

sition on the mode of its fabrication, and the latest discoveries of giving it an exquisite temper. My own experience is, by scripture proof and illustration to be melted into conviction, and shame and grief, and fired to active effort, accompanied with fervent prayer, in solemnly warning and affectionately exhorting impenitent sinners, in promoting every plan which is in operation for extending the gospel at home and abroad, in watchfulness over my own heart, and in studying to be more holy in heart and life: but by philosophical discourses to be left cold, lifeless, careless and worldly. Others may be differently affected; and must speak for themselves. I suppose that nothing would be more desirable to a faithful minister, than to see, if possible, the inmost heart of every one of his hearers under the influence of their sermons.—Albany Tel.

For the New York Evangelist. NOVELTIES.—NO. III.

Mr. Editor.—The Presbyterian of June 15th, is a repository of wonders. The editor tells us, that Hopkinsians of the old school differ from the party, whose cause he advocates, only on some obscure minor points; yet in the same article he charges a correspondent of the Philadelphia, who writes from the West with a manifest departure from the faith, (heresy I) offering in proof, the following extract from a letter written by him some months since.

"Surely, they may lay off the most of us, if we must believe men are guilty of Adam's sin—born with a created depravity—naturally unable to obey God—the atonement in its nature adapted to just so many—offered in sincerity to those for whom it is no more provided—regeneration the creation of a new spiritual sense, intellect, &c. Now if the denial of all this is heresy, be it known, I am guilty. I can believe these positions just as readily as I can embrace transubstantiation. It does not surprise me, when I reflect, however, to hear other brethren declare their faith in these things, for I am satisfied man can believe any and every thing."

"Upon this, the editor of the Presbyterian remarks thus: 'This extract is a gross and unwelcome representation of some of the doctrines solemnly renounced; but this seems to be incident to the school to which he belongs, and the well informed reader will at once perceive a denial of the guilt of Adam's first sin, imputed to his posterity; the corruption of our nature, and consequent inability to obey the holy law of God; a limited atonement; and the new creation, wrought by the Holy Spirit in regeneration.'

"If I understand the Presbyterian, then, he charges Mr. R. with heresy, in consequence of his denying the atonement, and through your remarks. But surely, the writer had supposed, these were some of the most important features of the Hopkinsian system. I have not read the work of Dr. Hopkins, or studied very carefully the writings of those who are called by his name, but do they not all deny the imputation of the guilt of Adam's sin, as it is understood by the old school Presbyterians? What is the sentiment of old Hopkinsians in regard to this? Do they admit that men are punished for Adam's sin? They do not admit that all men suffer in consequence of that sin; but they do admit that punishment has relation only to individual transgression. Query: Are they not misled by dictionaries? Walker, for example, defines punishment, 'any affliction imposed in vengeance of a crime. Crime of course is a personal thing.'

Again, although Hopkinsians of the old school might not like to deny the corruption of our nature, in face of all the sin, that fills the earth, yet would they allow that men are born with a created depravity; or that they are congenitally depraved, and that they are actually sinners? One who could make such an admission while calling himself a Hopkinsian, would be suspected of not only changing his sentiments as he changes his latitude and longitude, but varying them, somewhat to meet the high orthodoxy of a Presbytery, or the milder notions of a General Assembly.

"I had always supposed, too, that Hopkinsians of every school, had sentiments upon the subject of human ability, very similar to those denounced by their opponents. If the reader will be at the trouble to refer to my former essay, where the sentiments of Dr. Spring in regard to this point were exhibited, he will surely be at a loss to conjecture why he is less heretical than Mr. R. Or if this be not in point, permit me to ask, where can a (true) Hopkinsian be found, whose sentiments are not as wide of triangularism as those of Mr. R. at least so far as we can judge from the extract above?"

"But whatever may be said in reference to any or all of the points just noticed, what Hopkinsians of the old school have ever thought of doing less than denying the doctrine of a limited atonement. How then is one man heretical, for holding what another does, without being liable to the same charge? This question may hereafter be investigated.

I leave it for the reader to judge, whether the clause in the extract from Mr. R.'s letter, in relation to the new birth, is fairly paraphrased or translated by the editor of the Presbyterian. It does not, however, seem evident that the former by refusing to call the charge, the creation of a new spiritual sense, &c., necessarily excludes the agency of the Holy Spirit. Justice.

MINISTERS DEPARTMENT.

For the New York Evangelist.

HINTS TO A MINISTER IN A REVIVAL. NO. XIII.

Are you promoting the decline of the revival.

It is a sad fact that the revival has begun to decline among the people of your charge. And that their minister is unconsciously helping forward the declension is sadder still! My dear brother, you seem to be startled, and ready to deny the charge. Be not hasty. I certainly would not bring such a charge against a dear brother in Christ, unless I had full evidence of its truth. Ministers and private Christians often do immense injury in revivals—often cause them to decline, even while they flatter themselves that they are promoting their progress. I will point out several ways in which you may occasion, or at least, aid a decline of the revival.

1. By your very countenance and looks. Both saints and sinners watch you closely.—They read in your countenance both your joyous expectations, and your fearful apprehensions in reference to the revival. If they see that your countenance indicates discouragement, they will very readily conclude that the revival has begun to decline. If you really feel that the work will stop, Christians will perceive that this is your feeling, and will immediately become discouraged themselves, and will relax from their prayers and their exertions, and will become so indolent and unbelieving, that Christ will be unable to continue the mighty works of his grace. Impenitent sinners, too, will perceive your discouragement; and with hearts prepared to trust to their deceptive excuses, will say, the work is declining, we shall have no share in it, &c. Ministers are discouraged, and if we seek longer, our efforts will still be without success. Thus you will encourage the people of God and impenitent sinners to neglect their duty; and in this way you will promote this mournful declension. You may do this,

2. By your words. If you have given the revival up, and settled down in the expectation that it will decline, your hearers will very soon discover the fact. Your exhortations will be faint hearted, you will speak as though you did not mean that your hearers should obey. You will pray as one, who does not expect to be heard of God. You will inadvertently say many things, that will dampen the zeal and discourage the efforts of your church and people. You will make on their minds the

impression, that through their heavy calamity, (not their awful guilt, the good work is declining, and God's Spirit is withdrawing his revivifying influences, and that exertions on their part to sustain the work will be unavailing. And when you have done this impression upon them, the work surely must decline! They will be so discouraged, that they will not have sufficient God left to stimulate them to those efforts, which God has pleased to make essential to the continuance of the revival. When you begin to speak of the work as declining, your remarks will be as a watchword, which shall fly with deathful influence throughout the whole camp, both of the righteous and wicked. And surely the work will decline. Christians, and especially ministers, can very easily talk away a revival, when they have folded their hands to sleep, and are seeking excuses for their guilty neglect of duty. You may unhappily aid the declension, &c.

3. By relaxing your own efforts.

As a revival progresses, increased prayer and effort on the part both of the minister and church are demanded to sustain it. But ministers, as well as other Christians are prone, very prone, to become less prayerful and active, as the work of God progresses with power. When they become exhausted, through their anxieties and labors; when they begin to feel that the work will go on without doubt; or when they become weary of the work; and think its continuance will be attended with very distressing trials; when they conclude, that according to the ordinary course, the revival must now be expected to stop, it having continued as long, and perhaps longer than ordinary revivals, then they become more and more careless in their prayers, and negligent in their efforts. This example of ministerial inactivity, operates with tremendous power both upon Christians and impenitent sinners. They catch the spirit of unbelief and apathy, and indolence, and with their minister sit down—yes, upon perverted views of their dependence on sovereign grace, they recline, and fall into deep slumbers, and dream that they are giving glory to a God of sovereign grace, while they avert the decline of the revival to God's arbitrary withdrawal of his Spirit, instead of ascribing it to their own fault—their unconcern, their unbelief, their inefficiency and inactivity, by which they have grieved to depart the Spirit of divine grace!

My brother, do you not see that you are guilty, that you are promoting the decline of this revival? Repent then. Return to God and to his work. Set out anew. In the strength of the Lord, resolve on more faith, activity, and perseverance. Oh do it, without delay, or—awful thought—you will more and more promote the decline of the revival, and through your delinquent ministrations of miserable sinners shall go down to endless perdition! PRAYER.

[From the Sailor's Magazine.]

CLAIMS OF THE AMERICAN SEAMEN'S FRIEND SOCIETY.

TO MINISTERS OF THE GOPEL.

Dear Brethren—The Committee of the Seamen's Friend Society have here submitted to you and to the churches, a plan for the permanent support and continuing enlargement of our operations in the conversion of the maritime world. The plan is exceedingly simple, and easy to put in practice, if there be first a willing mind. On you it will very much depend, whether your people have this mind. Benevolent societies have of late years been very much in the habit of relying upon special agencies to bring their cause before the people. This has relieved the pastors from some of the labor, and many of them seem to have thrown off all sense of responsibility in regard to the spiritual concerns of the people, and the work of the Lord. They are willing that societies should do all, and get all they can; but they do not lift a finger to aid or assume a particle of responsibility on the subject.

The consequence is, that for several years a large amount of the labor and care of managers, has been expended in obtaining and superintending traveling agents. Many useful preachers have been called away from the services of serving souls, to the business of visiting congregations around the country, for the purpose of doing that which their own pastors ought to have done, and might have done better.

Now brethren, these things ought not so to be. It is not to be believed that God intends to have the world converted in this way, by employing so much of the vital energy of his church in the mere matter of collecting money—worrying it out of reluctant hands by special efforts.—God loves a cheerful giver. And your people must learn to give cheerfully. O that they might have such prompt benevolence, that it may be said of them, as of one ancient church, 'they were ready a year ago!' Your people must be brought up to feel that they are greatly and personally responsible for the spread of the gospel. And they must learn to look not to travelling Agents, but to their own minister for all the information and incitement necessary in regard to all the various benevolent enterprises of Christianity.

One thing they want is a scripture standard of thinking in regard to money. Here it becomes ministers to set the example. They must be made to feel that every dollar of what they hold belongs to the Lord Jesus Christ, and if he wants it for the spread of the gospel, he must have it. They must be taught both the folly and the wickedness of laying up property for their children to ruin their souls, while it is needed for the salvation of men. In short, they must feel that they have been bought with a price, and therefore are not their own men any longer, but must do as their divine Master bids them. They must rise above the fear of men, and must leave off seeking to please men, and try to please God. If you will train them up to this standard of feeling and action, it will be easy to raise all the money necessary for the spread of the Gospel.

Then the only thing needed farther will be an easy and efficient system of collections, which we now present you, and a fair presentation of the various objects of benevolence. Thus you must give them, for instance, all the important objects in regard to seamen, just as accessible to you as they are to me. There is nothing of importance on the subject comes to hand without being published in the Magazine. The whole story, the facts, principles, and arguments, are all there. If you will bend your mind to it as you do to other subjects, you can bring them all before your people in a very striking manner, and one calculated to do great good. But you must take pains for it, and prepare yourself diligently, otherwise the people will not be interested, and will not give.

If you do not choose to occupy a part of the Sabbath, why can you not do what is proposed at some lecture that is generally well attended, or at the monthly concert, at sea, or in your bible class? After spreading the condition of seamen before your people, let them immediately adopt the resolutions proposed; and having chosen their committee, take advantage of the impression made, and proceed that month to collect what they can for seamen. When the month comes round next year, do the same thing again; or employ some intelligent and zealous lay member to do it, in an address; thus varying the mode, but always reserving that month to collect the charities of the church for seamen. Any aid or information will be gladly furnished at the office.

IT IS THIS CHARGE UNFOUNDED.

A more saddening reflection can scarce occupy the mind of an observing Christian, than this: thousands of impenitent sinners, in this land of gospel influence, are every Sabbath addressed by what they regard as the most important message which Christian ministers have to deliver them, while in fact they have either such a substitution for gospel truth as can never awaken

them, or the form of truth exhibited in such a way as must ever prove inefficient. In regard to substitution of something else for gospel truth, we have not in view simply such forms of error as Unitarianism or Universalism, but much that may be found in orthodox churches. For example, many preachers declare to impenitent sinners, that they cannot repent, in such a mode and in such connection, that their hearers actually suppose themselves excusable for not immediately becoming followers of Christ. Instances can be pointed out, where an erroneous mode of presenting this doctrine really counteracts the tendency of all other doctrines taught. We are not here deciding upon the exact mode in which this doctrine should be presented, but assert what is unquestionable fact, that many do state it in such a way as effectually to promote the impotence of their hearers. This is the legitimate tendency of presenting it in any such form as will relieve the consciences of the impenitent.—Christian Index.

PROFESSORS DEPARTMENT.

COULD A BELIEVER TO MARRY AN UNBELIEVER.

Without maintaining that marriage, under any circumstances, between a believer and an unbeliever is unlawful, and that such unions can with difficulty be reconciled to the principles of the New Testament, or with a high state of Christian feeling.

The first is, that the principle seems to be fairly stated by the Apostle Paul. Be ye not unequally yoked together with unbelievers. We are willing to admit, that this rule had no exclusive reference to marriage, or that if it referred to it at all, such of its positiveness might have referred to the state of the primitive church. Still, the reasons which he gives for it, are such as have no exclusive reference to that apostolic age. For, says he, what fellowship hath righteousness with unrighteousness? Or, what communion hath light with darkness? And what concord hath Christ with Belial? Or, what part hath he that believeth with an infidel? Here, if the prohibition be not absolute, yet the reasons urged are such, as to a conscientious mind, must be of great force. How, on the most tender view of the subject, can a believer and an unbeliever, be made to form a fellowship of righteousness with unrighteousness, to make a communion of light with darkness, or to produce concord between Christ and Belial, is a problem of most difficult solution. Why the Bible should prohibit such alliances in the minor matters of ordinary interest, in the business of trade, and conversation, and amusement, and permit them in that which is to affect the happiness during the whole life, and probably the doom in eternity, is a subject, which can be most easily met, by denying that it is so; and by maintaining that such marriages are a departure from the spirit of the commandment.

But admitting that the Scriptures are wholly silent on the subject, the nature of the contract, it is apprehended, would produce an instinctive shrinking from such an engagement, in one who had just views of its ultimate bearing. It implies, in a more tender sense than any other union, a community of feeling, of interest, and of mind. Every man and woman, who are supposed to be sunk in the anxiety to promote the united welfare. No union supposes such a perfect amalgamation of kindred spirits—such a complete and ever-living sympathy—such a powerful and ever-living identity. Sickness and sorrow are to be borne in union. Joy is to find its way simultaneously to the united hearts.—Disappointment and care are to press down equally the unitedly bending spirits. Hope is to kindle up the same serene expression on the countenances, and to kindle the two to the anticipation of the same felicity. Yet here, on the most sacred of all subjects, there can be no union. On the most tender and sublime of all enjoyments, there can be no identity. Sorrow, such as seizes on a repenting spirit, must be borne without sympathy. Deep seriousness, such as must come over the human soul, when the grave is thought of, and the solemnities of eternity rise, in their dark and awful majesty to view, must be borne, and to lead the two to irradiate but one countenance; and joy, anticipated when the pleasures and sorrows of the part shall have become alike the record of the past—the remembrance of what was in the infancy of being, must animate but one of the united hearts. But one of the spirits, where concord should forever dwell, goes forth to contemplate the vast scenes of redemption; to survey creation as filled with rich proofs of the ceaseless agency of a kind parent; or, to speak of the emotions of the heart, but one soul and heart must utter the language of lofty thanksgiving and praise to Him, who fills creation with his goodness, and confers an immortality of bliss. The spirit of the companion responds to none of these tender feelings: to none of these sublime raptures. It is a stranger alike to the deep melancholy of a heart pierced through with many sorrows in view of sin, and to the spreading joy, when the glories of a Savior burst with hallowed richness on the soul. The ear is deaf; the eye is dim; the heart is cold; and the noblest events of time, there is indeed sympathy; but respecting things unseen and eternal, there is, and must be, cheerless and withering indifference. Can such unions be formed, under a just sense of the high joys and sympathies of a redeemed spirit?

On a thousand objects, there may be, indeed, kindred amiableness and intelligence; but here are these vast themes, dearer than all others to a Christian, in which there is nothing in common. Here are the boundless fields of immortality, which the united heart and soul never can see. Flowers bloom in the paths of piety, but the united hands cannot be stretched out to gather them—a crown of glory exists in a better world, and sweet music rolls over heaven's plains, but the united eyes are not permitted to survey the glories of that crown; and the sweet strains of celestial song, are not to fall on the common ear. The one is an heir of heaven; the other, an heir of perdition. The one pants for the glories of eternity; the spirit and hopes of the other are never suffered to pass the regions of mortality; and, all aspirations of the soul, and conceptions, and desires, pertaining to another world, are unpleasant and heartless themes. Is it any wonder, then, that by common consent, the reference to the future should be dropped? Is it not to be expected that this world should be suffered to occupy all the united thoughts? and that consequently, a most chilling influence should attend the intercourse; and that the hope of heaven should be to be regarded as the last and least of all common considerations? A final reason, therefore, on this subject, would be the influence of such an union on true piety. If it be said, that such a connection may bring the unbelieving companion to a respect for religion, and to an ultimate participation in its blessings, I admit that results of that kind have authorized the expectation of such a possible effect. But they have been spots of green in some wild Arabian desert, surrounded only by desolation. It is a way which God has prescribed for converting the world. The effect is made on an unfair ground. Your exertions are solitary, powerless, and inefficient. There are mighty associations and influences in common, that make a resistless appeal to the bosom of the infidel companion. On all other subjects, you have common feelings and interests. On them will be your united conversations and joys. Here, you are united. The very mention of this subject, unless your companion is possessed of an unusual benignity of disposition, will produce unbroken silence, a forbidding repulsiveness, or a decided refusal. Sad and foreboding hope, this, of

converting an unbelieving companion. The only well-grounded expectation is, that the infidel will chill the feelings, and lessen the ardour, and silence the voice of the Christian. The language of Christianity then, in regard to such unions, I deem to be prophetic of evil. No alliance so much demands congeniality of sentiment, as the marriage relation; and congeniality of sentiment, on the most high and solemn themes, can be found only in thinking alike on the great subject of religion.

SABBATH DEPARTMENT.

ADDRESS ON THE POST OFFICE LAW.

(Concluded from our last number.)

I have already shown that our general and state governments recognize the fact that this, in a general sense, a nation of Christians, as distinguished from Jews, Mahometans, Pagans, or Nothingarians. The common use of the Bible in the administration of oaths, is a distinct recognition of this fact. Had this been a nation of Mahometans, the Koran would undoubtedly have been selected for this purpose. I have proved also, that our civil authorities have always recognized the first day of the week, as a day of rest. This was done by the people from the first settlement of the country; and by the State governments before, and at the time the constitution was formed, from which the Federal government derives its powers. That instrument did not abolish this institution, or confer any authority on the new government to abolish it by legislation. It was plainly not the intention of its framers to give the Federal government any power to interfere with an institution, which had been long in existence, and was deemed by the great body of their constituents of vast importance. The framers of the constitution, in the constitution, would undoubtedly have expressed their rejection by every state in the union. Most of the states then existing, had laws enforcing the observance of the Sabbath. This fact furnishes additional evidence, not only that they held it in high estimation, but that they did not intend to give the new government any control over it. The post office law requiring the transaction of business in that department every day in the week, does not, to a certain extent, abolish the Sabbath. And as the constitution confers on the general government no such power, the enactment of this law was unconstitutional.

But this is not all. In passing the law in question there was not merely the exercise of a power not granted in the constitution. That instrument recognizes, in express terms, the Christian Sabbath as a day of rest from public business. It allows the President ten days, "SUNDAYS EXCEPTED," to determine whether he will approve, or reject a bill passed by Congress. Here we find in the constitution itself a clear recognition of the fact, that this is a Christian nation, likely to elect a Christian, and not a Jewish or Heathen President, and that Sunday, or the first day of the week, is the Sabbath or day of rest. Whether this provision of the constitution infringes any right of the Jew or Sabbatarian, it is not my purpose to inquire. I take the constitution as it is; and I find, that in the enactment of the law which we ask Congress to repeal, there was not only the exercise of a power not granted, and which the people did not intend to grant, but a plain violation of the constitution itself. And this is the law which it is said Congress has not a right to repeal. So it seems they have transcended their powers, and passed a law in violation of the charter under which they acted, which is to bind their successors to the end of time.

It is maintained by some of the friends of the present law, that it does not go to abolish the Sabbath as a religious, but only as a civil institution. This is a mistake. The law requires the transaction of secular business on the Sabbath, and those who employ, to violate it as a religious institution. Is it not evident that those who have no Sabbath at all, have no religious Sabbath? But our general government found the Sabbath already in existence; and as all admit that it has no constitutional power to interfere with religion, their own principles require a repeal of the law.

But it is said by others, that although the law does partially abolish the Sabbath, yet it interferes with no man's conscience, because no one is compelled to accept an office in that department, where there are always persons engaged, to fill it who have no scruples of conscience. So if the law required blasphemy, or the commission of any other crime, as a qualification for office, the same answer might be given with the same propriety. The business of the post office requires, perhaps more than any other, the employment of men of integrity and sound moral principle. But these are the men who are most likely to sanctify the Sabbath, and of course to exercise the law of the department by the present law. The law operates, therefore as a reward to vice, and a punishment to virtue. It offers a bribe to every friend of the Sabbath to violate his conscience. The expediency of such a law, even on the supposition that there is no moral Governor of the nation, is extremely doubtful. The safety of the mill is quite as important to the people as its rapid conveyance.

The friends of the law reason on the supposition that its repeal would not increase the observance of the Sabbath. This is not true. It would leave the Sabbath precisely where the constitution and the general government found it—with the people, to be observed or not, according to every one's conviction of duty. To repeal a law enforcing the violation of the Sabbath, is one thing, to enforce the observance of the Sabbath by law, is another, and a very different thing.

But suppose the Sabbath to be of divine appointment, and that we are bound to observe it as individuals, and are under obligations to observe it in our national capacity? Is not religion concerned, and not a national concern? The present law does not permit all the people to observe the Sabbath as individuals. It does not permit them all to make religion a personal concern. No man can, at the same time sustain two opposite characters. He cannot observe the Sabbath as a Christian, and violate it as an officer of government. If he were cast into hell as an officer, would not his sufferings be a personal concern? I have shown that we cannot be neutral in our national capacity—that our government must throw its example and influence into one scale or the other; and to throw them against the Sabbath, is to violate the constitution which recognizes its existence—to trample on the rights of the states which enforce its observance—and to destroy the principles of republicanism, by exercising power in opposition to the will of the majority. When the great mass of the American people shall require the abolition of the Sabbath by law, and shall have so amended the constitution as to confer this power on the Federal government, it will then be time enough for them to exercise it. When things come to this, we will submit to the majority and await the judgments of heaven.

But there is a class of people, many of them Christians, who profess to regard the Sabbath as a divine institution, and to regret the existence of the present law, and still are opposed to its repeal, because they are desirous to obtain its law, and its influence into one scale or the other; and to throw them against the Sabbath, is to violate the constitution which recognizes its existence—to trample on the rights of the states which enforce its observance—and to destroy the principles of republicanism, by exercising power in opposition to the will of the majority. When the great mass of the American people shall require the abolition of the Sabbath by law, and shall have so amended the constitution as to confer this power on the Federal government, it will then be time enough for them to exercise it. When things come to this, we will submit to the majority and await the judgments of heaven.

ved. But how many centuries do these good people think will elapse, before they will have the pleasure of co-operating with Infidels, in rescuing the Sabbath from desecration and oblivion? Do they not know that all the powers of infidelity throughout our land, are now concentrated, and directed against the Sabbath. Infidels of every description lament that our rulers have given the people a Sabbath, on which they may be instructed in the principles of Christianity. They well know, that without the Sabbath, the laws of God would be as inefficient, as the laws of our country without an administration. Hence the extraordinary exertions made by them to sustain the law under consideration, as an entering wedge which may be driven occasionally, until the power of the Sabbath is destroyed. Even many champions of state rights cast away all their conscientious scruples, and support the plainest breach of the constitution ever made by our national legislature. Now can any one believe that this institution will be saved from complete annihilation by any other means than the faithful exertions of Christians, accompanied by the blessing of Him who is Lord of the Sabbath?

SABBATH BREAKING A VERY GREAT AND CORRUPTING EVIL.

If the nature, design, and tendency of the Sabbath have been properly illustrated, then we may justly conclude, that the profanation of it in any way whatever is a very heinous sin. It is in its own nature exceedingly sinful, because it flows from direct disaffection and enmity towards God. If men loved God, they would love his Sabbaths and sanctuary as dearly as their own lives, and appropriate to his day and to his house. Those who profane the Sabbath mean to sin against God, rather than man. They hardly think of breaking any human laws by profaning the Sabbath, but they do very often think of breaking the law of God, which requires them to remember it and keep it holy. They manifest known disaffection and disrespect to God and to his commands, which is one of the most heinous sins against God, that they can commit. Nor do they manifest less disaffection to all religion, by their profanation of the Sabbath.

The man laboring on the Sabbath, or traveling on the Sabbath, tells every one he meets that he disregards all religion, and every body understands the language of his conduct in its true sense, whether he be a neighbor or stranger. The profanation of the Sabbath comprises all irreligion and impiety; for though it does not prove that a man will take the name of God in vain, yet it does prove that he does not refrain from that sin, by any regard to God or religion. The profanation of the Sabbath is connected with a general course of sinning, and naturally leads Sabbath breakers into every species of open and bad handed vice and immorality. How many poor guilty creatures have acknowledged that the profanation of the Sabbath led them to those enormous crimes, that brought them to an infamous death by the hand of public justice!

It appears likewise from what has been said, that those who profane the Sabbath are not only great sinners but great corrupters. Men may be great sinners while they are not great corrupters. They may have and indulge great disaffection to God, to religion, and even to their fellow men, internally, while they externally treat God, and religion, and their fellow men with apparent propriety and respect. Such persons cannot be called corrupters, for they throw the weight of their example into the scale of virtue and religion, and restrain others from the path of wickedness. But those who profane the Sabbath in any form, set a corrupting example. Those who publish their lax sentiments respecting the Sabbath are great corrupters, and take a direct way to convince their readers, that holy time is not holy, that they may neglect all the peculiar duties of the Sabbath, and spend it in a manner most agreeable to their corrupt hearts.

Those who merely abstain from the common concerns of life, without attending either the private or public worship of God on his day, set a loose and dangerous example, which tends to destroy all religion and morality. And those who go into the sanctuary of God without reverence, and without decency, and attempt to excite inattention and levity in the time of divine service, are gross offenders and corrupters.

Are not such corrupters to be seen very frequently on the road, in private houses, and in the house of God? What immense evils do such corrupters commit, spread, and promote, which many do those who travel from house to house, from town to town, and from Maine to Georgia, corrupt from Sabbath to Sabbath! How many will a father who keeps himself and his family from the house of God on the Sabbath from month to month and from year to year, corrupt! And how fast will such corrupt families increase in numbers and influence, until they diminish, divide, or destroy a religious society! Is the awful wastes that have been made, and are being made by the profanation of the Sabbath! It is a land defiling and corrupting iniquity. It begins very gradually and imperceptibly. One in a family begins to stay at home, then another, and another, until the whole family steadily absent themselves from public worship. One family in a neighborhood begins to stay at home upon the Sabbath, then another, and another, and very soon all, or nearly all follow the corrupt example which has been set them; and one neighborhood can very easily corrupt another. This is well known to the people in every place, and will they still imagine that Sabbath breaking, in any form, is a small and excusable fault?—Boston Tel.

DUTY OF CHRISTIANS.

The following is from the Religious Messenger, Norwich, Conn.

As there is but little prospect that the laws of the United States, requiring a violation of the Sabbath by those connected with the post office, and transmission of the mail, will speedily be repealed, all those who conscientiously believe that those laws are not only unjust in their operation, but altogether unnecessary, are bound to evince their opinions, by scrupulously abstaining from every act, which can be construed into a connivance at their iniquity. Especially are professing Christians called upon to be guarded and watchful upon this point; lest they should be traced into actions totally inconsistent with their duties to the Lord of the Sabbath. If the transmission of the mail be, as they assert it is, wholly unnecessary, then the writing and sending of letters on other days in the week, so as to have them carried during sacred hours, is not manifestly that regard for principle, which is expected from persons whose duty it is to set an example in things pure and of good report. To place a letter in the post office on Saturday, knowing it will be transported all the next day, is as much a breach of the fourth commandment, as if the writer was to go off by a special messenger, or was to travel himself, at the time when he ought to be doing no labor. A distinguished professor, at one of our theological seminaries, places the letters which he may have written during the week, in the post office on Monday morning; consequently they will, extraordinary exceptions excepted, all reach their destination previous to the coming Sabbath. His hands are washed of any participation in the sin of Sabbath breaking, as far as the post office is concerned. It is to be regretted that his example is not more generally followed.

I have been all my life like a child whose father wishes to fix his undivided attention. At first the child runs about the room—but his father ties up his feet; he then plays with his hands until they likewise are tied. Thus he continues to do, till he is completely tied up; then, when he can do nothing else, he will attend to his father. Just so. God has been dealing with me, to induce me to place my happiness in him alone. But I blind-

ORIGINAL COMMUNICATIONS.

For the New York Evangelist.

LONG PRAYERS.

Mr. Editor.—In the New York Observer of the 23d July, is an extract from the Prospectus of Messrs. Hastings and Lowell, of their work entitled, "SABBATH SONGS." This extract contains this sentence: "We all admit, for example, that regular sermons and long prayers are necessary in large assemblies; but who would think of thus preaching and praying in small circles?"

I would show all respect to the worthy Editors of the work noticed; but their assertion that long prayers are necessary in large assemblies, sanctions an error of great practical evil in the Presbyterian church. Why should there be long prayers in large assemblies? In large assemblies the prayers may have a very salutary of a very beneficial influence. Should they be long or short? What answer do the character and condition of such assemblies give to this question? In such assemblies, if prayers are long, do they not become wearisome, specially wearisome to the far greater number of those present? What is the consequence? Prayer is profaned: it is desecrated in their estimation. Instead of regarding it as a spiritual exercise, in which the soul has communion with God, and being under a holy influence from a feeling of nearness to this communion, as was the case of the man, who remarks of Dr. Payson—"God must be with him, or could not pray so;" the greater number who are present are restless and impatient, and sit down in a worse spirit than when they entered the house. Prayer should be the commanding exercise in the services of the sanctuary. Instead of this, it is by great numbers, and those especially upon whom it is desired that these services shall act with power, viewed as a mere formal ceremony, the omission of which would greatly relieve them. It is unnecessary that prayer in public worship should be long. On the contrary, the effect of length of prayer is to keep sinners from the sanctuary, and to harden in sin those who attend. The last Sabbath I heard a young man preach; and every body was complaining of the length of his prayers. Preachers are not aware of the evil on this subject. Their hearers ought to speak. The prosperity of the Church requires a radical reform on this subject. Let prayers be short and fervent. A LAYMAN.

For the New York Evangelist.

Mr. Editor.—The communication of Mr. Lord, in your last paper, makes it my duty to write a reply. In correcting the proof sheets of the "Letter to Eleazar Lord, Esq. in defence of measures for promoting the observance of the Christian Sabbath against his charge, &c." there occurred three errors, one representing him, and the other myself, as speaking contrary to our intentions. On being informed of these errors, I caused them to be corrected in the principal part of the edition; and have never refused giving any publicity to these errors, which Mr. Lord might deem necessary, although he seems to suppose I had. And so far from declining to suppress the passage, I immediately gave directions to have it done in the second edition, which is now in the press.

Mr. Lord is under a great mistake in imagining that the unintentional mis-statement with reference to him, was the ground work of the printed letter. On the contrary it affects the argument entirely. The letter was written, as he intimates, in defence of measures for promoting the observance of the Christian Sabbath against his charge, &c. there occurred three errors, one representing him, and the other myself, as speaking contrary to our intentions. On being informed of these errors, I caused them to be corrected in the principal part of the edition; and have never refused giving any publicity to these errors, which Mr. Lord might deem necessary, although he seems to suppose I had. And so far from declining to suppress the passage, I immediately gave directions to have it done in the second edition, which is now in the press.

Without entering into a critical discussion of the meaning of the words "civil" and "secular," it is obvious that the passages quoted from Mr. Lord's "Recommendatory Letter to the Rev. Daniel Wilson's work on the Lord's Day," means, and will be so understood by the mass of readers, that the "zealous patrons" aforesaid have relied upon the enactment and execution of laws to compel the people to observe the Sabbath day. Infidels have uttered this slander from the beginning, and now and then a Christian, by his endorsement, gives it currency.

By a retrospect of the points which were attempted to be established, in the printed Letter, it will be seen how far they depended upon the unimportant error in the first edition, and to what extent they remain unanswered. It was my object to prove, 1. That Mr. Lord's sweeping accusation became allies of the Sabbath, that have been adopted to save the Lord's day from obliteration. 2. That he ascribes this alleged failure to reliance being placed on "civil and secular aid," rather than on instruction and example. 3. That he was a member of the Convention that formed the Sabbath Union, and that issued an address to the people of the United States, in which all the measures since adopted by the "zealous patrons" were recommended or justified. 4. That the petition presented to Congress from this City, which urged upon that body the repeal of a law that requires a violation of the Lord's day at all the Post Offices in the country, and the enactment of a law forbidding the transportation of mails on the Sabbath. 5. That he publicly and unreservedly recommends to the people of the United States, an English work, as especially adapted to our circumstances, in which the author explicitly and earnestly contends for the enforcement of civil and secular laws, in protecting the Sabbath from desecration.

But as it was not merely my object to prove the inconsistency of Mr. Lord, I attempted also to show the truth of the following particulars, in addition to those above recited. 6. That the Sabbath Union disclaimed, from the beginning, every thing of a coercive nature, and has steadily adhered to its fundamental principle, of appealing only to the hearts and consciences of men. 7. That the petitioners to Congress simply requested that Government would let the Sabbath alone, and not by positive statutes require its violation; which petitions have been fully approved, and their principles defended in the publications of the Sabbath Union. 8. That the pioneer legislation in principle, and calculated to do immense good, and possessing no coercive feature. 9. That the Sabbath measures have accomplished much in arresting the awful profanation of that holy day, and in more respects have succeeded all that was contemplated. 10. That in whatever respects the measures have failed to attain all that was designed by the most "zealous patrons," the failure has not been so much owing to ill-directed plans, or injudicious modes of prosecuting them, as to a portion of the christian community standing aloof, decrying these efforts, and falsely accusing the brethren who were active in their promotion.

How far all these positions have been established will appear from a perusal of the Letter to Mr. Lord. Having done this, I am persuaded, sufficient to maintain them, persuaded to undertake the defence. Regretting that some able pen was not engaged in the service, and commending my humble efforts (under taken as I hope with christian kindness, and de-

pendence on the Holy Spirit,) to the Lord of the Sabbath.

Remain your obedient Servant, LEWIS TAPPAN.

The New York Evangelist.

THE MAGDALEN REPORT.

Mr. Editor.—The prodigious excitement produced in this city by the publication of the above named document, warrants me in calling the attention of your readers to a few remarks on the subject.

The Executive committee have adopted the following resolutions.

At a meeting of the Executive Committee of the New York Magdalen Society, held July 15th, 1831, the following resolutions were unanimously adopted.

Resolved, That the publication of our First Annual Report, called forth from some of the public press of this city, the expression of disapprobation, which has been calculated to raise a popular excitement against the Society, and whereas, we have seen with regret, that an effort is made to attach odium, and responsibility for its authorship and publication to one or more of the officers of the Society, Therefore,

Resolved, That the public be informed that the members of the Executive Committee are jointly responsible for the contents and publication of the Report.

Resolved, That in the painful exposure of the extent and mischief of this vice, which our Report contains, our object was to awaken public liberality in behalf of this institution. If we have erred in any of the statements made, or in the language employed, we shall speedily correct it, and in the mean time, we must rely on your protection up to the purity of our motives, the benevolence of our cause, and the support of the enlightened and virtuous among our fellow citizens.

Resolved, That as we never designed the Report for indiscriminate distribution, we highly disapprove of the edition which has been so extensively published in this city; and that we have never intended to republish it in its present form.

On behalf of the Executive Committee, JOHN P. HAVES, Secy.

The Corresponding Secretary has published in the papers, that the allegation that he is the author of the report, is false. I trust the other members of the Committee are both willing to bear the authorship. And when this flood of obloquy rolls back, they will not find themselves the losers, by standing to the known facts, of which their astounding report is chiefly made up.

No decent person can deny, that the society was formed, and the report printed, with the best of motives. In the course of their labors for a whole year, the committee must necessarily know more on the subject than any other virtuous individuals in the community. They have at least shed some light on the extent of an evil, which all admit to be of prodigious magnitude, and attended with fearful ruin to multitudes. What they have said and done, they were honest in. They have attempted, and with unlooked for success, what no other persons among us had the resolution to attempt, towards the mitigation of these evils.

What have they done, that nearly all our editors, and no large part of our citizens should heap scorn and reviling on their heads? I answer, Their report, in disclosing the nature and extent of the evil, showed very plainly, that they were gaining authentic information, respecting the impurity of the city, which implicated the character of many individuals. They were getting the names of many persons, who were making gain, by letting houses to brothel keepers, at a high rent; and of others who loaned elegant furniture to such establishments by the week; and of many who claimed a decent standing in society, and were the habitual frequenters of such places, and the frequent destroyers of female innocence in humble life. It was the names that made many a guilty heart quake in secret. Those who were implicated, then began to make a clamor, at the representation made of the character of the city; as though the disgrace consisted, not in the existence of pollution, but in its publication for the purpose of its effectual suppression. By their clamor they began to draw in their friends. Soon they were joined by those who hated the principal supporters of the institution, on account of their well known liberality, in patronizing benevolent objects, and their zeal for religion and temperance. This soon drew in the great body of the lovers of strong drink and of mixed wines. The next step was to enlist that class of professors and ministers, who associate much with the gay, dissipated, in parties, at great dinners, &c. and whose opinions are too apt to be shaped by the current of fashion, rather than the word of God. Then those set in, who wished an apology for not giving their money to build the projected asylum. Next those who claim to be considered the prescriptive patrons, and leaders of every important movement of charity, and whose pride was wounded when they saw their benevolence being up, not only without their being even consulted, but in the face of their known opinions, that it was impossible to do any thing in regard to these evils. Add to these, all who had any cause of spite, or envy, or jealousy toward any individual of the committee; and to these, all who take their opinions upon trust, and side with the party that makes the most noise. Need we wonder that a great outcry has been made? It is hardly strange, that in their earnestness to crush the report and its authors, and the institution, people have forgotten that all this will not alter the facts in the case, or stay the progress of a single youth to the chambers of death, or rescue one prostitute from her degradation and sin.

I wish the decent people, and especially the professed Christians and ministers, who have joined in this clamor, would allow themselves to pause a moment, and consider what company they are in. The newspaper that has been most scurrilous and indecent, in railing at the report for indecency, is the same that has always been so full of theatrical puffs, and of ribaldry and indecency; to name that no prudent father would allow his daughters to read, the same that took such pains to puff Madame Hutin, &c. &c. And now that it sets itself up as the champion of decency and female purity, against the assaults of the wretches who compose the Magdalen committee, you good people are just considerate enough to follow such a leader, and echo the malignity which the pander of indecency utters against the victims of his hatred. SHAME!

For my part, the friends of the present system of pollution and death, who have taken the lead in denouncing the efforts and characters of the Magdalen Society, have taken such violent measures, that I cannot doubt they will defeat themselves. There must be some virtue in this community, and if there is, it will be by and by produced. It will recover from the astonishment into which the violence of the wicked threw it; and then good men of every class will consider a few plain inquiries, and will wonder at themselves for being so easily led away by designing men.

QUESTIONS. 1. If the newspapers had refrained from their clamor against the report, would it have been as extensively read as it has? 2. Has not the course pursued by some of them proved, that their object was not to preserve the morals of the community from contamination, and their feelings from pain, but to put down the individuals, whose benevolence enlisted them in the work, if not to destroy effectually all attempts, either to remove, or expose the manifold evils of prostitution?

3. Why will you aid such characters, in discouraging attempts to reform harlots? 4. Do you know as many facts as this committee know, as means of forming a sound judgment concerning this evil? 5. Have you good reason to believe, or do you know, that provided this society is destroyed, the business of reforming harlots will be taken up by better hands? 6. Is more good done by the abuse thrown up-

on the committee, than would be done by letting them pursue their own course?

7. Is there any way in which public attention and sympathy, benevolence and prayer, can be directed toward an object, unless they can be made to see that object? And is there any way of making the public see the evil in question, without exciting deep pain in every virtuous bosom? And is not this better than that the thing should be left alone?

8. Is there any reason to suppose that such evils will cure themselves, if left alone? Is anything gained by keeping still and saying nothing about them?

9. Is there an individual, who has learned from this report for the first time, that prostitution is carried on to a great extent in this city—a young man who depended on the report for information, of the facilities for entering the "chambers of death"—a young woman who, but for the report never would have known, that here she could gain the wages of sin, "death" included?

10. Which class of persons have been most excited, in regard to the report, the virtuous, or the vicious? Has any female, of known virtue and religious principle, been excited to indignation by barely reading the report, or apprehended that anything in the report would raise a question concerning her own character?

11. Admitting that this is a dreadful exposure, ought the committee to let us sleep upon such a volcano? 12. How large a portion of those men, who have exhibited such tender sensibilities at the disclosures of the report, do you think were moved to it by the apprehension that the proceedings of the Committee might hereafter bring their own conduct to a light which they could not very well bear?

13. How many others have resorted to this, to save themselves from a call to give money towards the plan of reformation, now so successfully in progress? 14. Does not the success of the Committee indicate, that God has more favor to the Institution than some Christians have; because he will help it, and they will not?

15. Have you ever read the report which you denounce so violently? 16. Do you not know, in your own heart, that this Committee are every one of them incapable of making a willful mis-statement; and that if their report contain errors, they are errors of judgment; may more, that they have sprung purely out of their zeal and earnestness, to promote the cause of reclaiming prostitutes? Can you prove that they have made mistakes? 17. Should God treat your mistakes, as you treat the supposed errors of the Committee, where would you stand? L.

NEW YORK EVANGELIST.

NEW YORK, SATURDAY, AUGUST 6, 1831.

We have received a letter dated Windsor, N. Y. July 26, 1831, requesting the Evangelist to be forwarded to... It states that "a few weeks ago he could not afford to take a religious newspaper; but at a recent four days meeting, he was made, as we hope, a subject of renewing grace. He can now voluntarily lay aside some of his political papers, and take a religious one."

We are informed that the Rev. Mr. Cornelius, Corresponding Secretary of the Presbyterian Education Society, has removed with his family from Boston, and taken up his residence in New York.

STUART'S PRIZE ESSAY. "We have heard," says the Albany Telegraph, "of eleven merchants, who were dealers in ardent spirits, that have given up this traffic, from the influence of this Essay."

Has one merchant been led to give up the traffic of ardent spirit, or one individual been over to the principles of "entire abstinence" from ardent spirit as a drink, by Professor Maclean's Review, and its defence by himself and others? If there are any facts, which are evidences of such happy results, let them be made known to the public. Those surely have the best claims to be considered reformers, who actually produce reform.

THE WESTERN STAR, OR IMPARTIAL MISCELLANY. Devoted to Religion, Morality, Literature, Agriculture, and the Mechanic Arts. This paper is to be edited and published by J. Carpenter, and J. R. Adams, weekly, at Brookport. We have received the first number; it is handsomely printed, on a fine imperial sheet. Terms \$2 in advance. We wish it may be instrumental of accomplishing much good.

BAPTIST WEEKLY JOURNAL OF THE MISSISSIPPI VALLEY. We have received the first number of a weekly paper with the above title, published at Cincinnati, Ohio, by a Committee under the patronage of the Ohio Baptist State Convention. We copy the following paragraph from the prospectus:

"The object of this paper, in fine, will be to diffuse useful knowledge, to elevate the tone of moral sentiment, and to extend the influence of those pure, and peaceable, and holy principles, which constitute the only substantial basis of individual and social happiness here, and of those eternal consolations which we anticipate hereafter."

They also propose "to give a condensed view of the most important political news, both foreign and domestic." It is neatly executed, on a handsome imperial sheet. We wish the publishers much success and extensive usefulness.

CHURCH IN FAYETTEVILLE. Mr. George M. Tracy, 142 Nassau street, will receive for Rev. H. A. Rowland, such donations as may be sent him for rebuilding the Presbyterian Church in Fayetteville, N. C.

FOUR DAYS MEETINGS. Every week furnishes us with fresh evidence that the Great Head of the Church is crowning these meetings with his cheering presence and with great success. By our exchange papers, by our correspondents, and by gentlemen who call on us, we learn that these meetings are among the most prominent and successful means, both of the origin and progress of revivals. The Evangelist has from its commencement advocated these meetings. There are several reasons why we expect them to exert an extensive and powerful influence.

We expect this on account of their continued exhibition of divine truth. Often impressions are made by the word of God on the minds of his people and of others—impressions which awaken a deep sense of obligation, but which fail to produce their desired effect, because they are effaced by intervening influences, before they have resulted in the full and fixed purpose of obedience. But in these meetings, day after day, the truth is brought to bear upon the mind; the sense of obligation is deepened and perpetuated; diverting influences are in a great measure withdrawn; and the truths of the Gospel are clothed with reality and importance; the motives for embracing a crucified Savior exert their affecting, powerful and winning influence; and the purposes of obedience are formed and strengthened, and carried into operation. Thus Christians are awakened to a faithful discharge of their duty, and the impenitent are persuaded to rely on Christ.

We expect great and happy results from these meetings, because they are calculated to secure extensively the prayers and efforts of God's people. The faithful exertions and fervent supplications of Christians are employed by the Spirit of grace to secure the conversion of sinners, and their future progress in holiness. And we may expect that sinners will be converted, and that Christians will be in grace, just in proportion as the church exert its instrumentality for their prayers and efforts. Public measures and continued meetings are peculiarly calculated to call forth this instrumentality of God's people. This point was well understood by the inspired prophets and the great-

est reformers of ancient Israel. Often did they reclaim the people of Jehovah, restore them to his service, and become the instruments of very great and happy revivals, by public measures and protracted meetings. Now as these meetings are calculated to enlist the feelings, and efforts, and prayers of Christians very extensively; as they have already secured the confidence of a great portion of the American Churches of various denominations, and will consequently excite the daily prayers of such for their success; we are warranted in expecting that great and happy effects will succeed so much effort and prayer on the part of those who are appointed by Heaven to be co-workers with God, in extending the kingdom of Christ.

These meetings are also calculated to awaken strong expectations of success. When Christians unite their prayers and efforts to secure an object, they mutually exert on each other a powerful influence. They feel strengthened and encouraged to greater zeal and perseverance; they unite all their claims on the divine promises; they make individually and unitedly a stronger expression of their faith, which is honorable to God, and secures his cheering presence; and they concentrate that influence, of their whole community, which prevails with God. This encourages them to cherish that strong expectation of success, which is the very main spring of voluntary action. In this way, Christians are aroused to a faith and earnestness in their prayers, to a perseverance and energy in their exertions, which they would not otherwise attain. The moral influence of this expectation is peculiarly powerful on the minds of impenitent sinners. They see in Christians this expectation of God's presence and blessing, and they too expect these meetings will be attended with great success. Hence, the inveterate opposition of those, who are determined to continue in their sins. They expect the measures employed, will exert a tremendous power, and they feel disturbed, they fear lest they should be more disquieted. Hence, too, those who determine to seek the Lord, have that strong hope of success, which encourages them to form the full purpose, and to put forth persevering efforts to secure the great price of grace. This full expectation, that these meetings will produce their desired effect, awakens the attention of sinners, leads them to consider, fastens the truth upon their minds, until they are aroused to a sense of their interests and responsibilities in religion, until through the Spirit of grace they are led to break off their sins by righteousness, and their iniquities by turning to God.

REVIVALS. IN WEST BROOKFIELD, MASS.—We are informed that a work of divine grace has been gradually progressing, for several months in this place, and that a considerable number have hopefully turned to God.

IN WARE, MASS.—We learn that both the parishes in Ware, have also shared in the blessings of a revival. We can now voluntarily lay aside some of his political papers, and take a religious one."

IN AMHERST, MASS.—Our correspondent in this place, under date of July 29th, writes thus: At our last communion, 31 were received into the church; 19 of whom were subjects of the late revival. Others have not yet united, who were subjects of the work. On the same day 45 were received into the church, of the West Parish of this place. In some parts of this town, the revival continues with a good degree of interest.

IN LYME, CT.—We are informed that a revival has recently commenced in the first parish in Lyme, where the Rev. Mr. Colton is pastor; that many of the Church are much quickened; that several individuals have hopefully "turned to the Lord"; and that there are very cheering prospects of an extensive work of divine grace.

IN NORTH LYME, CT.—We understand that the revival, which has been in progress several months in this place, still continues to be interesting; that there have been many hopeful subjects of the work; that on the Sabbath of the 24th inst, rising 30 joined the Congregational Church, of which the Rev. Mr. Hawes is pastor, and that a much larger number have received on probation in the Methodist connection.

IN HEBRON, CT.—We understand that the revival in this place, which has been progressing several months, has been very extensive and interesting, more so than any revival for a long succession of years. The Congregational Church and Society have shared largely in the work; the Methodist Society have also participated in this refreshing from on high. After writing the above, we received through the Connecticut Observer, the following interesting letter from the Rev. H. P. Arms, Pastor of the Congregational Church in Hebron:

"The last general revival of religion in this place was fourteen years ago, and I never met for prayer, Dr. Briggs, who now rests from his labors. Since that time, with the exception of a limited work of grace seven years ago, the special influences of the Holy Spirit have been in a great measure withdrawn. Last autumn God put it into the hearts of a little band of Christians, ten or twelve in number, to meet on every Friday evening and pray for the descent of the Holy Spirit. Towards the close of the year, the number of individuals daily increased, till at length a private room was found too small to accommodate them, and they adjourned to the conference house. In the month of March three or four individuals were converted to God. Up to the 1st of April, the day of our annual fast. During public service the church as a body were apparently hushed before God and deeply impressed with the necessity of doing something for the interests of our Zion. A church fast was appointed the ensuing week. It was a day of heart searching. The brethren came together and mingled their prayers and mutual confessions before the throne of grace. God heard them. Soon his Spirit was operating on the hearts of a number of the youth. Religious meetings were thronged. The Friday evening prayer meeting especially became a scene of intense interest. In the early part of the revival, probably more were awakened at this meeting than anywhere else. It has been while Christians were praying, that the Holy Spirit has come down in his power, and sinners have been converted to God. Up to the 1st of June were reckoned about fifty hopeful converts."

On the second Tuesday in June, a meeting was called with the design to continue it three or four days, as circumstances should seem to warrant. Such was the intense and increasing interest felt in the exercises of this meeting, that at the earnest solicitation of the audience it was continued six days. Before the close of the meeting the number of inquirers, most of whom were deeply affected, amounted to about 60. Among them were persons of all ages, from the man of gray hair, to the mere child. Some who at the commencement of the meeting professed seriously to doubt the reality of religion, were convinced of their guilt, and now profess to be reconciled to God.

Within one week from the commencement of the meeting, more than forty, in the judgment of charity, closed with the offer of mercy.—Since the beginning of the revival, something more than one hundred have expressed hope. On the first Sabbath in this month, 17 were admitted to the Congregational Church. Thirty two stand propounded for admission in August.

As a principal means of promoting this good work may be mentioned, prayer, preserving agents of the Spirit of grace in the instruction given, both in public and in private has been the necessity and practicability of immediate repentance. These means God has blessed.—To him be all the praise.

The revival seven years ago, although limited in reference to the number of its subjects, was one of very happy influence. It seemed to be the means of saving the society from sinking under peculiar embarrassments. At the close of that little but happy revival, the Church was considerably increased in numbers, the society was strengthened, a Pastor was settled in great harmony, and soon after a new house for the worship of God was built. There are some of the happy results of that little revival.—Ed. Ev. &c.

IN NEWBURYPORT.—A powerful revival of religion is now enjoyed at this place. An extract from a private letter, we have seen, states that it is a wonderful season. People are flocking to the standard of the cross of Christ, and their windows, and converts are multiplying very fast. Some remarkable instances of conversion have taken place.

IN CHAMPION, JEFFERSON CO.—A Correspondent in the Western Recorder, under date of July 7th, writes thus: I send you a brief account of the awakening in this place. It commenced some time last March, in the centre of the town. It was but a short time before it spread into other parts. Previous to this, some of the church had been engaged in special prayer for the outpouring of the Holy Spirit; but numbers of them did not awake and unite with their brethren in this important duty, until they beheld the distress of anxious sinners around them. There is scarcely a neighborhood now remaining in the whole town, that has not experienced, in a greater or less degree, the blessing of this revival. By the 14th of June there were no less than one hundred and thirty rejoicing in hope of eternal life. At this time commenced a four days meeting, which was protracted to eight days. During this meeting more than one hundred were hopefully converted; and a few have since been added to the number.

This revival has been of the most interesting kind. The greater portion that have shared in it, have been our children and youth; and the greater number of them the children of the covenant. Yet several of the middle aged, and some of the aged, have been subjects of the work; many of whom had lived through several revivals, and in a measure unaffected till now.

Last Sabbath was a very solemn, interesting season: fifty nine came forward and consecrated themselves in solemn covenant unto God.—Many others, it is expected, will soon make a public profession of their faith in Christ. The Baptists have received twenty, and several have united with the Methodists. We can truly say the effects of this revival are manifest. The family altar is now erected, and the voice of prayer heard where it was but seldom if ever witnessed. The temperance cause has been greatly strengthened, and old professors wonderfully refreshed, and much better united. Though many in the beginning of the revival were disposed to say it was man's work, yet they were soon constrained to acknowledge that it was wrought by the power of God. And to Him be all the praise, now and forever.

IN UNION, BROOME CO.—A letter from this place under date of the 14th inst. says: that the Lord is still making rich displays of his saving grace in the first congregational society here. For several months past, a cloud of blessings has been hanging over us, as if waiting for the church to sanctify herself, and prepare to receive a visit from her adorable Master. It was not till individuals began in numbers to inquire whether they were not standing in the way, and hindering the descent of the Holy Spirit, and the operations of this heavenly messenger were visible upon the minds of the impenitent. This is an instructive fact; and Christians, whether old or young, whether babes or men, in Christ Jesus, ought certainly to lay it to heart, at such a spiritual harvest season as our country is now enjoying.

The writer adds: that the excitement at Union "commenced among the children, and appeared to be almost confined to them, till a protracted meeting of two days was held. This meeting was greatly blessed. Fifty or sixty of all ages, from children to the threshold, took the seat of the anxious, and there is now about that number rejoicing in hope. The work is still in progress. The means employed are preaching, praying, visiting from house to house," &c.—Western Recorder.

IN WINDHAM, PORTAGE CO. OHIO.—We learn that the four days meeting in Windham, was of a highly interesting character. Almost the whole congregation, (which was large,) with the exception of those who had hoped before, are said to have taken the anxious seats. As many as sixty expressed a hope during the meeting.—Among them are a number of men of the first standing and influence, some of whom had numbered themselves with the bold rejectors of God's truth. Among them is at least, one of the deluded followers of Alexander Campbell—a circumstance which reproves our unbelief, and bids us trust in God, for the overthrow of error in every form. Among them also are a goodly number of Sabbath School scholars. Among them indeed are persons of all descriptions of character and condition. The case of three young men, as related to us, is peculiarly interesting, as showing the connection between temperance and religion. Living in a town where there was no Temperance Society, and being desirous to connect themselves with one, they went in company to Windham, last Spring, and joined the Temperance Society in that town, all at the same time. These three young men, (all in a state of impenitence,) went in company to Windham again, to attend the four days meeting;—and before the meeting closed, they were all hopefully converted to God. The town where they reside is ten miles distant from Windham, and it is said, that they are the only individuals belonging to a Temperance Society in the town.—Obs. & Tr.

IN WADSWORTH.—Says a correspondent: "A little revival is in progress at Wadsworth. Seven or eight late instances of hopeful conversions."—Ibid.

IN TALLMADE, OHIO.—A correspondent of the Observer and Telegraph, under date of July 15th, writes thus: A revival commenced here inmediately after the four days meeting at Nelson, about the 20th of May. Something like thirty were, in 3 days, more or less impressed with a sense of their lost condition, and of a need of an interest in the Savior. Some five or six were indulging a hope in the mercy of God; and convictions were multiplied. At the four days meeting at Hudson, about the 27th of June, between twenty and thirty more, most of whom had been previously impressed, obtained comfort; and others were convicted, who have since submitted to God.—The hopeful subjects of the work, of whom, there are not more than sixty, are of all ages, from near seventy years down to eight or ten; the most of them, however, are from among our youth; and near thirty are members of the Sabbath School. Yesterday a class consisting of nearly fifty, was organized for special instruction. It is expected to meet weekly. The work is still going on with increasing interest. Several new and interesting cases of conviction have very recently occurred. A remarkable stillness has attended the work from the beginning. Individuals have been found rejoicing, of whom it was not before known, that they were under conviction.

Thus the Lord has done great things for us, for which we have great reason to bless his holy name. May he so enlarge his blessing, that what we have received, may appear, in comparison, only as a few of mercy's drops, preceding a most plentiful shower.

of mercy which is distilling its precious drops upon Savannah, may extend to many other portions of our Southern Zion. That this may be the result, let unceasing prayer be offered by the churches, in the public assembly, at the family altar, and in the closet, on their behalf; and let those means be employed with diligence, perseverance, and faith, which God is accustomed to follow with his blessing.—Chas. Observer.

IN BLANDFORD.—As many as thirty persons have recently given evidence of conversion, and many more are anxious.

IN WESTFIELD.—The attention to religion is of some months standing; thirty now stand propounded to the church, and others are still anxious.

IN MESSON.—This place has frequently been favored with revivals of religion, and is not forgotten in the shower of mercy which is now refreshing the vineyard of the Lord. About sixty hopeful converts are there to be found, principally among the young people, and about thirty more are still inquiring.

IN BRIMFIELD.—This place is now the scene of a great work. About one hundred persons, principally of middle aged people, have become interested in religion; about one fourth of whom give evidence of a change at this time. These towns are all in the county of Hampden.

IN UXBRIDGE.—Near fifty are either quite anxious, or indulging recent hope.—R. I. Jour.

IN JAMESTOWN CHAUTAUQUE CO. N. Y.—There is a great excitement on the subject of religion in this village. Several we trust have submitted to God, within a few days. The morning prayer meetings are well attended. Between twelve and twenty, appear to be anxiously enquiring what they must do to be saved. A four days meeting will commence on 25th inst, and we believe God will meet with us.—Roeh. Obs.

REVIVALS AMONG METHODIST PROTESTANTS. ABRIDGED FROM THE METHODIST PROTESTANT. IN LANGSHIREVILLE, TOMPKINS CO. N. Y.—A correspondent in this place, under date of June 29, says: The Lord is at work powerfully with us. Last week, at a Camp meeting in this place, 100 were converted. God is likewise doing great things around us.

IN WARRENTON, N. C.—A letter from this place, dated June 27, states, that at a Camp meeting there, 20 were converted; and since then many more. The writer adds, The whole circuit seems to be revived.

IN OHIO.—On the Cincinnati Circuit, the travelling preacher states, that when he commenced his labors on this Circuit, there were only 9 classes, that now there are 14, that he had received 99 members, chiefly from the world.

IN STAUNTON HILL, ALA.—On this circuit, there have been many awakenings, and several hopeful conversions.

IN WASHINGTON CO. ARKANSAS TERRITORY.—A correspondent says, since our first meeting, of which Brother S. informed you, we have received about 30 additional members.

IN OGDEN, N. Y.—A correspondent writes from this place: The Lord is doing wonders in our midst, and our church is prospering.

IN CARLEISLE, PA.—Several are anxious in this place, and some profess to have found the great price.

IN RUTHERFORD CO. TENN.—A writer from this place states, that at a recent communion season, "many were pierced to the heart, and came forward for the prayers of Christians; that during the meeting a small addition was made to the society."

IN SHILOH, VA.—In this place a revival commenced at a protracted meeting, there were several cases of conversion.

IN CONHOCTON, N. Y.—At a quarterly meeting, 10 or 12 anxious came forward for prayers; in the course of the week several found peace.

IN BATAVIA, N. Y.—On this Circuit there are more than 100 members, at the quarterly meeting there were several conversions.

IN RICHMOND, ONT. CO. N. Y.—At the quarterly meeting about 100 were awakened, and 15 or 20 converted.

For the New York Evangelist. MATERNAL ASSOCIATIONS. Mr. Editor—Mothers in the city of New York are requested to read a few remarks respecting the design and importance of Maternal Associations. It is supposed you are already aware of their existence in different parts of our country, and in this city. They are composed exclusively of mothers. They meet at stated seasons to pray for the salvation of their children, and also to converse about the best means for their religious instruction and government. The young mothers can here be furnished with the views and experience of those who are more advanced in age. If any mother has any peculiar difficulty in conquering the unyielding spirit of a child, or in communicating instruction, or if she desires the prayers of others for her child, she can here confidentially disclose her feelings, and receive the united advice and prayers of all her sisters in the Lord Jesus, who can sympathize with her, and enter into all the feelings and trials of her heart. The best works on the religious education of children, and the responsibility of mothers, are frequently read in these meetings, which contribute much to their interest and usefulness. Reports of other Maternal Societies, where mothers have witnessed the salvation of the Lord, in the conversion of their children, have animated the hearts of mothers, and inspired them with renewed courage in duty. Let any mother read the last annual report of the Maternal Association in Utica, and her heart will burn within her, if she loves the Lord Jesus Christ, while she hears those mothers humbly declare, that 30 of their children have, during the past year, indulged the hope, that they have become the children of God.

The importance of these associations is inferred from the object for which they are established. This is nothing less than the best present, and future interests of the children of those mothers, who are thus united in this sisterhood of prayer. Family government, by such an association, may be more readily reduced to system. The united wisdom and experience of all, may suggest a systematic mode of instruction and of government, which one individual might not discern. Family government, and instruction, unless they are systematic, are anarchy and confusion. The united prayers of many mothers are concentrated to the same object. This is infinitely important in view of the soul sustaining promise "That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in Heaven." Mat. xviii. 19.

Let the inquiry now be made, are mothers in this city uniting their prayers and efforts, for the religious instruction and salvation of their children. Union is not only strength, but delightful and animating in such a glorious work. How interesting to the angels of heaven to spread their wings over numerous circles of mothers, in different parts of this city, bowed before the mercy seat, and bearing on their hearts the beloved children whom God has given them. How acceptable would such a sacrifice be to that Savior who has said "suffer little children to come unto me." What assurance such mothers may have, that they are doing the will of their blessed Redeemer, while they are presenting their children before him. How many of the "mothers in Israel" in our city, are thus engaged? Are the wives of clergymen, and of the officers of our churches, leading on in this glorious work, or is this vast field of usefulness and of benevolent enterprise uncultivated? Can it be possible that any Christian mother can willingly forego the privileges of such an association, and yet be scattered few that are seen in these meetings, compel us to acknowledge, that a death-like apathy pre-

ails in this city upon this subject. If, as has been remarked, union is power, then let mothers unite, and rally around the cross, while they may not only receive the "crowns that fall from their master's table," but a crown of glory (for each dear child) which fadeth not away, eternal in the heavens. N.

ITEMS. There are 161 Sabbath Schools in Rhode Island, 1700 teachers, and 11,000 children.

Temperance Societies are established in every county in Pennsylvania, and are so well organized, as to produce the happiest results. Their influence is perceptible every where. The work of reformation among the laboring classes of society, is most conspicuous, and the drunkard man is looked upon in many parts of the state, as an outcast from society; deserted by his former associates, he is compelled to guard the bowl in solitude, and suffer himself to be pointed at by the finger of scorn, or to reform.

True Courage.—The disturbances in the late Cabinet at Washington have led to the change of Mr. Cabot to Mr. Ingraham, which the latter gentleman has had courage enough to treat with "pity and contempt."

One hundred and sixty three names were added to the Temperance Society in Glastenbury, Con. on the 28th ult. at the meeting of the Hartford County Society, held at that place.

Relief of Fayetteville.—The collections for this purpose, says the Raleigh Register, exceed the most extravagant anticipations. As nearly as we can make the estimate, more than \$40,000 have already been raised, and from present appearances, as much more may probably be calculated on. Probably the collections now amount to \$100,000.

A Temperance Hotel is kept at Trenton, N. J. by Wm. J. Leady, and is known by the name of the "Manu House." A celebration of the 4th of July was held there in good cheer, with cold water.

At Chester, N. H. three of the principal stores keep no ardent spirits. One storekeeper, who used to sell 34 hog-heads a year, sells only about a third of that quantity.

Cherokee Tract.—A tract containing select passages of Scripture, with introductory and closing remarks, translated and prepared by Mr. Worcester, was issued at New Bedford, has recently been printed at New Echota. The American Tract Society made an appropriation of forty-four dollars to defray the expense.

Deaths by Intemperance in the District of Quebec.—We have been favored with a table of the deaths in the district of Quebec, during the last four years and a few months, which deaths could be traced to, and were brought about by an indulgence in intoxicating liquors. The number of deaths is 234. This is probably not one half of other deaths arising from a similar cause, as the persons do not require any research, or where the real cause of death could not be discovered.—Quebec Gazette.

Elijah Udey, a boatman, engaged in boating wood for the Steamboat, on Sunday last, at Hartford's landing, lost his life, and plunged in after it. He swam the boat within about 100 feet of the shore, and sunk in about four feet water. He was intoxicated.—Roeh. Daily Ad.

Two missionaries of the London Society have lately visited the Samoa or Navigator's Islands, where they left 8 teachers, natives of the Society Islands, with the most flattering prospects. Four of the islands are said to be large, and all very populous.

A report of the Georgetown Temperance Society in L. Canada states, that the annual consumption of ardent spirits, in that town and vicinity, has fallen, within the short space of three years, from 9000 gallons to 300; and that all the vendors have abandoned the sale except one.

Great Enterprise.—The American Bible Society, with the aid of other Societies, in this institution, intend to complete this year, the supply of the destitute in the U. States, and to commence measures for extensive Foreign Distribution. What will infidel say to this?—N. E. Chron. Herald.

Temperance.—The contracts now offered for the grading of the Baltimore and Ohio Railroad, include an abstinence from the use of spirituous liquors on the road.

Industry.—

