested his violent opposition to everything that savored of Protestantism, and earnestly endeavored to establish Romanism in the kingdom. Lutherans, Presbyterians, and Episcopalians, were all the same in his eye, so long as they refused allegiance to the Pope, and all alike felt the weight of his tyrannical higher when a succession to the throne and scentre. of England gave him an occasion for the display of letter immediately into the fire. that spirit, the exercise of which finally cost him his

crown and his kingdom.

the age of the good Lather, the creed of his followers she would go home, and see what was going on. has undergone many minor changes, though the She accordingly started, and arrived in time to atthe same. Luther, you know, was educated a Roained a priest in their church, and has no one and priest in the principles of Protestantism, and believing.

While she remained in the place, she walked While she remained in the place, she walked to teach him that the Romish church was corrunt in doctrine and deed and needed reformation. How wonderful then, that he should have been a reformer tall! It would have been more wonderful still, had he come out so entirely free from the faults of Popery, as afterwards did Calvin, Knox, and But to answer your question more directly, Henry the disciples of Luther differ from most other Pro testants, in the following particulars: they affirm that the body and blood of Christ are materially present in the sacrament of the Lord's Supper, though in an incomprehensible manner; and they maintain some of the old religious rites and cere monies of the Papists; such as the use of images in churches, the private confession of sins, the use of wafers in the administration of the Lotd's Supper. and other peculiarities; though in later years their public teachers have indulged in the liberty of dis senting from the less important symbols, and creeds approximation, and of more value than a hasty examination of the title page or the modest prefice of the author, might lead us to suppose. A brief history of this work may serve to illustrate this remark.

The author, as is well known, has long been a teacher of the author, as is well known, has long been a teacher of their course of Christianity much in those early times. of reformation; but there can now be but little doubl that vital Christianity has flourished more among the Lutherans, since they have begun to adopt the general sentiment, that Christians are accountable to God alone for their religious betief, and that errors in faith are not crimes punishable by the magstracy of a country. But we must return to the history of the Lutheran church in New York. have seen that they were the next to the Dutch

Henry. Did they have a church in M. Fabilius's time, sir? the books which mention the progress of the Ludustry and perseverance. One transaction of his therans here, we can date the building of their first boyhood deserves to be remembered. He is said church so early as the year 1671! twenty years be-fore the Dutch Reformed forsook the old chapel in old lady residing in his neighborhood, and to have

structive reasoning and accumulative evidence, till the mind called "Beekman's Swamp," and is even at present gathered a few Christians of different denomina- a great measure through his influence and exertions comes to rest in calm repose, on what it feels to be a firm sometimes known as the "Swamp Church." [gathered a few Christians of different denomina- a great measure through his influence and exertions into an association. It was here that the that it was organized. He was elected deacon soon

year 1776, when the breaking out of the war interputed his labors. From this period the church was turely, to his reward. destitute of a regular pastor, until the year 1784.

But the building was not "closed," during all this and did what he could in that irreligious city to soldiery, and was used by the Hessians as their

place of worship.

John. Who were the Hessians, sir? John. Uncle. They were soldiers from Germany, long known in Europe for their bravery and hardihood, and at that time under the pay of England. They take their name from Hesse, a principality of Ger-These German regiments had chaplains, many. who efficiated by turns in the Lutheran church. In the justice to the grace of God I must say, that the this cemetery many a poor stranger from Germany cause of missions, particularly in that Southern, was buried, during the long continued war. Hes sian officers, in full military costume, have been disinterred, with their side-arms, cocked hats,

At the restoration of peace, in 1784, the Rev. Dr J. C. Kunzie accepted a call to become the pastor of Christ church, and officiated until his death, which occurred in July, 1807. The portrait of this venerable pastor, which hangs in the halls of the N. Y. Historical Society, you may perhaps one day have the opportunity of sceing. In October of the same year the Rev. F. W. Geissenhainer was installed the pastoral office, and remained with this people until 1814, when he resigned and removed to Pe vlvania. His successor was the Rev. Dr. C. F. Walker street. On Dr. Schaeffer's leavchurch in ing, Mr. (leissenhainer was recalled to the old ized benevolent institutious with liberality. church, where he continued till 1830, when the ongregation removed to the church in Walker st., Walker street congregation having previously

John. Had they built a church in Orange treet ? Uncle. No; but they had purchased one from the "Irish Presbyterian church," now known as the

emoved to Orange street.

Canal st. church. Henry. Is not Mr. Geissenhainer since dead? Uncle. Yes. He departed this life a month or two ago, full of years; being at that time, probably, the oldest clergyman in the city.

PRACTICAL RELIGION.

For the Evangelist. PRAYER ANSWERED.

BROTHER JOHNSON-With a sincere desire of glo rifying my Master, and of strengthening the faith of the weak, I send you the following narrative for publication. It may be relied on, as being true in son spoken of is still living, and there are also many other living witnesses.

to occurred during the progress of a very interest ing work of grace in the town of ——, when parents felt for their children, husbands for their wives, and wives for their husbands; when brothers onists against its zealous preachers. Although wives, and wives for their nusbanus; when ordered by Luther was looked upon by all Protestant reformers as the great and worthy leader of all opposition to the ghostly power of the Pope, still some of his peculiar doctrines were esteemed by them to be as fatally erroneous and heretical as those held by the light of the prayers of the church in behalf of their theoretical as those held by the light of the prayers of the church in behalf of their theoretical as those held by the light of the prayers of the church in behalf of their things of the church in the held by the light of the prayers of the church in the held by the light of the prayers of the church in the held by the light of the prayers of the church in the held by the light of the prayers of the church in the held by the light of the prayers of the church in the held by the light of the prayers of the church in the held by the light of the prayers of the church in the held by the light of the prayers of the church in the light of the prayers of the church in the light of the prayers of the church in the light of the prayers of the church in the light of the prayers of the church in the light of the prayers of the church in the light of the prayers of the church in the light of t Mother Church" herself. It is not unchatitable Iriends; and among them was one, asking the united towards our Lutheran irethren to say, (because it is a lact acknowledged by all,) that of all the Irotestant churches the Lutheran most nearly resemtestant churches the Lutheran most nearly resemtestant churches the Lutheran most nearly resemtestant churches the Lutheran most nearly resemles the Roman. Hence it was, I think, that Mr. friends in the city of New York. The pastor rose, pressed down with a sense of eternal things, read Dergymen in the colony, met with some trouble and the request, and raising his hands and tearful eyes, opposition. But you must not imagine from these exclaimed, "Dear brethren and sisters, you hear the emarks, that the tide of opposition was setting request of these our friends in the Lord for an only strongly against the Lutherans; rather the contrary. For in the year that Mr. Fabricius arrived, on the 13th of October 1669, Lord Lovelace, who had succeeded Col. Nicolts in the government, publicly proclaimed his having received a letter from his leaster, the Duke of York, expressing his pleasure that "the Lutherans should be tolerated." &c. And worth

igotry when a succession to the throne and sceptre at her parents, and the church, that she threw the

But the Spirit of God fastened conviction upon her heart; and though she affected an air of indif Henry. You mentioned, sir, that the Lutherans, ference about the things of elemany, you have of all Protestants, differ least from the Romish dent there was a struggle going on within. In the church. I should like to know, how they differ from course of a day or so, her distress of mind became though she would not acknowledge any neir tellow Protestants.

Uncle. A few words will explain this. Since feeling at the time, that she told her aunt she believed main features of their systematic principles remain | tend the evening service; at the close of which, she came forward with others, desiring to be made the manist, cloistered in one of their monasteries, or object of special prayer. The next day, she hopedained a priest in their church, and had no one to fully yielded her heart to God, and found peace in

worthy the Christian name, bore fruits which indicated a real change of heart, and has since gone West with her patents, and is engaged in teaching

the poor and destitut.

Thus, dear brother, I have given you a minute though an unvarnished account of the matter. There is much room for comment; yet it seems to speak for itself more eloquently, than any thing which might be said could make it. Paidon me, however, if I dwell for a moment upon an inference or two, which naturally suggest themselves to the

The leading thing in it is, encouragement to pray for our impenitent friends. The leadings of Provi-dence are very manifest. When men really desire the glory of God, and the salvation of souls, the Spirit of God will direct. In the case before us, he led the parents to feel and act-the young man t write-fastened conviction on the mind of the sin ner; and though one day enraged, because other. requested prayers in her behalf, the next was led most earnestly to ask them for herself. Yours truly, in Christ, N. E. P. Oct. 4th. 1938.

For the New-York Evangelist.

DIED. at Cleveland, Ohio, Mr. LEVI BEEBEE, late of Maumee City, Ohio, after a lingering illness. which terminated in dropsy on the brain, Sept. 18 during the annular eclipse of the sun. the history of their church begins farther back than any other in the city, the Dutch Reformed and the Henry, Did their church begins farther back than member—by the community of which he was a member—by the cause of Chief and the heart Dutch Reformed And Dutch Reforme In the decease of this eminent Christian, a pain

humanity.
Mr. Beebee was a native of Canaan, in Connect-Uncle. Yes: if we may credit the records, and Fort Amsterdam, and built the first church in Gar-den street. Here, on this oldest map extant of the with wood which he picked from his father's farm.

called "Beckman's Swamp," and is even at present sometimes known as the "Swamp Church."

The first pastor of Christ's church, was the Rev. John S. Geroeck, who officiated there six years, and was then succeeded by the Rev. Frederick A. Muhlenberg. Wh. Muhlenberg was the pastor until the lenberg. Wh. Muhlenberg was the pastor until the lenberg. The was the best of the summer that the commence of the summer that the commence of the summer that the summer that the commence of the summer that the commence of

time. It was one of the few public buildings in the plant and foster the cause of Christ. Just after his Christian, and for grace to triump't over death and city saved from the desolating hand of the British return from a visit in 1822, he thus writes to an intimate friend:—"It remains yet to be determined whether I have been instrumental of any good to souls, or the interests of Zion, in those regions. I can only say, I have tried to do something while any members of his family shed tears in his presvery first stamp. I hope to succeed in such an object, and in that case shall not have labored in vain.

destitute and perishing part of our fallen would, since never lay with such weight upon my mind, and never have I been so decidedly called upon to act n aid of this all-important object." From letters bearing dates of April 11, 1823, and Feb. 1825, at New Orleans, he appears to have been actively en gaged in advancing the cause of religion. In one of them he says:—" Somehow, God seems to have called me to feel and exert tayself for perishing sinners in New Orleans. O, Lord God, how large the field! how appalling its desolations!" &c.

While in Otsego county, he distinguished himself by personal exertions to save men from eternal ruin: held prayer meetings, conversed much npon religion, established and visited Sahbath schools, distributed racts, reared places of public worship, and patronsuch operations, he then, and nlways atterwards to the time of his deat's, took a leading part.

are omitted.

In 1817, the 1st Presbyterian church in Auburn revival of religion, which commenced under the personal exertions of Mr. Beebee. In many revivals, in various places, he must be acknowledged as the leading instrument, in God's hand, of the conversion of souls. He was the founder of the 2d Pres by terian church in Watertown, and expended nearly \$3000 in learing the neat edifice they now occupy The Session House of the 1st church had b previously built through his influence, and one-fourth of the expense was sustained by him. On removing to Cleveland, Ohio, in 1834, he soon laid the foundation of a 21 Presbyterian church and edifice. In church in Maumee City, of which he was soon constituted an Elder. As usual, he was chosen Superintendant of the Sabbath School, and was the leading man in all religious and philanthropic operations, as well as in matters of secular business.
During the last year, he furnished a Bible, Sabbath School and Tract Depository, for which he advan ced near \$2000. In all these places, no man was more devoted to all the various modes of promoting religion and the welfare of society. He possessed enlarged views respecting education; was a liberal subscriber to the funds of several literary institutions that will deeply feel his loss, and had formed a magnificent project for a large institution, to be located in the neighborhood of Maumee, which, probably, in a few years, had his life been spared, w have risen as one of the noblest monuments of his devotion to the public good.

It is believed that he was present, and took an active part, at the first organization of the American Board of Foreign Missions, of which, and of the Mission School at Cornwall, he was a liberal patron. all classes shared his prayers and charities. Of the cause of the slave, he was a warm and powerful triend: first, on the plan of colonization, and then parting struggle. hy endeavors for the abolition of slavery. The Indians, also, were constantly horne upon his heart. No one could enjoy the monthly concert more than he. None could be more interested in the object of it His fervent prayers were live coals upon the altai of God. His remarks usually were full of the spiri of missions.

He was distinguished by private munificence to

the poor and afflicted. As a few illustrations of this fact, it may be mentioned, that he once called on a friend who had met with adversity in business, and on parting with him dropped into his hand a liberal sum, saying, "This is the Lord's, and he waxts you to use it for the comfort of your family." At ano ther time he said to a friend, "Some of your church are poor, and provisions are high; take this amount, and distribute among the poor." At another time, he sent several dollars to a poor Christian woman, that she might not be prevented by otherwise ne cessary labors for her support, from attending a protracted meeting then in progress. For several years a friend of his was employed very frequently to do for him similar acts of kindness to others, that ac might be saved the pain of receiving their acknowledgments, and that his beneficiaries might feel more at ease in receiving aid by the hand of one whose circumstances were more nearly like their own. It was always a trait in Mr. Beebee's character, amid all his prosperity, to remember his early and his poor friends; and seldom did they leave his ospitable mansion without some valuable present. Many can testify to his liberality, and so nore than twenty years, have been aided by his eneficence.

He was a faithful husband, and an affectionate ather. Illustrations of this fact, from a desire to be rief, will be omitted.

He was not, however, without faults; nor without nemies. His "good name" often suffered much from the envy and malignity of others. His motives were often misunderstood and misrepresented. But no one can deny that he always stood forth foremost defence of the Bible, of good morals and religion and that his most striking characteristic even amids the heaviest pressure of business, was a paramount concern for the spiritual good of men. He had his sung: full share of obloquy in the cause of righteous-

which should be imitated by every business man, may be seen from the following sentences in a letter to a friend, written at New Orleans, May, 1824:-"I hear you complaining of too much The Christian, sir, has, above all others, the greatest inducements to pursue his business with cheerful He is acting for eternity; earning money | Pray that I may glorify God in my death. energy. o enrich the Lord's treasury; to assist in the hailding of his temple here below. The business would endeavor, if possible, to give them some sign when his spirit took its flight to the upper world; Christian must have a system, by which all his affairs are so adjusted as to leave his mind composed, and at liberty to give his undivided attention ance comes round, from day to day, and from hour

and opportunity for cultivating personal, domestic or social piety. The religious exercises at family worship were peculiarly excellent and profitable He always found time for much prayer, private and social, and for much religious conversation, "in season and out of season"—in the counting room, in the factory, and elsewhere. During the last winter, in Maumee, he labored almost incessantly, night and day, from house to house, in a revival of religion, looking up the poor, and those who did not attend the stated meeting. He usually was up at night as long as he could find any to converse with; and when he retired from his labor, it was not to gain refreshing sleep, but, as he said to a friend, it seemed as though his frail tenement must crumble to dust, under the weight ol his anxiety for souls.

He died in the 60th year of his age; and, as aleady intimated, during the late eclipse of the sun-in the midst of it; but to him the "Sun of Rightousness" was not eclipsed. It shed upon him benign and cheering radiance of former days. He could say, For me to live, is Christ; to die, is gain. May his mantle, as a Christian and philanthropist,

the age of 21. Soon after, he engaged in teaching a school in Herkimer ccunty, N.Y. He afterwards weekly papers there is a notice, that the "German Lutheran church" was, in August, 1750, struck by lightning; which running down the steeple, tore off some shingles, otherwise injured the roof, and finally set fire to it; but by the rain and timely assistance, the rising flames were extinguished. It was never the rising flames were extinguished thinself with several others in the manufacturing business, which proved very prosecute the provided the removed to Watertown, N.Y.

While an agent for the Company, he had occasion in the wiching of reaching with the firm of the Way of January, and the corner of Frankfort and William streets, the one, sir?

Lock. Yes, you are right. It was built in 1766, and dedicated on the 1st of May, 1767. It was called Christ's church. This situation was then of the Wew Orleans. During this period he discated on the list of May, 1767. It was called Christ's church. This isuation was then of the Wey Orleans or course, far out of town. There were but a few scattering houses along on the line of Chatham st., then known as the "High Road to Boston." The was one of the first hired the upper loft of a store, fitted up a place of worship, commenced a prayer meeting, and the original members in this church, and it was in

his days upon the earth were fast drawing to a close. About three days before his death, it was expected that every day would be his last. Then was the time to try the sincerity of his profession as a the grave.

there, and am still exerting mysell in behalf of New ence. Death to him was no terror; but he felt that Orleans. They must have two ministers of the it was a glorious thing to die; and he wished to it was a glorious thing to die; and he wished to have his family, instead of mourning, rejoice with him in death. When one of his family appeared to be weeping, he spoke to her and said, "Do not come around my bed weeping and groaning, but say glory glory to God, praise the Lord." Often did he repea the following words:

O glorious honr, O b'est abod I shall be near and like my G. d.

So also the following: " As the hart panteth after the water brooks, so panteth my soul after thee, O God."

On the morning of the last day, I have, says he, a great work to do; I want to leave some warnings here to-day, that shall do some souls good. Many persons of the neighborhood called to see him dur-Other extracts might be given, but for brevity's sake ng the day, and to every one he gave his parting ounsel according to their circumstances-warning the impenitent, and encouraging Christians to be faithful unto death.

Four physicians, who had attended him, called to see him in the morning before he died. As they approached his bed, he spoke to them with a clear and distinct voice, and said, Good morning, gentlemen: What do you think of me this morning? One of them replied, Sir, you are a dying man. under the care of Dr. Lansing, experienced a signal variety of religion, which commenced under the name and said, I thought so, sir. He gave to them his trembling hand, then cold in death, and addressed them individually, expressing his satisfaction with their services, and bade them a last farcwell, till he should meet them in a better world.

He often spoke of his unworthiness, and ascribed his salvation entirely to the merits of Jesus Christ. With much emphasis he often uttered these words: Not unto us, not unto us, O Lord, but unto thy name be all the glory." When parting with his companion, he exclaimed, My dear wife, why it is that God has taken me and left you, I cannot tell, 1837, he became the founder of the 1st Presbyterian unless it is because you can be more useful to my family. He then admonished her to be faithful to her charge, to persevere and hold out faithful to the end, assuring her that the time of their separation

would be short.

He next took his oldest daughter by the hand, and said, My dear girl, I have reason to thank God that he ever gave you to me. Be faithful to the cause you have espoused. When you are beteft of a ather. Satan will throw his darts about your soul and tell you that you are friendless. But fly—fly to Christ—pray—pray again—he will hear.

In a similar manner he affectionately addressed

his three youngest daughters, and endeavored to mpress upon their minds the great importance of iving a life of piety and holiness.

He then called his youngest child, his only son, to him, and throwing his icy arms around his neck embraced him, with a kiss, and said, My little son, your dear father is about to leave you.

child, and obey your mother. Do you understand what I have sometimes tried to tell you about Jesus Christ? I regret that I have not been more faithful The Pagan, the Mohammedan, and the Jew—the nominal Christian, the unconverted, the miserable— and said, Will you, my little son, come and visit

see his Christian brethren in the church, and said:

Perhaps, while passing the Jordan of death, I might say a few words to them, to stimulate them to activity in their Master's service. When one in his room said, how hard it is to die O no, says he; easy dying, blessed dying, glorious dying. Looking up at the clock, he said, I have experienced more happiness in dying two hours this

day, than in my whole life. It is worth living for; it is worth a whole lile to come to such an end as this. I always had an anxious desire to glorify God in my death, but O, I never thought that such a poor worm as I could come to such a glorious death. On hearing a person who stood by him saying, He will soon leave, he raised his hands, and gently waved them towards his friends and neighbors around him and said, Farewell, farewell to all this When once his wife said to him, My dear Jenks,

with a smile of triumph he quickly exclaimed, No I am the Lord's Jenks. He spoke of his death with much calmness and esignation, and told his family not to be frightened if he should struggle, as he probably should, when his spirit took its flight. He then again requested

his friends to sing the following hymn:

Hail, my ever blessed Jesus. &c. At the close of which, he clasped his hands, and

Love I much, I've much forgiven, I'm a miracle of grace.

The principle that guided him in business, and | And then repeated, Yes, I'm a miracle of rest. He Complained of no pain, but was perfectly at ease.

He said very emphatically to a minister who called to see him a few hours before his death, What, sir, should I do now without an Advocate? And then requested the minister to pray with him. On being asked what was his desire, he replied,

While speaking with his friends, he told them he and if he could not speak, he would raise his hand oon after, he said, he had finished his to his various duties, as the period for their perform- About 7 o'clock in the evening he quietly fell asleep, and slept till about 12 o'clock, when he arous from his slumber, and raised his hand, and said, While no man, usually, was more occupied with Mark me through—most done. Immediately after his breath grew shorter, till he breathed his last.

Calm was the mnment and serene, That all his sufferings closed; No agony nor struggle seen, No feature discomposed.

THE GRAHAM JOURNAL OF HEALTH AND LONGEVITY.—The character of this periodical is now prelly well established, and its objects generally understoot. The 31 volume will commence the first of January, 1839, and like Vol. 2, will contain 4 CO pages, and will be issued every other Saturday as herectofore; and will in future be published simulaneously in Boston and New York. Johns Burdell is Agent in New York, to whom orders may be sent from all the states west and south of New Eng'and; the latter States will be supplied from the office at Boston, as formerly. David Camsell, Editor.

If those wishing to become subscribers to the 31 volume will send in their names at an early day, it will be a great convenience in determining how large an edition to commence with the first of January. As an inducement for persons to subscribe thus in anticipation for Vol 3, they will be furnished with the remaining numbers of the present volumo gratis, from the time their names are received at the publishing office either at New York or Boston. Terms—\$1 in advance—1.25 in six months—1.50 at the close of the year.

Oct. 13. THE GRAHAM JOURNAL OF HEALTH AND

MR. MICAH BALDWIN,
"D. MCARTHUR,

- CUMMINS, at Office N Y, Observer.

OCTOBER 20, 1838.

COOLIDGE & LAMBERT, Stationers and Account-Book Manufacturers, No. 57 Wall Street, (near Pearl.) No. 57 Wall Street. (near Pearl.)
Inform their friends throughout the country, that they kaep constantly on hand Blank Books, rulad to various pattarns. Also, an extensive assortment of Foreign and Domestic Stationery.
Records for Church Sessions,
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Marriage Certificates, &c.

Marriage Certificates, &c.

March 24. YOUTH'S CABINET, a weekly papar, edited by Harvey YOUTH'S CABINET, a weekly papar, edited by Harvey Newcomb, author of Newcomb's Scripture Questions, and a arge number of volumes for Sabbath School Libraries; designed not exclusively for children, but for young people in general; mbracing a great variety of useful and entertaining lopics of hough; among which are Rhligion, Sabbath Schools, Slavery, Cemperance, Morals, and the cultivation of the social affections. Frims—31 a year in advance; \$1.25 if not paid in three monibs. For copies to one address, at 70 cts per copy—20 de. 60 cts— 10 du. 50 cts.

0 cts. 1SAAC KNAPP, Publisher, 25 Cornhill, Boston. E. H. WILCOX, Agent, 162 Nassau st. New York.

AMERICAN SOCIETY FOR THE DIFFUSION OF USEFUI. KNOWLEDGE.—The increasing interest in the subject of School Libraries, and the repeated calls upon the committee for their Labrary, have induced them to issue a selection of the best books now to be obtained, to meet the present wants of our schools. They offer them to the country, as the commencement of that series of publications, which they hope will, in a short time, place a well-selected and comprehensive Library of Useful Knowledge in every school room of our land. They will go on within the delay to complete the range of subjects announced in their published orospectus.

May 5.

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May 5.

A NEW WORK.—No work has excited more universal attention than Mr Town's last publication, called "TOWN'S SPELLING BOOK." This work was adopted on the day of the publication, by the schools of Albany, Troy, New York city, and Newark. It has since been made the Spelling Book of the schools of Patterson, New Haven, Hartford, and many ether places equally respected for their excellent schools. Town's Spelling Book teaches the meaning of words, at the same time the child is learning to spell, and the spelling is learnt much soener on this very account. It thus corrects one of the great st evils of the present systems of instruction. By using this book, the pupil learns to spell with facility, and must get a remained of Gen. Dix, Superintendant of Common Schools in New York, and of the Normal School in the University of the City of New York, Every common school should use it.

For slee by J. OR VILLE TAYLOR, 128 Fulton street, York, Every common school should use it.
For sale by J. ORVILLE TAYLOR, 128 Fulton street,
New York.
July 7.
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STOCKBRIDGE ACADEMY.—The attention of the public is respectfully invited to this Institution, situated in the ferrile and healthy valley of the Oneida, about 25 miles west of Urica. It is now in a more flourishing condition than it has been for some years hefore. During the year pass, upwards of a hundred and twenty students have been under its instructions. All branches are taught in it which are usually taught in like

All branches are taught in it which are usually taught in like institutions.

The unnost attention is given to secure a rapid and thorough progress in every branch taught: and at the same time, considerable attention is paid to a general knowledge of subjects of interest, not immediately connected with the recitations. Such as the passing events and improvements of the day, &c.

The Greek and Latin languages are taught upon an improvad method, which will secure about double the amount of reading, with less labor of the student than the common method.

Instructions are given in school teaching, theoretical and practical. The school is thoroughly disciplined. An impartial record is kept of all delinquencies, and a report made to the parent or guardian, of any gross misdemeanor or negligence of the student.

For the Languages, Geometry and Day's Mathematics, \$5.00 Philosonhy, Chemistry, Surveying, Rhetoric, Algebra, Common English branches, including Declamstion and Composition, Board can be obtained in private families.

inal, will be attend-All communications addressed to the principal, will be attended to with plessure. ENSIGN BAKER, Principal. 3m—440 EDUCATION FOR BOYS.—West Haven English and Classical School.—The Winter Session of this Boarding School will commence on Monday tha 29th of October inst, and

on in ue 22 weeks.

The number is limited, the charges are moderate, the location favorable, and the advantages sliegether good.

In the city, please refer to Rev Gardiner Spring, D. D. or
Mr George S. Robbins, No. 114 Water street, where circulara way be seen with terms and further references.

31*-445 Oct. 6.

never weary nie.

On the morning before he died he said, No doubt hut to-morrow at this time, I shall be with Abraham, Isaac and Jacob, and all the blood-washed throng, singing praises to God and the Lamb.

While his father-in-law was standing by his bed, he looked up with a smile and said, Can this bed dying? Happy, happy dying. Father, do not dread dying, do not be afraid to die. He was anxious to see his Christian brethren in the church, and said: Perhaps, while passing the Jordan of death, I might

References.—Rev. Joshua Bates, D.D. President of Mid-REFERENCES.—Rev. Joshua Bates, D.D. President of Mice Il-bury College, Vt.—Rev. William Patton, D.D. New York— Prof. R.B. Patton, University of New York—Rev.E. Seymour, Bloomfield, N. J .- and Rev. J. Leavitt, N. Y.

April 14. tf—420

O. W. NORTON'S CLASSICAL AND ENGLISH
SCHOOL, 187 Bowery, New York.
References—Rev. J. M. Matthews, D. D.—Rev. T. Ha
Skinner, 1.D.—Rev. Wm Patton, D. D.—Rev. A. Peters, D. D.
—Rev. F. L. Hawks, D. D.—Rev. I. Ferris, D. D.—Prof. Wm
A. Norton—Rev. J. J. Owen—Rev. As a D. Smith—Rev. E. F.
Habfield—A. M. Merchant, Esq.—Wm B. Crosby, Esq.
New York, August 11.

THE STEAMBOAT ROCHESTER. In connection with the New York and Michigan Line.

This New and Splendid Boat has now commenced her regular trips for the season, and will leave the different ports so follows, viz:

Down TRIPS: Leaves Detroit, Monday mornings, at 6 o'clock—will be at the different cities on the Manuse river, same day, in the afternoon. Leaves Cleyeland, Tuesday mornings, 7 to 8 o'clock; leaves Richmond and Fairport, 10 to 12 o'clock, same day, touching at the intermediate ports, and arrives at Buffalo early on Wednesday mornings.

Up Trips: Leaves Buffalo wednesday evenings, at 7 o'c

ports, and arrives at Buffalo early on Wednesday morning.

Up Trips: Leaves Buffalo, Wednesday venings, at 70-clock, touching at the intermediate ports; and leaves Richmond and Pairport, Thursdays at 1 to 3 P M. Leaves Cleveland same evenings, at from 7 to 10 P M., touching at the intermediate ports; and arrives at Detroit Friday morning.

This Boat is new and substantial—is well fitted up, and maned with careful and experienced men. No liquers are allowed to be carried on board for use—and the comfort, convenience and especially the safety of the passengers will be promoted by all mesns within the reach of the owners and efficers of the Boat. The Rochester is provided with One Hundred Lifa Posservers, for the benefit of her passengers.

Persons traveling, wishing to lend their influence to establish Temperance and Sabbath keeping principles, may do something to wards it by patronising this Boat.

For Freight or Passage, apply to Capt. Kimbell Easterbrook, on board, or to

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contember 1, 1838.

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This is the third year since the establishment of this as a Sabbath-keeping line. Merchants having goods to transport, and families moving 10 any part of the Western country, can be afforded all the facilities on the Eric Canal and Weatarn Lakes, by this Line, that can be had by any other, and ratas of transportation are the same.

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April 14.

Lf-420 TROY AND MICHIGAN LINE, 1838.—The proprietors f the above line will, on the opening of canal navigation, run a aily line of boats between Troy and Buffalo, Sabbaths excapted. EDNARD CROCKER, Agent, 106 Broad at. New York.

LEONARD CROCKER, Agent, 106 Broad at. New York. Merchandize, Furniture and Passengers forwarded to wastern New York, western Pennsylvania. Ohio, Michigan, Illinois, Indiana, Missouri, Kentucky, and Wisconsin Territory. Paoparstross.—Pliny A. Moora & Co. 139 Riverst. Troy—T. & S. Allen, Rochesier.

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