# NEW YORK EVANGELIST.

## DEVOTED TO REVIVALS, DOCTRINAL DISCUSSION, AND RELIGIOUS INTELLIGENCE GENERALLY.

#### VOL. 2. NO. 19 .- WHOLE NO. 71. BY AN ASSOCIATION OF GENTLEMEN.

### NEW YORK, SATURDAY, AUGUST 6, 1831.

WILLIAM BEACH AND CO. PROPRIETORS.

THOMAS GEORGE, JR., PRINTER. No. 28 Exchange Place, two doors from William stree

### NEW YORK EVANGELIST.

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names follow are au monies for the Ne

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VERMONT .- Benson, Rev. D. D. Francis ; Williston

VERMONT.-Benson, Rev. D. D. Francis; Williston, Z. Macia.
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### **REVIVAL DEPARTMENT.**

For the New York Evangelist. ANECDOTES & REFLECTIONS ON REVIVALS NO. XXXV.

The revival declined, because they opposed other

and m

deep slu

of hell!

welcome some distinguished friend. They

For the New York Evangelist.

FOUR DAYS MEETING AND REVIVAL IN BERGEN

GENESEE COUNTY.

often excites in the persecuted, similar opposi-tion, on the prayers and efforts of both parties being diverted from the work, it must stop! 4. It destroys their influence over impendium. Sinters. Go has intrusted his people with an amazing power to do sinners good. If they are faithfuil if they are thoroughly revived, if by their pray-ers, conversation, and exertions, they show that they enter heartily into the revival, impendient sinners will perceive it, will be deeply affected with a sense of their sins, and of their need of re-ligion. Sinners will have confidence in the prayers and efforts of such Christians, their at pravers and efforts of such Christians, their at-

A. R. A.

will lose their confidence in those who thus conconvert them. We know families who shrink at the idea of teaching their children that it is their tend, will view them as hypocrites, having the form, but not the power of religion ; will consi-der them insincere in their prayers to God, and in their exhortations to sinners. While such duty to pray; and the introduction of the Testa-ment into a Sabbath school was opposed on the ground that it ought not to be read by unawarofessors make many exhortations, and offer kened persons. We have looked over these minutes in vain nany prayers, the impenitent will become more

for any notice or resolutions respecting the be-nevolent operations of the day. Imleed, we are aware that there is a decided hostility to these ore hardened and unbelieving, until they conclude that they are already as good, if not better, than Christians; and will settle down into umbers, from which they shall be first

efforts prevailing in a great majority of this body. The Second Baptist church in Baltimore, which has been blessed with a faithful minister, Elder John Healey, has a Sabbath School and an auxaroused by the summons of death, and the flames 5. It grieves away the Holy Spirit. While thus contending, Christians refuse to become the temples of the Holy Ghost—while iliary tract Society. The Second Church in Washington has also a Sabbath school. The circular letter is chiefly devoted to a de-

thus contending they refuse to become co-work-ers with this Divine agent, refuse to exert that instrumentality, through which the Holy Spirit does his office work in revivals. They pour in-gratitude on all his kind profilers to themselves fence of the doctrines of the gospel, and to pointing out the danger of using too indiscriminately he invitations of the gospel. There is but one other Association of Baptists

in the state of Maryland, viz. the Salisbury containing 11 churches and - members-there suspend their internal wars, and contentions, to lso are 4 unassociated churches in the state.

FOUR DAYS MEETINGS AND REVIVALS.

Letter from Elder J. M. Graves to the editor

f the Vermont Telegraph, dated Jericho, July 9, 1831. Dear Brother Brown--You are favoring us lmost every week with notices of four days hestowing treasure after treasure upon them, neetings and accounts of revivals of religion; and f you think the following sketches will be interesting to your readers, they are at your disposal. A four days meeting was holden a few weeks ago in Westford. The blessing of God attended. Saints were humbled in the dust. Not less than a hundred einness warifested carried by her the

a hundred sinners manifested anxiety for the welfare of their souls, and it is now thought that seventy or more have hope in Christ. The revival is gloriously progressing. All denomination hare in the work.

About the middle of February last, Rev. G. W. Elliot went to Bergen, and found the state of religion very low. The church consisted of The four days meeting at Cambridge was also attended with divine power. Such a day as was the sabhath on which the meeting closed, I never about forty members. Most of these had pass ed the meridian of life : while the multitude o before saw. The power of God was truly felt, by saints and sinners. A number, perhaps 50, the people were "dead in trespasses and sins." after the arrival of Mr. Elliot, a work of have since embraced hope, and the work is hap-

grace began, and continued its gradual progress till about the middle of March, when an appoint-ment was made for a meeting of four days, to The four days meeting at Hinesburgh, was also accompanied with the blessing of God. Pre-judices were broken down; backsliders came begin on the 7th of April. In view of this ap-pointment, the church began to remove some tremhling and broken hearted, confessed their sins, and upon their knees hefore God requested noted difficulties, which stood in the way of a re-vival; when the influences of the Holy Spirit deprayer; and sinners weeping, resolved to give scended, like showers in the spring. They were sudden, awful, overwhelming, in such a measure as is not often-seen. Within the compass of four emselves no rest till their peace was made with God. A number have since embraced hope in Christ. But we regret to learn that our dear or five days, more than sixty had began to hope in Christ. These operations of the Spirit, and prother Parr is sick, and has also been called to their effects, were so astonishing to the church, that for a time they turned off their eyes fru The three days meeting in Monkton was also the Savior, to gaze and wonder at the work of

God. Prayer became feeble; and for near two weeks it could hardly be said that the work went attended with the display of divine power. Saints were aroused from their dreadful stupidity, and As the four days meeting drew nigh, some o anxiously inquiring what they should do to be the members of the church became alarmed, lest

aved. the season should find them unprepared, and thus bring a curse instead of a blessing. Probably A four days meeting recently holden in Derby was crowned with a rich blessing. The revival which had heen rather declining for a number of bring a curse instead of a blessing. Probably they wrestled with "the angel of the covenant." The meeting began on Thursday. The day previous had heen spent in preparation; but when the meeting began, there was a great lack of faith, and of the spirit of prayer. The open-ing sermon, from "Sanctify yourselves, for to-morrow God will work wonders among you," was in point, and produced a good effect. Nearly the whole of the night following was spent by some in Deading with God for mercy. Friday weeks received a new impulse and progressed with astonishing rapidity. At a four days meeting held in Irasburgh, the

some in pleading with God for mercy. Friday was more solemn; several came to the anxious

Saturday, A. M. there was an inquiry meet-ing. Numbers began to hope; and it did seem as if people came together for the express purfore.

cause, with steady unformity. Their churches wisdom and goodness, has itermined to use to have decreased year after year. We have heard effect the object.-N. H. Observer.

## DOCTRINAL DEPARTMENT.

### For the New York Evangelist.

WHY SHOULD THE PRAYER OF FAITH PREVAIL Mr. Editor-I have so often defined " the prayer of faith," in my communications to you, that it seems unnecessary to occupy much time or room, in doing it on this occasion. I will, however, say, by the prayer of faith, I understand and mean, that believing prayer, which, being presented in the name of Jesus Christ, and by the Spirit of the Lord, will certainly prevail for the particular blessing sought-the identical

Some think it strange, unaccountable, impos-sible, that such insignificant, contemptible, crea-tures as Christians are, should thus prevail; and truly, it they pray in their own vile, and worth-less names, it will be strange, very strange in-deed, if they do prevail. But, notwithstanding this, there are reasons, strong and many, why they should prevail, and obtain the very blessing asked, when they pray in faith. 1. They are the children of the living God.

They are born of his Spirit, adopted into his family, have the Spirit of adoption, have the Spi-rit of his Son sent forth into their hearts, by

which they cry " Abha Father." He commands them to pray to him far every thing they need.

He also has told them how to pray, has told them to pray in faith, that "without faith, it is impos-sible to please him"—that if they "waver," they must not think to receive any thing of the Lord. Consequently, when they pray in faith, they please him, they comply with his terms, they pray just as he commands them ; and when they please him, when they agree to his terms, when they pray just as he has bidden, will he refuse to answer the petition, tn grant them their request? And if he should refuse, would be not tantalize them, deceive them, provoke unbelief, and dis-2. They have also his promises to plead.

I need not repeat them here. They are many and they are strong, made in wisdom, made in goodness, maile with an unalterable intention to fulfil them-witnessed by the "Father, Word, and Holy Ghost," sealed with the blood of Christ, confirmed by the oath of God, swearing by himself, because he knew no greater.

His promises are definite, casily understood nade perfectly plain, they are oft repeated, they They extend to "all things," to " what ye will," to " what ye will ye in the name of Christ ; and are as specific, or particular, as "it" and "that" can make them. These promises, God's children, whoever they may be, are authorized to plead, to plead believ brother Parr is sick, and has also been called to hury a dear son. We greatly fear his inability to labor will be the means of checking the progress of the work. The three days meeting in Monkton was also

ing. His faithfulness would fail : should he fail but once, he would hecome unworthy of confidence-it would he, for ever after, utterly unsafe when the meeting closed, many sinners were to trust him : and he would be wholly disqualified to govern the universe.

#### S. His honor is concerned

Heaven, earth, and hell, friends and fues, the obedient and rebellious angels, men and devils, are witness to what he has promised. He has pledged his whole character, for the fulfillment of his promises; he has staked his whole charac-ter on the truth of his word; and should he fai At a four days meeting held in Irasburgh, the power of God was wonderfully displayed in the conviction of many, it is supposed about 200; and in the hopeful conversion of more than 50 within one week from its close. within one week from its close. A recent four days meeting in Enosburgh has been instrumental of the commencement of a powerful work of grace, which is now progres-sing. In many other towns in this northern part of our state the Lord is gloriously at work. All unite in saving, we never saw such a day be-ful between the saving we never saving we ne

All unite in saying, we never saw such a day be- faith should prevail, and bring flown from heaven, just what the Christian asks in Jesus' name. 4. The prayer of faith is dictated by the Holy

believeth not God, hath made him a liar."

When, therefore, the children of God pray in faith, they go to the Father in a name as great as his own. Their own hisignificancy is not in the way. No matter who, nor what they are, if they come in the name of Jesus, they aught to come boldly—as boldly as Christ himself. It is his cause and interest which they plead, and not any separate interest of their own. Coming

in his own name. When they pray thus, the Father cannot re-fuse to grant the very thing they ask, unless he can refuse to grant it to his Son, who has the same right to all things, which the Father has. When Christians pray in faith, they plead all the merit of Jesus Christ, all the efficacy of his atonement—all the value of his blood, and death, and resurrection. They plead all the interest and authority that Jesus has in the universe. Short authority, that Jesus has in the universe. Shart of this, they do not pray in faith ; and shall they nray thus, and he denied? It cannot be, Were

y; and the throne of God might be shaken.

These are weighty reasons why the prayer of laith should prevail; and it always will prevail while these weighty reasons last. The doctrine is established and founded on "the Rock of It is the unalterable decree of heaven. t is fixed and moveless as the throne of God ; and every attempt to overthrow it, shows more clearly the firmness of the basis, on which it rests.

#### For the New York Evangelist.

K.

A REASON WHY PRAYER IS NOT ANSWERED. hide mine eyes from you; yea, when ye make ma-ny prayers, I will not hear: your hands are full of blood."—Isaiah i. 15.

Whether they expect that the things, which they attached to strong drink, fully convinced, su attached to strong drink, fully convinced, su or whether they expect God will send something far as evidence is concerned, that his course different from what they ask, as an answer to of conduct in this particular, was ruinous to their prayers; or whether they expect their prayers will farm a ladder, on which they can do it. Yea so tharoughly is he persuaded in his own mind of its fatal result, that he sits down is down mind of its fatal result, that he sits down is down mind or his ruined prospects, and climb to heaven; does not always so clearly ap-pear-probably the latter best accords with their eeling and practice.

They, however, receive no answers to their prayers-they are not disappointed, nor trou-bled, by receiving no answer. This shows that hey do not expect any.

There may be many reasons why they receive no answer to their prayers; but I shall name on-yong their bands." are full of blond." Perhaps they have not taken any person's life ught to promote the salvation of others ; thereore they are guilty of the blood of souls; and ire going to judgment, with their blood stained ands and garments, to give an account for this

eglect. The blood of Jesus has been shed for them, as well as others; but they have refused to wash in it, to be cleaned by it, from all their sin : and y rejecting that, they have become guilty of the ody and blood of Christ. No wonder then that their prayers are not answered, while they refuse

#### For the New York Evangelist. SOME DOCTRINES ORIGINATE IN THE EXCUSES OF

## CHRISTIANS.

is to say, when he has real evidence, and has power to understand, and does understand, that a given course of action is best; is fitted to sceure his highest happiness, and the highest happiness of the universe; and that the opposite course is wrong; is fitted to defeat his highest happiness and the highest happiness of the uni-verse, he is *capable* of choosing either. That man possesses such powers, at all times and in all

in the name of Jesus, they have, through him, a right to be heard in heaven. Praying as Chinst has bidden them, and in his name, and by his Spirit, they have, through him, the same right to be heard, in his name, that he has to be heard dom need stating, were it not for the fact that in philosophical and theological writings, things have often been said, which contradict it. As proof

that man possesses such powers I appeal, First, To the consciousness of every man. Each and every individual is conscious, that when he chooses any given object, he was at that time capable of choosing its opposite in its stead. When, for example, an opportunity of riding or walking presents, who is not conscious that he is capable of choosing either?

Second, I appeal to facts. I said that a free moral agent was one, wire when he has evidence, and having power to understand, and does understand that a given course of action is hest, and that the opposite is not best, is capable of choosing either. Now it will be readily be admitted by all, that we have sometimes made choice of that course, which we have perceived or understood to be But how best. true is it also, that we, the same individuals, have repeatedly made choice of the opposite course? That is, when we have clearly understood from egitimate evidence, that a given course was not best, we have at this very time chosen it. I do not mean by this that we have ever chosen con-trary to our highest excitement of feeling or estimate. Nor do I mean to affirm or deny that A REASON WHY PRAYER IS NOT ANSWERED. "And when ye spread forth your hands, I will estimate? The possession of this power is not

Mr. Editor—The prayers of some people are never answered. They, perhaps, pray on, from day to day, and from year to year, and pile up vast heaps of prayers, like the Pharisees of old. Whether they expect that the things, which they ask, will be done at some distant period of time; and weeps in view of his ruined prospects, and declares that he knows it to be wrong, and still continues the same course. Here then facts tell us, that men do make choice of a course of conduct which their own minds decide, in view of eal evidence, not to be best. If then the same

individuals have at different times chosen these I here may be many reasons why they receive to answer to their prayers; but I shall name on-y one those hands "are full of blood." Perhaps they have not taken any person's life —how then are their hands full of blood." I an-they have neglected to take proper care of their own souls—they have not done what they have not source they have not done what they have neglected to take proper care of their own souls—they have not done what they have neglected to take proper care of their own souls—they have not done what they have neglected to take proper care of their own souls—they have not done what they have neglected to take proper care of their own souls—they have not done what they have neglected to take proper they have not done what they have neglected to take proper they have neglected to take negl

moral being change, whenever he changes his choice in regard to these two courses. Besides, every sinful or holy act, is a practical exhibition of this power. For nothing can be estimated to be sin, but a voluntary transgression of a known rule of right. For every instance of disobedience to the law of God, it is known that this law is holy, just and good—that is, that obe-dience is the best thing. The will of such a be-ing as God, brings with it the highest evidence. that obedience to it is fitted to secure the hightheir prayers are not answered, while they refuse to be cleansed from their blood guiltiness; for they pray in the character of murderers, lifting up bloody hands to God. K. The transgression, regarded by hinself and others, as knowing the law, and as capable of obeying it. This knowledge of what is right and wrong, and the power of choosing either course, together with the actual choice of the wrong course, is absolutely necessary to constitute an act morally wrong. The proof therefore that

views of divine sourceignty. These views have been so extensively received, that it is deemed heresy to question their promitty and the deemed From this view of man as a free moral agent, heresy to question their propriety, or their claims to scripture origin. But they are views of wrong I remark, First. That however much the evidence tians to neglect their duty, to turn away from the plain requirements of God and still remain that any course is right, is increased, so long as man remains a moral agent, he has the power to take an opposite course. Indeed, if what I have said be true, let the moral power of this evidence or truth, that is, its tendency to move the mind, be ever so great, the man has the power of aeting contrary to it. Second. We see from this view that sin may Second. We see from this view that sin may be an incidental evil. That is a necessary consequence, so far as God's power is concerned, npon the very existence of man as a moral agent. su directly opposite both to Scripture and com-mon sense; whence uriginate these perverted views of the sovereignty of God? I answer, these perverted doctrines often have their contract. It must be concerned, there are the sover the so result of the exercise of this power in man, counteracting all that moral power, which God saw could possibly, or consistently in the nature of things, be brought to bear upon his mind to secure right action. M. G.

his own name.

it to be, the Father and the Son would be divi-ded, there would be discord in the Trinity in uni-

e of giving their hearts to the Lord. In the

Few ministers of the Gospel have labored for afternoon and evening, the weather was very stormy and boisterous; yet the house was crowd-ed—I may say, more than full. Many came to any considerable time in revivals without witnesing opposition among different denominations of professed Christians. I might describe what I have witnessed in some particular places. But to avoid localities, and such personal applica-tions, as might needlessly occasion either resentment or grief, I shall in this as in some former numbers base my reason gs nn what I have winessed, rather then relate the *anecdotes* themselves. This opposition of Christians in a revi-val, towards denominations differing from themselves, exerts a peculiarly pernicious influence, in

many respects. I. It fosiers the oride of Christians.
 Those professed, disciples of Jesus, who are unwilling that Christians of other denominations

ould have success in a revival, who oppose their influence, and endeavor alike to destroy their good name, and their power to do good will very soon look down with contemptuous dis dain upon those, whom they oppose, will regard them as almost, or entirely destitute of piety. And in proportion as they despise their neigh-bors, they will view themselves with self compla-cency, and will exalt themselves in their self esteem. Comparing themselves, with those, whom they despise, they form and cherish a false, an exalted opinion of their own views, piety and exertions. Thus they lose their humility, become puffed up with spiritual pride, and totally unfit to exert a humble instrumentality in carrying forward the revival.

2. It exciles their unholy feelings. In their contentions, Christians too often for at that their "weapons are not carnal." In ad of contending for the faith, they are con ending for their own forms, and ceremonies, and

teenings of private interest control them. Hence they often lose their temper. They descend to unchristian conduct, to personal abuse, and ran-corous criminations. All their unholy feelings gain the ascendancy, and triumph over their feel-ings of piety. Their christian love and forbearance, and forgiveness, are exchanged for bitter enmity and unyielding persecution. Such are far better fitted for the enterprize of a crusade, than for those humble, persevering prayers and chorts by which a revival is promoted.

3. It diverts their attention from revival efforts.

the anxious seats; prohably more than one hun-dred. Sabbath, P. M. fifty one of the first fruits were received into church fellowship. As the impulse became stronger, and the work was pragressing, a resolution was adopted to continue the meeting for several days to come. Monday and Tuesday, the mighty power of

orward.

God was made visible to the astonishment of all Many of the hardest hearts were broken, and many stuhborn wills did how. "The Universa.

seats, and some expressed hope.

list, the infidel, the bold hlasphemer," then renounced their ways, and began the song of redeeming grace and dying love. O, the wonder salvation !

The meeting continued twelve days, instead of four; and the result was truly glorious. In some streets every soul is professedly hoping in Christ. It would be difficult to ascertain the exact number of those who have given evidence of conversion. In that society, probably between two and three hundred have turned to the Lord; and the good work had not ended on the 28th of April, when this account was taken. The means employed in Bergen were substan-

tally the same with those which have been bless-ed in other places. Those who have witnessed the work, think it the greatest they have ever seen in that region. An eye witness says, "Con-sidering the number of inhabitants, it is the most general of which I ever heard. But it is all K.

Yours, &c.

#### HOW TO PREVENT REVIVALS.

We have seldom met with more melancholy evidence of the banefal influence of Antinomi teentions. Their contest becomes personal, and anism, than is contained in the following artic from the Religious Herald.

Baltimore Baptist Association.

Through the kindness of a friend we have reon, which was held at Frederick, Maryland, on and every society? God is the same, yesterday, to-day, and forever. He is an omniscient and omnipresent Being. He sees all his creatures, May 12-14. The introductory sermon was preached by brother Eli Scott; Elder John Heaey was chosen Moderator, and Elder Joseph H. Jones, Clerk. This Association contains nineeen churches, and 804 members: additions hy

ptism to the Second Baptist, Baltimore, 11; to Mount Zion do. 10; to other churches 10; and 13 churches have had no addition. 'The clear increase in '19 churches is 7. Many of these churches were planted by the faithful and untiring labors of Elder John Davis, the father of the Baptist denomination in Maryland, and during his life time they grew and flourished; Mount Zion do. 10; to other churches 10; 1.5. If duberts there attention from receive efforts. It not only unfits them to engage in those prayers and efforts, which cause the revival to go forward; but it insensibly diverts and retains attoon and their efforts from the work of

se they do not sustain it by their fervent supduring his life time they grew and flourished; from what God has done, and is now doing, this but since that event have been fast hastening to instantions and persevering efforts. Instead of but since that event have been fast hastening to us is the day of his power; this is the way, and been fast hastening to be enlarged throughout the church is to be enlarged throughout the work. We ask then,

Never before did I know what it was to have o pressing calls for ministerial labors. I have Spirit. Some, of whom we are obliged to doubt whe nuch to do at home, but for a number of weeks I have been away from home almost constantly. The good Spirit I trust has not entirely left us ther they know any thing as they ought con-cerning the prayer of faith, think that they, who A number are anxious, and one in Jericho. pray with such confidence, set up their own will. more embrace hope almost every week. regardless of the will of God-that they are gui-ded by their own wisdom, instead of the wisdom

#### THE CONVERSION OF THE WORLD.

In this state, (New Hampshire,) there have been more than twenty, three days meetings, and in the United States, probably more than three hundred. In all instances which have come to our knowledge, they have been attended or followed, with the special influences of the Holy Spirit, and a revival of religion. God has so

distinctly put his mark of approbation upon these as they meetings, hy displays of his rich grace and pow-er, that, wherever there is a church of Christ, and they are prepared by union, humility, faith and a spirit of prayer, they may reasonably expect a revival, where such meetings are holden. The divine presence has been uniformly manifest, and in some instances so apparent, that the peo-

ple of God have hesitated to close them at the take Jehovah at his nd of three, or four days, the time appointed. come to the throne of grace, presses the suppl The approbation of God, the presence of the ant to hold the Eternal to his promise, leads him are so under the control of divine sovereignty Savior, and the special influences of the Holy Ghost have been so clear, that the friends of the to sacrifice himself on the altar of prayer, gives strength to wrestle and prevailbring forth, saying, I cannot, must not, " will not let the go?" for thine honor is concerned. The Spirit, also, at the same time, makes intercession Redeemer's cause have been constrained to con tinue them not only four, seven and nine, but, in

some instances, even to thirteen days. And in no case has this gracious influence been with-

drawn, during the time of the meetings, if ever so long, but on the other hand, it has been eon

When prayer is thus offered, there can be no mistake about the subject, none about the will, or increased with marked power. Now, if these remarks are true, what prevents

impuls

when prayer is this othered, inter can be not be a sufficient of the boot environment on mistake about the subject, none about the will, or his sovereign grace." These views being expurpose of the Lord, and none concerning the pressed by persons of acknowledged and distin-wisdom by which the subject is selected, by guished piety, are regarded as correct and im-which the prayer is made: the Spirit regulates revival of religion in every society, and church f Christ in this state? If they may be enjoyed all that. It is as God would have it-the prayer ed hy many as established doctrinal views. Those is made in obedience to the will of God; and will he now deny? He cannot, and will not; he who think for themselves, and who deny, or call

in this state, they may in every part of the world, where Christ has a true church. And if God continues his smiles, and displays his sovereign in question the correctness of these views, are, by some, immediately denonneed, for their herecause he has engaged to answer the prayer thus made—to do *that* thing, for which his people thus pray. Besides as all is done according to power, so long as these meetings are continued, what prevents the renovation of a whole society, thus pray. Besides as all is done according to the will of God, and by the leadings of the Holy the will of God, and by the do the thing thus ask

Spirit, should he refuse to do the thing thus ask ed, to grant the thing thus sought, he would, in the denial act contrary to his own will; and deny

for them, according to the will of God.

the prayer of faith should prevail. 5. It is offered in the name of Jesus Christ.

XUM

Jesus is as great as the Father himself-there s none in heaven greater than he. His interest n the universe is as great as the Father's—their

quiet, in their conscience, through the belief that

quiet, in their conscience, through the benef that such is the nature of divine sovereignty, that they are under necessity of being disolucitent to God, because a sovereign God does not constrain them to be obedient. These are actually the views of God; but this is wholly incorrect. They are not led by their own fancy, or natural affection, or wisdom. All these they resign, and resign themselves, too, even their eternal in-terest, into the hands of God. The specific oband feelings of all those who say, "I know we and identify of an those who say, I know we are in an awful state of stupidity and sin, but we must wait for God to revive us.<sup>27</sup> We may well inquire, whence originate these opinions, so absurd, ect or subject of prayer, is presented to the mind, is laid upon the heart, by the Holy Spirit, by an from the Holy One. Thus the Spirit teaches, particularly, what they should pray for, as they onght : without this, they would nat know for what, in particular, to pray. Having done this, the Spirit produces the m these perverted doctrines often have their origin in the excuses of Christians, who have been reonquerable desire for the object, which it has garded as eminent for their niety! Such Chrisselected. Then the Spirit makes intercession for tians sometimes leave their first love. 'Their duthem, produces the travailing pains, causes the unutterable groans, excites the fullness of faith, y is neglected, their graces acount, In this state lecay, and they teel very unhappy. In this state gives confidence to lay hold of the promises, to of mind they try to find relief. word-gives boldness to

that they cannot awake. Under the idea

virtually cast off the blame from themselves, and

-strength to they are giving God the glory, that they are ex-

that they are dependent on God's sovereign grace, they endeavor to persuade themselves, that they

The first duty of a minister, is, to call on his hearers to turn to the Lord. We have much to speak to you upon. We have many duties to urge upon you. We have much instruction to We have many duties to urge upon you. We have much instruction to give you-but all will be thrown away, till you have turned to the Lord. Let me illustrate this by a familiar comparison. You see your child cast it upon God. They say, "We must wait sinking in the water; his education lies near God's time to be revived, we are dependent on his sovereign grace." These views being exyour heart; you are anxious to train him up so that he may occupy well the post assigned to hin in life. But, when you see him drowning, the first thoughts are—not how you may educate him, but how you may save him. Restore him to life, and then call that life into action .- Eniscopal Recorder.

#### PREACHING.

sy, and their unprincipled attack on the essential doctrines of the Christian religion! Thus by the traditions of men, the law of God is made of ver, that there is a wide difference between mi-It must be obvious to every intelligent obserhere effect, and the sinful excuses of good men, here essential doctrines of our holy religion. doctrine. One class relies on simple, direct knows all their wants, and hears all the prayers of his children, and will answer them, so far as shall be to his glory, and the good of his church. What he has done, he may do again; what he promises, he is not slack to perform. All hearts are in his hands; he has all power in heaven, and on earth; he will a complish his purposes might weep and hell rejoice—and on account of more effective than philosophical reasoning, to which multitudes of sinners go down to perdi-eut down the false hopes of impenitent sinners, tion! Oh when shall such obstacles to revivals let ont the corruption of their hearts, and drive be removed? When will Christians think for them from their refuge of lies. Is not the philathemselves, and try every doctrine by the Word sophical mode as if the soldier, instead of drawing interest is one. They are one, and of the same of God? When shall the imperfections of good and using his sword manfully, were to let it dan-mind on every subject. The administration of imen cease to be palmed upon the Christian pub-

HOW TO PREACH TO SIXNERS.

elieve the consciences of the impenitent .- Chri

PROFESSORS DEPARTMENT.

OCOHT A BELIEVER TO MARRY AN UNBELIEVER.

ny eircumstances, between a

Without maintaining that marriage, under

abeliever, is unlawful, we shall present some

onsiderations, to show that such unions can,

as have no exclusive reference to the apostolic

for life, between a believer and an unbeliever,

and not be made to form a fellowship of righte

ure from the spirit of the commandment.

way simultaneously to the united hearts.

the unitedly bending spirits. Hope is

tian Index.

Christian feeling.

ition on the mode of its fabrication, and the la- impres test discoveries of giving it an exquisite temper. My own experience is, by scripture proof and illustration to be melted into contrition, and and shame, and grief, and fired to active effort, acl with fervent prayer, in solemnly warning and affectionately exhorting impenitent sin-ners, in promoting every plan which is in opera-tion for extending the gospel at home and abroad, in watchfulness over my own heart, and in stu-dying to be more holy in heart and life: but by philosophical discourses to be left cold, lifeless, carcless and worldly. Others may be differently affected; and rousi speak for themselves. I sup-pose that nothing would be more desirable to a faithful minister, than to see, if possible, the in-most heart of every one of their 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 som bstract and minor points: yet in the same article he charges a correspondent of the Philadelphian, who writes from the West with a manifest departure from the faith, (heresy !) offering in proof, the following extract from a letter written by him some months since.

"Surely, they may lop off the most of us, it 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 in no sense provided-regeneration the creation of a new spiritual sense, taste relish, &c. Now if the denial of all this is here. sy, 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 refleet, 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 re-marks thus: "This extract contains a gross misrepresentation of some of the doctrines avowedly renounced; but this seems to be incident to the school to which he belongs, and the well inform-ed reader will at once perceive a denial of the gailt 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 Spiritin regneration." If Funderstand the Presbyterian, then, he

charges Mr. R. with heresy, in consequence of his denying the sentiments specified in his own 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 earefully writings of those who are called by his nam but do they not all deny the imputation of the gui 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 ad-roit, that men are punished for Adam's sin? They indeed hold that all men suffer in consequence of that sin, but appear to think that punishment has relation only to individual transgression. Query. Are they not misled by dictionaries? Walker, for example, defines punishment, any infliction imposed in vengeance of a crime. Crime course is a personal thing. Again, although Hopkinsians of the old school

might not like to deny the corruption of our na-ture, 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 sinners, except astriewed prospectively, before they have actually sinned? 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

I had always supposed too, that Hopkinsians of every school, hold sentiments upon the subject of human ability, very similar to those denounce ed by their opponents. If the reader will be at ed 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 con-jecture 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 senti-ments are not as wide of transmissing as those 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 Hopkin-sians 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 hold-ing 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 rela-tion 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 change, the creation of a new spiritual sense, &c., necessarily excludes the how spiritual sense, &c., necessarily excludes the how spiritual sense, &c., necessarily excludes the how spiritual sense is the Hold Sense is the sense deal the mode the sense is the Hold Sense is the sense is new spiritual sENSE, &c., necessarily excludes the agency of the Holy Spirit. JUSTICE. it for the spread of the gospel, he nust have it. They must be taught hoth the folly and the wickedness of laying up property for their chil-dren to ruin their souls, while it is needed for the salvation of men. In short, they must feel that

ough their heavy sion. that the (not their awful guilt,) the good work is decli-ning, and God's Spirit is withdrawing his reviy-ing influences, and that excitions on their part to sustain the work will be unavailing. And to sustain the work will be unavailing. And a when you have mide this impression upon them, n the work surely must decline ! They will be so discouraged, that they will not have sufficient s hope left to stimulate them to those efforts, which a God has been pleased to make essential to the continuance of the revival. When you begin to speak of the work as declining, your remarks c will be as a watchword, which shall fly with deathfil influence throughout the whole camp, to both of the righteous and wicked. And surely the work will decline. Christians, and especially then work will decline. Christians, and especially then they have folded their hands to sleep, and are seeking excuses far their guilty neglect of duty. You may unhappily aid the declension, 3. By relaxing your own efforts. sustain the work will be may be found in orthodox churches. For ex-ample, many preachers declare to impenitent aimple, many preachers declare to impeniten sinners, that they cannot repent, in such a mode and in such contexion, that their hearers actu-ally suppose themselves excussible for not imme-diately becoming followers of Christ. Instance: can be pointed out, where an erroneous mode o presenting this doctrine really counternets the tendency of all other doctrines tangent. 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 impendite of their hearers. This is the legitimat tendency of presenting it in any such form as will

3. By relaxing your own efforts.

As a revival progresses, increased prayer and efforton 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 ordi-nary 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 faithless in their prayers, and ne-gligent in their efforts. This example of ministers 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-yea, upon per-verted views of their dependence on sovereign grace, they reeline, and fall into deen slumbers, and dream that they are giving glory to a God of sovereign grace, while they astribe 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 ineffi-

and—ther unconcern, their indenlet, their ineffi-ciency and inactivity, by which they have grie-ved to depart the Spirit of divine grace ! My brother, do you not see that you are gnil-ty, that you are promoting the decline of this re-vival? Repeat then. Return to God and to his Set out anew. In the strength of the work. Lord, resolve on more faith, activity, and perse-verance. Oh do it, without delay, or-awful thought-you will more and more promote the decline of the revival, and throng's your delinquency multitudes of miserable sinters shall go lown to endless perdition ! FRATER

#### [Fcom the Sailor's Magazine.] CLAIMS OF THE AMERICAN SEAMEN'S FRIEND SOCIETY.

#### TO MINISTERS OF THE GOJPEL Dear Brethren-The Committee of the Sea-

men's Friend Society have here submitted to you and to the churches, a plan for the perma-nent support and continued enlargement of their operations, for the conversion of the maritime world. The plan is exceedingly simple, and easy to put in practice, if there he first a willing mind. On you it will very much depend, whether your people have this mind. Benevolent societies have of destiny. f 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 erful and ever-living sympathy. to have thrown off all sense of responsibility in regard to the aid their congregations furnish to orrow are to be borne in unison. Joy is to find the work of the Lord. They are willing that so-Disappointment and care are to press down cieties should send Agents, and get all they can; but they do not lift a finger to aid nor 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 superintend-ing travening agents. Many useful preachers have been called away from the service of saving souls, to the husiness of visiting congregation 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 bc. It is not to be believed that God intends to have the world converted in this way, by em ploying so much of the vital energy of his church in the mere matter of collecting raoney-worrying it out of reluctant hands by " special efforts. God loveth 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 leel that they are greatly and per-sonally responsible for the spreal of the gospel. And they must learn to look rot to traveling Agents, but to ther own minister for all the in-Agents, but to their own minister for all the in

they have been bought, and therefore they are

not their own men any longer, hnt 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 ac-tion, it will be easy to raise all the money neces-

arv for the spread of the Gospel. Then the only thing needed farther will be an

casy 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 lacts in regard to seamen are just as accessible to you

as they are to me. There is nothing of impor

tance on the subject comes to hand without being

published in the Magazine. The whole story, the facts, principles, and arguments, are all there.

IS THIS CHARGE UNFOUNDED.

J. L.

way as must ever prove inefficient. In regard to substitution of sourching else for gospel truth, we have not in view simply such forms of error as Unitarianism or Universalism, but much that ple thick will elapse, before they will have the pleasure of co-operating with Infidels, in reseu-ing the Sabbath from desceration and oblivion? Do they not know that all the powers of infideliof Christianity then, in regard to such unions, I deem to be prophetic of evil. No alliance so ty throughout our land, are now concentrated much demands congeniality of sentiment, as the -prophetic of 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 tate governments recognize the fact that this is. in a general sense, a nation of Christians, as dis-tinguished from Jews, Mahometans, Pagans, or Nothingarians. The common use of the Bible in the administration of oaths, is a distinct re-cognition of this fact. Had this been a nation of Mahometans, the Koran would undonbtedly 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 go-vernments before, and at the time the constitubeliever and an rest. with difficulty, be reconciled to the principles of tion was formed, from which the Federal govhe New Testament, or with a high state of ernment derives its powers. That instrument did not abolish this institution, or confer any au-The first is, that the principle seems to be thority on the new government to abolish it by le-fairly stated by the Apostle Paul. Be ye not gislation. It was plainly not the intention of its unequally yoked together with unbelievers. We are willing to admit, that this rule had no exclu-

sive reference to marriage, or that if it referred been long in existence, and was deemed by the great body of their constituents of vast import-referred to the state of the primitive church.— The insertion of such a power in the con-Still, the reasons which he gives for it, are such stitution, would undouhtedly have ensured its rejection by every state in the union. Most of the age. For, says he, what fellowship hath righte-ousness with unrighteousness? Or, what com-scrvance of the Sabbath. This fact furnishes munion hath light with darkness? and what con-additional evidence, not only that they held it in cord hath Christ with Belial? Or, what part high estimation, but that they did not intend to the prohibition be not absolute, yet the reasons the post office law requiring the transaction of urged are such, as to a conscientious mind, must business in that department every day in the be of great force. How, on the most tender of week, does, to a certain extent, abolish the Sab

all earthly subjects, a contract should be formed bath. And as the constitution confers on the general government no such power, the enactmen of this law was unconstitutional. But this is not all. In passing the law in ques

ousness with unrighteousness, to make a communion of light with darkness, or to produce concord between Christ and Belial, is a protion there was not merely the exercise of a pow-That er not granted in the constitution. petrublem of nost difficult solution. Why the Bible ment recognizes, in express terms, the Christian should prohibit such alliances in the minor matters of ordinary interest, in the business of trade. It allows the President ten days, SUNDAYS EXand conversation, and amisement, and permit them in that which is to affect the happiness du-ring the whole life, and probably the doom in find in the constitution itself a clear recognition ring the whole life, and probably the doom in find in the constitution itself a clear recognition eternity, is one of those questions which can be of the fact, that this is a Christian nation, likely most easily met, by denying that it is so; and to cleat a Christian, and not a Jewish or Heathen hy maintaining that such marriages are a depar- President, and that Sunday, or the first day the week, is the Sabbath or day of rest. Whe But adoiting that the Scriptures are wholly silent on the subject, the nature of the contract, any right of the Jew or Sabbatarian, it is not my it is apprehended, would produce an instinctive purpose to inquire. I take the constitution as it shrinking from such an engagement, in one who is ; and I find, that in the enactment of the law had just views of its ultimate bearing. It im-plies, in a more tender sense than any other only the exercise of a power not granted, and

union, a community of feeling, of interest, and which the people did not intend to grant, but a Every thing selfish and personal, is plain violation of the constitution itself. And upposed to be sunk in the anxiety to promote this is the law which it is said Congress has not perfect amalgamation of kindred spirits—such a cended their powers, and passed a law in viola omplete and changeless identity-such a pow- tion of the charter under which they acted, which Sickness and is to bind their successors to the end of tim 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 o kindle up the same serene expression on the transaction of secular business on that day; and on the most sacred of all subjects, there can be who have no Sabbath at all, have no religious all enjoyments, there can be no identity. Sar, the Sabbath already in existence and collection for the same be no identity. row, such as scizes on a repenting spirit, must be borne without sympathy. Deep seriousness, such as must come over the human soul, when

But it is said by others, that, although the law he grave is thought of, and the solemnities of ternity rise, in their dark and awful majesty to does partially abolish the Sabhath, yet it interriew, must pervaile but one soul. Hope must feres with no man's conscience, hecause no one radiate but one countenance; and joy, anticiis compelled to accept an office in that departated when the pleasures and sorrows of this ment, there being always persons enough to fill ile shall have become alike the record of the it who have no scruples of conscience. So if the past—the remembrance of what was in the in-ancy of being, must animate but one of the inited hearts. But one of the spirits, where con-same answer might be given with the same proord should forever dwell, goes forth to contempriety. The husiness of the post office requires. alate the vast scenes of redemption ; to survey 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 sanculy reation as filled with rich proofs of the eeaseless gency of a kind parent; or, to speak of the emo-

It is a stranger alike to the deep melan- position that there is no moral Governor of na tures. boly of a heart pierced through with many sor- tions is extremely doubtful. The safety of the until the whole family statedly abser when the glories of a Savior burst with hallowed pid conveyance. themselves from public worship. One lamily in neighborhood begins to stay at home upon the

now concentrated every description lament that our rulers have gi ven the people a Sabhath, 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 pow er 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 na tional legislature. Now can any one believe that this institution will be saved from complete annihilation by any other means than the faithful ex ertions of Christians, accompanied by the bless ing of Him who is Lord of the Sabbath?

#### SABBATH BREAKING A VERY GREAT AND CORRUPT ING EVIL.

If the nature, design, and tendency of the Sab bath have been properly illustrated, then we may justly conclude, that the prolanation 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, and delight in all the duties ap-propriate to his day and to his house. Those who profane the Sabbath mean to sin against God, rather than man. They hardly think breaking any human laws by profaning the Sab-bath, but they do very often think of breaking the law of God, which requires them to remem-ber 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 Sabhath.

The man laboring on the Sabbath, or travel-Ine man haloring on the Sabbath, or traver-ling on the Sabbath, tells every one he meets that he disregards all religion, and every body under-stands the language of his conduct in its true sense, whether he be a neighbor or stranger. The profanation of the Sabbath comprises all ir. 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 Sahbath breakers into every species of open and high handed vice and immorality. How many poor guilty creatures have aeknowledged that the profanation of the Sabbath led them to those

enormous crimes, that hrought them to an infa-mous death by the hand of public justice ! It appears likewise from what has been said ose who profane the Sabbath are not only that th 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 call-ed corrupters, for they throw the weight of their example into the scale of virtue and religion, and restrain others from the paths 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 con ince their readers, that holy time is that they may neglect all the peculiar duties o the Sabhath, and spend it in a manner m greeable to their corrupt hearts.

Those who merely abstain from the comm ncerns 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 inat tention and levity in the time of divine service

are gross offenders and corrupters. Are not such corrupters to be seen very fre-mently on the road, in private houses, and in the quently on the road, in private houses, and in the house of God? What immense evils do such corrupters commit, spread and promote ! How many do those who travel from house to house from town to town, and from Maine to Georgia corrupt from Sabbath to Sabbath! How will a father who keeps himself and his family from the house of God on the Sabhath from month to month and from year to year, corrupt And how fast will such corrupt families increas to note the soul, or the glories of eternal rest, or to utter the language of lofty thanksgiving and praise to Him, who fills creation with his good-ness, and confers an immortality of biss. The spirit of the companion responds to none of these tender feelings: to none of these sublime rapmily begins to stay at home, then another, and

them, or the form of truth exhibited in such a converting an unbelieving companion. The on- ved. But how many centuries do these good peo- ly continued to look for it here, and God has kept tting off one source of enjoyment after another wet enjoy more happiness than ever in my life be-

### 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 cntitled-Spiritual Songs. This extract contains this sentence : "We all admit, for example, that regular sermons and long prayers are necessary n large assemblies; but who would think of thus 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 or a very baneful influence. Should they be long or short if What answer do the character and condition of uch assemblies give to this question? assemblies, if prayers are long, do they not be-come wearisome, specially wearisome to the far greater number of those present? What is the onsequence ? Prayer is profaned : it is desecra ted in their estimation. Instead of regarding it as a spiritual exercise, in which the soul has c nunion with God, and being under a holy influ ence from a feeling of nearness to this comm nion, as was the case of the man, who remark of Dr. Payson—" God must be with him, o could not pray so ;" the greater number of present are restless and impatient, and sit a worse spirit than when they enter Prayer should be the command ouse.

cise 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 cere-mony, the omission of which would greatly reheve them. It is unnecessary that prayer in public worship should be long. On the contrary,

The profanation of the Sabbath comprises all ir-religion and impiety; for though it does not prove that a man will take the name of God in aware 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, your last paper, makes it my duty to write a reoly. In correcting the proof sheets of the "Letter o Eleazar Lord, Esq. in defence of measures for promoting the observance of the Christian Sabbath against his charge, &c." there 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 he corrected in the principal part of the edition; and have never refused giving any publi-city to these errata which Mr. Lord might deem accessary, although he has been led, it seems, to suppose I had. And so far from declining " to suppress the passage," I immediately gave direcions to have it done in the second edition ow 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 ar-gument quite immaterially. The letter was writ-

ten, as he intimates it ought to have been, irre-spective of his private explanations of his un-warrantable allegation against the active friends. of the Lord's day, or to use his language, the "zealous patrons" of Sabbath measures. This charge, unjust as it is, would not have been deem-ed sufficiently important to call forth a pamphlet in reply, had not the occasion been deemed a fit one, in the judgment of those in whom I placed confidence, to address all those professing Christians, who have become allies of the enemies of the Sabbath, in decrying measures that have been

adopted to rescue that holy day from oblivion 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 he so understood by the mass of readers,) that the " zealous patrons" aforesaid have relied upon the enactment and execution of laws to ompel the people to observe the Sabbath day. Infidels have uttered this slander from the be gioning, and now and then a Christian, hy his ndorsement, gives it currency.

By a retrospect of the points which were at-tempted to be established, in the printed Letter, it will be seen how far they depended upon the or in the first edition what extent they remain unanswered. It was my object to prove, 1. That Mr. Lord's sweep-ing accusation included all the public measures that have been adopted to save the Lord's day 2. That he ascribes this alfrom obliteration. leged 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 ustified. 4. That he signed the petition to Congress from this City, which urged upon that bo-gress from this City, which urged upon that bo-dy the repeal of a law that requires a violation of the Lord's day at all the Post Offices in the coun-try, 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 authority, 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 cocreive nature, and has stead y adhered to its fundamental principle, of appealng only to the hearts and consciences of men. 7. That the petitioners to Congress simply re-quested that Government would let the Sabbath alone, and not by positive statutes require its vi-olation ; which petitions have been fully approved, and their principles defended in the publica tions of the Sabbath Union. 9. That the pioneer line of stages was an individual enterprize, unex-ceptionable in principle, and calculated to do an mense good, and possessing no cuercive feature. 9. That the Sabbath measures have accomplished much in arresting the awful profanation of that holy day, and in many respects have achieved 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-de-vised plans, or injudicious modes of prosecuting them, as to a portion of the christian community standing aloof, decrying these efforts, and falsed accusing the brethren who were active in their romotion.

#### MINISTERS DEPARTMENT.

#### For the New York Evangelist.

### JHINTS TO A MINISTER IN A REVIVAL.

.Are you promoting the deeline of the revival. It is a sad fact that the revival has begun to

lecline among the people of your charge. And that their minister is unconsciously helping forward the deelension is sadder still ! My 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 Ministers and private Christians often do truth. 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.

If you will bend your mind to it as you do to other subjects, you can bring them all helore 1. By your very countenance and looks. Both saints and sinners watch you closely. your people in a very striking manner, and onc ealculated to do great good. But you must take They read in your countenance both your joyous expectations, and your fearful apprehensions in pains for it, and prepare yourself diligently otherwise the people will not be interested, and reference to the revival. If they see that your countenance indicates discouragement, they will very readily conclude that the revival has began will not give. If you do not choose to occupy a part of the Sabhath, why can you not do what is proposed at some lecture that is generally well attended, or eline. If you really feel that the work will step, Christians will perceive that this is your feeling, and will immediately become discouraged step, Chris at the monthly concert, at sea, or in your hilde elass? 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 impres-sion mode, and record the impresthemselves, 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 decep-tive excuses, will say, the work is declining, we shall have no share in it, our Minister is discourasion made, and proceed that month to colle what they can for seamen. When the month comes round next year, do the same thing again ; or employ some intelligent and zealous lay mem-ber to do it, in an address; thus varying the mode, but always reserving that month to collect the charities of the church for scamen. Any aid or information will be gladly furnished at the ofshah have no share in it, our aunister is discoura-ged, 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, fice. 2. By your words.

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 A more saddening reflection can scarce occupy the mind of an observing Christian, than this 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 inad-vertently say many things, that will dampen the zeal and discourage the efforts of your church and people, You will make on their minds the stitution for gospel truth as can never awaken 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 inad-

ichness on the soul. The ear is deaf; the eye The friends of the law reason on the supposi-Sabbath, then another, and another, and very dim; the heart is callous. On the lar less no-tion that its repeal would enforce the observance soon all, or nearly all follow the corrupt example e events of time, there is indeed sympathy; of the Sabbath. This is not true. It would leave which has been set them; and one neighborhood ble events of time, there is indeed sympathy; but respecting things unseen and eternal, there which has been set them; and one neighborhood the Sabbath precisely where the constitution and can very easily corrupt another. These facts are is, and must he, cheerless and withering indiffer-ence. Can such unions be formed, under a just ple, to be observed or not, according to every last with the people in every place, and will they still imagine that Sabbath breaking, in any form, sense of the high joys and sympathies of a re-deemed spirit? On a thousand objects, there may be, indeed, to enforce the observance of the Sabbath is one thing,

kindred amiableness and intelligence; hut here are these vast themes, dearer than all others to a Christian, in which there is nothing in earning. Here are the boundless fields of immortality,

ogs, I admit that results of that kind have au-

converting the world. The effort is made on unfair ground. Your exertions are solitary, poworless, and inefficient. There are mighty associations and influences in common, that make a resistless appeal to the bosom of the infidel com-panion. On all other subjects, you have com-mon feelings and interests. On them will be your united conversations and joys. Here, you are alone The very mention of this subject, unless your companion is possessed of an unusu-al benignity of disposition, will produce unbro-ken silence, a forbidding repulsiveness, or a de-cided reproof. Sad and forlorn hope this, of

ed the expectation of such a possible effect.

is another, and a very different thing. But suppose the Sabbath to be of divine ap-

DUTY OF CHRISTIANS. The following is from the Religious Messen ger, Norwich, Conn.

pointment, and that we are hound to observe it as individuals; are we under obligations to ob-As there is but little prospect that the laws serve it in our national capacity? Is not religion the United States, requiring a violation of the Sahbath by those connected with the post office, a personal, and not a national concern? ted hands cannot be stretched out to gather present law does not a individuals. It does not the maker not stretched out to gather world, serve the Sabbath as *individuals*. It does not and sweet nusio rolls over heaven's plains, but permit them all to make religion a personal conand transmission of the mail, will speedily be re-pealed, all those who conscientiously helieve that those laws are not only unjust in their operation, but altogether unnecessary, are bound to evince the united eves are not permitted to survey the eern. No man can, at the same time sustain two the united eyes are not permitted to survey the eern. No man can, at the same time sustain two glories of that crown; and the sweet strains of opposite characters. He cannot observe the Sab-celestial song, are not to fall on the common ear. bath as a Christian, and violate it as an officer of The one is an heir of heaven; the other, an heir government. If he were east into hell as an off-of perdition. The one pants for the glories of cer, would not his sufferings be a personal contheir opinions, by scrupulously abstaining from every act, which can be construed into a conni-vance at their iniquity. Especially are profess-ing Christians called upon to be guarded and watchful upon this point; lest they should be be-traved into actions totally inconsistent with their duties to the Lord of the Sabbath. - If the transeternity; the spirit and hopes of the other are cern? I have shown that we cannot be neutral never suffered to pass the regions of mortality: in our national capacity—that our government and, all aspirations of the soul, and conversa- must throw its example and influence into one tions, and desires, pertaining to another world, scale or the other; and to throw them against are unpleasant and heartless themes. Is it any the Sabbath, is to violate the constitution which wonder then that by common consent the renission of the mail be, as they assert it is, wholly nnecessary, then the writing and sending of let are impleasant and heartless themes. Is it any the Sabbath, is to violate the constitution which wonder, then, that by common consent, the re-ference to the future should be dropped? Is it of the states which enforce its ubservance—and not to be expected that this world should be suf-fered to occupy all the united thoughts ? and that consequently, a most chilling influence should attend the intercourse; and that the hope of heart on should be great the hope is heat, but heart and require the abolition of the Sab-bath, but heart and heart is more than the the hope is heat heart and require the abolition of the Sab-li heart on should heart and the outer the problem of the outer the sab-li heart on should heart and the outer the sab-li heart on the sabters on other days in the week, so as to have them carried during sacred hours, is not manifest-ing 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 i will be transported all the next day, is as much a breach of the fourth commandment as if the writer was to gend it by a special messenger, or was to travel himself, at the time when he ought to be doing no have. A distinguished professor of heaven should come to be regarded as the last and least of all common considerations? A final reason, therefore, on this subject, would government, it will then be time enough for them to exercise it. When things come to this, we was to travel himself, at the time when he ough will submit to the majority and await the judg- to be doing no labor. A distinguished professor 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 reli-gion, and to an ultimate participation in its bless-

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 oppresent to pati But they have been spots of green in some wild Arabian deserts, surrounded only by desolation. It is not the way which God has prescribed for converting the world. The effort is made on some wild the prescribed for combinations. It is doubtfor whether those who all reach their desunation previous to the coming Sabbath. His hands are washed of any particitioning Congress, or using any means to obtain its repeal, because they disapprove of religious combinations. It is doubtfol whether those who pation in the sin of Sabbath breaking, as far as he post office is concerned. It is to be regretted offer this objection, have any distinct idea of its import. The objection is not to the end to be accomplished; for *that is desired*. It is not to a that his example is not more generally followed.

accompushed; for that is desired. It is not to a combination; for the signers of any petition do, in the same sense, form a combination, and the objectors themselves sign other petitions. The objection is simply, that it is a religious combina-tion and the I have been all my life like a child whose fathe How far all these positions have been estawishes to fix his undivided attention. At first blished will appear from a perusal of th Letter to Mr. Lord, Having docume the child runs about the room-but his father ties up his feet; he then plays with his hands until objection is simply, that it is a rengious combina-tion; and if it contains any idea at all, it implies that if the petitioners were infidels, instead of the is completely idea to the period of the index the defence. Regretting then it would be no religious combination, and the whele ground of objection would be, remo-

XUM

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special Spirit ;

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

experienced, in a greater or less degree, the bles

c profession of their faith in Christ.

mily altar is now erected, and the voice of

witnessed. The temperance cause has been

greatly strengthened, and old professors wonder-fully refreshed, and much better united. Though

many in the beginning of the revival were dispo-sed to say it was man's work, yet they were

fact ; and Christians, whether old or young, whe

ther babes or men, in Christ Jesus, ought certain

ly to lay it to heart, at such a spiritual harvest

have taken the anxious seats. As many as

ated to us, is peculiarly interesting, as showing

sixty expressed a hope during the meeting.

neeting was greatly blessed.

all ages

prayer heard, where it was but seldom if

ng of this revival. By the 14th of June there

I remain your obedient Servant, LEWIS TAPPAN.

For the New York Evangelist,

THE MAGDALEN REPORT. Mr. Editor-The prodigious excitement pro

duced in this city by the publication of the above named do cument, warrants me in calling the attention of your readers to a few remarks on the subject They come from one who has no other interest in it, than that of every sincere friend of virtue, who has candor enough to venerate the benevolence of the self-denying individuals, by

whom our Magdalen Society was formed. 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 follow-ing resolutions were unanimously adopted. Whereas, the publication of our First Annual Report, The scalled forth from some of the public presses of this stay, the expression of disapprobation, which has been cal-culated 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 made to attach odium, and responsibility for its authorship made to annew to one or more of the second state of the second sta

recover, 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 expessure of the extent and mischief of this vice, which our Report contains, our ob-ject was to awaken public liberality in behalf of this insti-tution. If we have erred in any of the statements made, or the language employed, we shall speedily correct it; and in the mean time, we must rely for our protection up-on the purity of our motives, the benevolace of our cause, and the support of the enlightened and virtuous among our fellow citizens.

Resolved, That as we never designed the Report for in-discriminate distribution, we highly disapprove of the edi-tion which has been since published and for sale in this city; and that we have never intended to republish it in

s present form. On behalf of the Executive Committee John WheelwRight, Ch'n. pro. tem. John P. Haven, Sec'y.

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 author of the report, is faise. I thus the willing to members of the Committee are both willing to nembers of the committee and when this flood o 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 the

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 in-dividuals 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 at tended with fearful ruin to multitudes. Wha they have said and done, they were honest in it They have attempted, and with unlooked fo 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 so large a part of our citizens should heap scorn and reviling on their heads?

I answer. Their report, in disclosing the na-ture 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. The were getting the *names* of many persons, who were making gain, by letting houses to brothe keepers, at a high rent; and of others who loaned elegant furniture to such establishments by the week; and of many who claimed a decen standing in society, that were the habitual frequenters of such places, and the frequent destroy ers of female innocence in humble life. It was the NAMES that made many a guilty heart quake

in secret. Those who were plicated, then be gan to make a clamor, at the representation

its effectual suppression. By their clamor they began to draw in their friends. Soon they were joined by those who hated the principal support ers of the institution, on account of their well nown liberality, in patronizing benevolent ob iects, and their zeal for religiou 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 mi ers, who associate much with the gay, dis nisters, who associate inter with the gay, this pated, 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 gi ving their money to build the projected asylum. Next those who claim to be considered the proscriptive patrons, and leaders of every important movement of charity, and whose pride was wounded when they saw an institution springing up, not only without their being even consulted, but in the face of their known opinion, 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

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 mide to see that object? And is there any way of making the public set the set of making the set of of making the public see the evil in questi without exciting deep pain in every virtuous bo som? And is not this better, than that the thing

hould be let alone ?. 8. Is there any reason to suppose that such evils will cure thenselves, if let alone? Is any thing 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? These any freede of known virtue

the vicious? Has any fen ale, of known virtue and religious principle, been excited to indigna-tion by barely *reading* the report, or appreliend-ed that any thing in the report would raise a ques-tion concerning her own character?

11. Admitting that this is a dreadful exposure ought the committee to let us' sleep upon such a

12. How large a portion of those men, who have exhibited such tender sensibilities at the disclosures of the report, do you think were mo ved to it by the a ings of the Com the apprehension that the proceed mittee might hereafter heir own conduct to a light which they could no verv well bear?

13. How many others have resorted to this to save themselves from a call to give money to vards the plan of reformation, now so succ y in progress?

14. Does not the success of the Committee in icate, that God has more favor to the Institution than some Christians have ; because he will help and they will not ?

15. Have you ever read the report which you enounce 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; nay more, that they have sprung urely out of their zeal and earnestness, to

Car ou prove that they have made mistakes? 17. Should God treat your mistakes, as 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. Jul religious newspaper ; but at a recent four days meeting e was made, as we hope, a subject of renewing grace. H can now voluntarily lay aside some of his political paper and take a religious one."

We are informed that the Rev. Mr. Cornelius, Corre nding 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 *elever* nerchants, who were dealers in ardent spirits, that have iven up this traffic, from the influence of this Essay."

made of the character of the city; as though the disgrace consisted, not in the existence of collution, but in its publication for the purpose of pels of "entire abstinence" from ardent spirit as a drink a discussion control of the city is a drink the spirit of the purpose of the disgrace consisted and the purpose of the spirit of the purpose of pels of "entire abstinence" from ardent spirit as a drink Has one merchant been led to give up the traffic of an by Professor Maclean's Review, and its defence by himelf and others ? If there are any facts, which are evide ces of such happy results, let them be made known to th blic. Those surely have the best claims to be conside ed reformers, who actually produce reform.

#### THE WESTERN STAR,

OR IMPARTIAL MISCELLANY. Devoted to Religion, Morality, Literature, Agricultur and the Mechanic Arts. This paper is to be edited an published by J. Carpenter, and J. R. Adams, weekly, at We have received the first number: it is rockport. handsomely printed, on a fine imperial sheet. Terms \$2 in advance. We wish it may be instrumental of accom-

## plishing 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 :

people of Jehovah, restore them to his service, and become the instruments of very great and happy revivals, by public easures and protracted meetings. Now as these ings are calculated to enlist the feelings, and efforts, and prayers of Christians very extensively; as they have aleady secured the confidence of a great portion of the Ame rican Churches of various denominations, and will conse quently excite the daily prayers of such for their succes 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-wor in extending the kingdom of Christ. with God

These meetings are also calculated to

When Cbristians unite their prayers and efforts to scare an object, they mutually exert on each other a pow erful influence. They feel strengthened and encouraged to greater zeal and perseverance ; they unite all their claims on the divine promises ; they make individually and initedly a stronger expression of their faith, which is hono able to God, and secures his cheering presence ; and they oncentrate that influence, of their whole which prevails with God. This encourages them to che rish 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 perseverance and energy in their exertions, which ould not otherwise attain. The moral influence of this xpectation is peculiarly powerful on the minds of impeni

ent sinners. They see in Christians this expectation God's presence and blessing, and they too expect these eetings will be attended with great success. Hence, the te opposition of those, who are determined to con inue 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 ose who determine to seek the Lord, have that strong tope of success, which encourages them to form the full urpose, and to pul forth persevering efforts to secure the earl of great price. This full expectation, that these meet ings will produce their desired effect, awakens the attention f sinners, leads them to consider, fastens the truth upon their minds, until they are aroused to a sense of their in rests and responsibilities in religion, until through the Spi

rit of grace they are led to break off their sins by righte ness, and their iniquities by turning to God.

#### REVIVALS

sanctify herself, and prepare to receive a visit from her adorable Master. It was not till indivi-IN MUNSON, MASS .- We learn that this place has bee risited with a revival for more than four months, that duals began in numbers to inquire whether the here are rising of fifty cases of conversion, and that th ork is still in progress.

IN BRIMFIELD, MASS .- We are informed that Brin eld has also shared in the refreshing from en high. IN WESTON, MASS .- We learn, from a clerical friend

hat a revival bas been in progress near two months, i Weston, that the work is quite extensive and powerful, and still continues with interest

IN WEST BROOKFIELD, MASS .- We are informed that work of divine grace has been gradually progressing, for everal months in this place, and that a considerable num er have hopefully turned to God.

IN WARE, MASS .- We learn that both the parishes Ware, have also shared in the blessings of a revival. IN AMHERST, MASS .- Our correspondent in this place

nder date of July 29th, writes thus: At our last com munion, 31 were received into the church; 19 of whom were subjects of the late revival. Others have not yet ited, who were subjects of the work. On the samo da about 45 were received into the church, of the West Parish of this place. In some parts of this town, the reviv ntinues with a good degree of interest.

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

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

IN HEBRON, CT .- We understand that the revival is is place, which has been progressing several months, has been very extensive and interesting, more so than any re-vival 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 refresh-ing from on high. After writing the above, we received rough the Connecticut Observer, the following interest ing letter from the Rev. H. P. Arms. Pastor of the Congre gational Church in Hebron :

he, with the exception of a limited work of a

Dr. Basset

years ago, the sp

The last general revival of religion in this place was fourieen years ago, under the ministry of the venerable Dr. Basset, who now rests from his labors. Since that IN WADSWORTH .- Says a correspondent : " A little revival is in progress at Wadsworth. Se-ven or eight late instances of hopeful conver-sions."—Ibid. ed work of grace seven of the Holy Spirit have

pendence on the Holy Spirit,) to the Lord of the on the committee, than would be done by letting est reformers of ancient Israel. Often did they reclaim the ent in the Western Recorder, under date of July of mercy which is distilling its precious drops vails in this city upon this subject. If, as has upon Savannah, may extend to many other por-tions 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, perse-verance, and faith, which God is accustomed to the heavens. N. 2005 llow with his blessing .- Charl. Observer.

special prayer for the outporing of the Holy Spirit ; but numbers of them did not awake and unite with their brethren in this important duty, IN BLANDFORD .- As many, as thirty persons have recently given evidence of conversion, and until they beheld the distress of anxious sinners around them. There is scarcely a neighborhood nany more are auxious. now remaining in the whole town, that has not

IN WESTFIELD .- The atlention to religion i of some months standing; thirty now stand propounded to the church, and others are still

were no less than one hundred and thirty rejoic-ing in hope of eternal life. At this time commen-ced a four days meeting, which was protracted In Moxson .- This place has frequently been to eight days. During this meeting more than one hundred were hopefully converted ; and a few have since been added to the number. favored with revivals of religion, and is not far-gotten in the shower of mercy which is now rereshing the vineyard of the Lord. Abo This revival has been of the most interesting kind. The greater portion that have shared in it, have been our children and youth; the greatopeful converts are there to be found, princi pally among the young people, and about thirty more are still inquiring.

est number of them the children of the covenant. Yet several of the middle aged, and some of the IN BRIMFIELD-This place is now the scen aged, have been subjects of the work; many of whom had lived through several revivals, and in of a great work. About one hundred persons, principally of middle aged people, have become interested in religion; about one fourth of whom measure unaffected till now. Last Sabhath was a very solemn, interesting

ever

give evidence of a change at this time. Thes season : fifty nine came forward and consecra-ted themselves in solemn covenant unto God,owns are all in the county of Hampden. Many others, it is expected, will soon make a

IN UXBRIDGE.-Near fifty are either quite anxious, or indulging recent hopes.-R. I. Jour Baptists have received twenty, and several have united with the Methodists. We can truly say the effects of this revival are manifest. The la-

IN JAMESTOWN CHAUTAUQUE Co. N. Y. here is a great excitement on the subject of re gion in this village. Several we trust have sub-litted to God, within a few days. The morning prayer meetings arc 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 28th inst. and

we believe God will meet with us.-Roch. Obs. REVIVALS AMONG METHODIST PROTESTANTS.

Abridged from the Methodist Protestant.

soon constrained to acknowledge that it was wrought by the power of God. And to Him be all the praise, now and forever. IN LANGSINVILLE, TOMPEINS Co., N. Y .-- A CO. ndent at this place, under date of June 29, says : The IN UNION, BROOME CO .- A letter from this place Lord is at work powerfully with us. Last week, at inder 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 seve-ral months past, a cloud of blessings has been hanging over us, as if waiting for the clurch to Camp meeting in this place, 100 were converted. God i 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 Onto .- On the Cincinnati Circuit, the travelling were not standing in the way, and hindering the descent of the Holy Spirit, that the operations of eacher states, that when he commenced his labors on this heavenly messenger were visible upon the minds of the impenitent. This is an instructive his Circuit, there were only 3 classes, that now there are 14, that he had received 99 members, chiefly from the vorld.

> IN STAUNTON HILL, ALA .- On this circuit, there have een many awakenings, and several hopeful conversions.

ason as our country is now enjoying. The writer adds : that the excitement at Uni IN WASHINGTON Co., ARKANSAS TERRITORY .---ndent says, since our first meeting, of which Bro on " commenced among the children, and ap-peared to be almost confined to them, till a prother S. informed you, we have received about 30 addition mombers.

tracted meeting of two days was held. This IN OGDEN, N. Y .- A correspondent writes from Fifty or sixty from childhood to threescore, took the place : The Lord is doing wonders in our midst, and our seat of the anxious; and there is now about that number rejoicing in hope. The work is still in irch is prospering.

IN CARLISLE, PA .- Several are anxious in this place, progress. The means employed are preaching, praying, visiting from house to house," &c.— Western Recorder. and some profess to have found the pearl of great price.

IN RUTHERFORD Co., TENN .- A writer from this place tates, that at a recent communion season, "many were IN WINDHAM, PORTAGE Co. OHIO,-We lear ierced to the heart, and came forward for the prayers o that the four days meeting in Windham, was of Christians; that during the meeting a small addi a highly interesting character. Almost the whole congregation, (which was large,) with the ex-ception of those who had hopes before, are said

ade to the society." IN SHILO, VA .- In this place a revival commenced at rotracted meeting, there were coveral cases of conver-

Among them are a number of men of the first standing and influence, some of whom had num-bered themselves with the bold rejectors of God's IN CONHOCTON, N. Y .- At a quarterly meeting, 10 c tics of Georgia, very successful efforts are now made to the lead the negroes in the way of life. Masters are engaged in the just metions of their slaves. A letter from Macon, mentions such labors in that vicinity, to the utility of which 2 anxious came forward for prayers ; in the course of the eek several found peace.

truth. Among them is at least, one of the delu-ded followers of Alexander Campbell-a circum-IN BATAVIA, N. Y .- On this Circuit there are n han 100 members, at the quarterly meeting there wer stance which reproves our unbelief, and bids us trust in God, for the overthrow of error in every everal conversions.

orm. Among them also are a goodly number of Sabbath School scholars. Among them indeed IN RICHMOND, ONT. Co. N. Y .- At the quarterly me ing about 100 were awakened, and 15 or 20 converted. are persons of all descriptions of character and condition. The case of three young men, as re-

For the New York Evangelist. MATERNAL ASSOCIATIONS.

the connection between temperance and religion. Living in a town where there was no Tempe Mr. Editor-Mothers in the city of New York are requested to read a few remarks respecting rance Society, and being desirous to connec the design and importance of Maternal Associa-tions. It is supposed you are already aware of hemselves with one, they went in company to Windham, last Spring, and joined the Tempe-rance Society in that town, all at the same time. their existence in different parts of our country their existence in They are composed existing and in this city, They are composed existing a state of the seasons to the seaso These three young men, (all in a state of impe-nitence,) went in company to Windham again, ly of mothers. They meet at stated seasons to pray for the salvation of their children, and also o attend the four days meeting-and before the eeting closed, they were all hopefully converted to converse about the best means for their religious instruction and government. The young-er mothers can here be furnished with the views The town where they reside is ten miles distant from Windham, and it is said, that they are the only individuals belonging to a Temand experience of those who are more advanced in age. If any mother has any peculiar difficulperance Society in the town.-Obs. & Tel. ty in conquering the unyielding spirit of a child,

arrested on suspicion. Episcopal Theological School at Cambridge.—At a meeting of the Board of Trustees of this institution, held in Trinity Church, July 12, the following officers were chosen, viz :—Rt. Rev. Alexander V. Griswold, Professor of Sacred Rhetoric, and Pastoral Care; Rev. Asa Eaton, D. D. Professor of Ecclesiastical History and the Nature, Ministry and Polity of the Church; Rev. John H. Hop-kins, Professor of Systematic Theology; Rev. Thomas W. Coit, Professor of Siblical Learning, and the Interpre-tation of Scripture. Rev. William Croswell was elected Sectetary, and Edward Tuckerman, Esq. Treasurer.— Episcopal Recorder. or in communicating instruction, or if sires the prayers of others for ber child, she can here confidentially disclose her feelings, and reive the united dvice and pravers of all he

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 th

red from the object for which they are establish

ed. This is nothing less than the best present, and future interests of the children of those mo-

The united wisdom and experience of all, may

suggest a systematic mode of instruction and of

government, which one individual might not dis-cover. Family government, and instruction, un-

less they are systematic, are anarchy and confu-sion. The united prayers of many mothers are concentrated to the same object. This is infi-

nitely 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 Hea-

Let the inquiry now he made, are mothers i

this city uniting their prayers and efforts, for the

The importance of these associations is infer-

children of God.

ven." Mat. xviii. 19.

heen remarked, union is power, then let mothers unite, and rally around the cross, while they may not only receive the "crumbs that fall from their master's table," but a crown of glory (for each but a crown of glory (for each dear child,) which fadeth not away, eternal in

ITEMS.

There are 161 Sabbath Schools in Rhode Island, 1700 achers, and 11.000 childr

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Temporance Societies are established in every county in Pennsylvania, and are so well organized, as to produce the happicat results. Their influence is perceptible every where. The work of reformation among the laboring clas-ses of society, is most conspicuous—a drunken man is looked upon in many parts of the state, as an outcast from society ; deserted by his former associates, he is compel-led to quaff the bowl in solitude, and suffer himself to be pointed at by the finger of score, or to reform.

True Courage.-The disturbances in the late Cabinet at Washington have lead to a challenge from Mr. Eator to Mr. Ingham, which the latter gentleman has had eou-rage enough to ireat 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 in that place.

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

A Temperance Hotel is kept at Trenton, N. J. by Win. Leslie, and is known by the name of the Mansiou fouse. A celebration of the 4th of July was held there, a good cheer, with cold water. A Temperan

At Chester, N. H. three of the principal stores keep nor rdent spirits. One storekeeper, who used to sell 34 hogs-eads a year, sells only about a third of that quantity.

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

have been favored with a lable of the deaths in the dis-triet of Quebee, during the last four years and a few months, which deaths could be traced to, and were brough about by an indulgence in intoxicating liquors. The num-ber of deaths is 224. This is probably not one half o other deaths arising from a similar cause which took place so as not to require any research, or where the real cause of death could not be discovered.—Quebec Gazette.

Elijah Ulley, a boatman, eng: ed in boating wood for the Steamboat, on Sunday last, at Hanford's landing, lest his hat, and plunged in after it. He swam till he eaue within about a rod of the shore, and sunk in about four feet water. He was intoxicated.—Roch. Daiby Adv.

Two missionaries of the London Society have lately vi sited the Samoa or Navigator's Islands, where they left sted the Sama or Navigator's Islands, where they let leachers, natives of the Society Islands, with the m flattering prospects. Four of the islands are said to large, and all very populous.

A report of the Georgetown Temperance Society in L. Canada states, that the annual consumption of ardent spi-rits, in that town and vicinity, has failen, within the short space of three years, from \$200 gallons to 300 ; and that all the venders have abandoned the sale except one,

Great Enterprize .- The American Bible Society, with the aid of other Societies, in the same good work, intend to complete this year, the supply of the destitute in the U. States, and to commence measures for extensive Foreign distribution. What will Infidels say to this ?-N. E. Chr. Herald.

Temperance.-The contracts now offered for the gra-ding of the Baltimore and Ohio Rail Road, include absti-nence from the use of spiritous liquors on the road.

Rev. Joshua Leavitt, Secretary of the Seamen's Friend Society, and Editor of the Sailor's Magazine, of this city, has been elected an Hoborary Member of the Royal, Pa-triotic Society of Sweden.

are 56 missionary stations, of which 14 are in the East, and the remainder in the West Indies.--Number of mis-sionaries 29. Connected with the English Baptist Missionary Society

Horide 2.5'. Horid Murder.—On the 22d ult. a daughter of Mr. Isaac Russel, of Kirtland, Gcauga Co. O. in her 13th year, while passing a short piece of woods, on a public road, was assaulted, violated, and strangled, and the body thrown between some logs about 10 rods from the road, by some monster in human shape. The only mark of violence dis-covered upon-the diseased which would have produced death, was the ruffian grasp, and prints of a mar's left hand upon the throat. A pedler by the name of Burns had been screeted on superior.

n of the Pilg

rims, at Lowell

-In several cour

Idolatry .- A new Mass House has been recently

Religious Instruction of the Negroes

nasters give a willing testimony.

their opinions upon trust, and side with the pa ty 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 re-port and its authors, and the institution, people have forgotten that all this will not alter the fact in the case, or stay the progress of a single youth to the chambers of death, or rescue one prostithe 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 scurri-lous 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 ; the same that no prudent father would allo bis daughters to read, the same that took such pains to puff Madame Hutin, & Co. 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 article 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 them sures, that I cannot doubt they will defeat them-selves. There must be some virtue in this com-munity, and if there is, it will by and by produce a reaction. It will recover from the astonish-ment into which the violence of the wicked threw ir; and then good men of every class will consi-der a few plain inquiries, and will wonder at themselves for being so easily led away by designing men.

#### QUERIES.

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 contamina-tion, and their feelings from pain, but to put down 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 com-

mittee know, as means of forming a sound judgment concerning this evil?

ment 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

The object of this paper, in fine, will be to diffuse use I nowledge, to elevate the tone of moral sentiment, and extend the influence of those pure, and peaceable, and by principles, which constitute the only substantial basis individual and social happiness here, and of those eter-al consolations which we anticipate hereafter." They also propose "to give a condensed view of the ost important political news, both foreign and domestic." It is neatly executed, on a handsome imperial sheet .-

We wish the publishers much success and extensive use

#### CHURCH IN FAYETTEVILLE.

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

#### FOUR DAYS MEETINGS.

Every week furnishes us with fresh evidence that the Freat 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 he 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 exten-

sive and powerful influence. f 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 interveing influences, before they have resulted in the full an 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 fluences are in a great measure withdrawn ; the truthe of the Gospel are clothed with reality and importance ;

the motives for embracing a crucified Savior exert their at

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fecting, powerful and winning influence ; and the purposes ience are formed and strengthened, and carried in operation. Thus Christians are awakened to a faithful lischarge 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 EVANG.

their future progress in holiness. And we may expect that sinners will be converted, and that Christians will grow in grace, just in proportion as the church exert this atality of their prayers and efforts. Public mea-

ofobed

time, with the exception in functions of the Holy Spirit have in a great measure been withheld. Last autumn God put it into the hearts of a little band of Christians, ten or twelve in number, to meet on every Frida, verening and pray for the descent of the Holy Spirit. Towards spring the number who met for prayer gra-dually increased, till at length a private room was found too small to accommodate them, and they adjourned to the con-ference bouse. In the month of March three or four indi-viduals were hopefully converted. The revival may be said to have commenced on the first of April, the day of our annual fast. During public service the church as a body were apparently humbled before God and deeply impressed with the necessity of doing some-phing for the interests of our Zion. A church fast was ap-pointed the ensuing week. It was a day of heart search-ing. 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 interse interest. In the early part of the revival, probably more were awakened at this meeting than any where 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 Ist of June were reckoned about fifty hopeful converts. On the second Thresty in June, a meeting was called with the design to continue it three or four days, as cir-cumstances should seem to warrant. Such was the in-tense and increasing interest filt in the exercises of this meeting, that at the camest solicitation of the audience it was continued is *days*.

meeting, that at the carness science and a second and a second and six days. Before the close of the meeting the number of inquirér of whom were deeply affected, amounted to about 60 ng them were persons of all ages, from the man o bair, to the mere child. Some who at the commence nost of whom were deeply affe gray ba

gray bair, to the merce likel. Some who at the commence-ment of the meeting professed sciencely to doubt the reali-ty of religion, were convinced of their guilt, and now pro-fess to be reconciled to God. Within one week from the commencement of the meet-ing, more than forty, in the judgment of charity, closed with the offer of mercy.—Since the beginning of the reviral, 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 propound-ed for admission in August. As a principal means of promoting this good work may be mentioned prayer : persetering agonizing prayer. A prominent point in the instruction given, both in public and in private has been the necessity and FRACTCABILITY of immediate repentance. These means God has blessed.— To him be all the praise.

The revival seven years ago, although limited in refe

once 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 con siderably increased in numbers, the society was strength

ened, a Pastor was settled in great harmony, and soon after a new house for the worship of God was built. These are some of the happy results of that little revival .- Er

IN NEWBURYPORT.—A powerful revival of re-ligion 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, as doves to their windows, and converts are multiplying very fast. Some remarkable instances of conversion have then place. and fervent supplications of Christians are employed by the Spirit of grace to secure the conversion of sinners, and

IN TALLMADGE, OHIO.—A correspondent of sisters in the Lord Jesus, who can sympathize the Observer and Telegraph, under date of July of her here. The hest make as the activity of here here into all the feelings and trials 15th, writes thus :

A work of grace commenced here im mediately 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 mult tiplied. 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 othe convicted, who have since submitted to God. The hopeful subjects of the work, of whom, there are now more than sixty, are of all ages, from near seventy years down to eight or ten; the

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 Sab-bath School. Yesterday a class consisting of near 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 at-tended the work from the beginning. Individe-

als have been found rejoicing, of whom it was not before known, that they were under convic-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.

IN CINCINNATI, OHIO .- On Sabbath, July 10th, we understand 49 persons were admitted to the Third Presbyterian Church in this city, under the care of the Rev. Mr. Gallaher.—Cincinnati Jour.

religious instruction and salvation of their chil-dren. Union is not only strength, but delightful and animating in such a glorious work. How interesting to the angels of heaven to spread IN SAVANNAH, GA .- We are gratified to learn that the state of religion in Savannah is begintheir wings over numerous circles of mothers, in different parts of this city, bowed before the merning to assume a very interesting aspect. Letters and accounts from that city, which we have seen, authorize the conclusion, that God is in very deed visiting their churches with the gra-cious manifestations of his Spirit. At a late com-ceptable would such a sacrifice be to that Savior

cious manufestations of his Spirit. At a late com-munion in the Independent Presbyterian Church, under the pastoral care of the Rev. Mr. Baker, we understand that 20 were added—a much lar-ger number than usual in that congregation— and that at an inquiry meeting, between 40 and 50 were not ashamed to let it be known that they arel," in our city, are thus engaged? Are the and that at an inquiry meeting, between 40 and 50 were not ashamed to let is be known that they were deeply anxious respecting their future and everlasting welfare. In the Methodist Church, between seventy and eighty have been received on probation. Other churches also appear to be abaring in the work. This intelligence is cer.

usiness of reforming harlots will be taken up by etter hands? 6. Is more good done by the abuse thrown up-6. Is more good done by the abuse thrown up-

A certain Editor says of a professional class of inen-"clothed in soleran black,"—that they "arc dependent to their thousands on the ignorance and errors, the vices auc follies of mankind." In view of the character of his pa-per, it may be asked, on what he is dependent for his daily bread ?—N. H. Chronicle.

ested on suspici

The Good Work Progressing-Since of her heart. The best works on the religious education of children, and the responsibility of the address of Mr. Frost, at the village of Milli the address of Mr. Frost, at the village of Millown, there seems to have been a new impetus given to the principles there advocated, by his co-workers in the eause of Tem-perance. Among the merchants who have formerly been in the habit of retailing, there seems to be manifest a de-termined and active spirit of reform,—Stonington Phenix. mothers, are frequently read in these meetings, which contribute much to their interest and u fulness. Reports of other Maternal Societi where mothers have witnessed the salvation of the Lord, in the conversion of their children

The Dover, N. H. Chronicle, says that 72 members were added to the Temperance Society in that place, at a late have animated the hearts of mothers, and inspir ed them with renewed courage in duty. Letany mother read the last annual report of the Mater-nal Association in Utica, and her heart will burn meeting.

The Monroe County Society lately held a meeting at West Mendon. An address was delivered by C. M. Lee, Esq. and about 20 names added to the Mendon Society.

A Temperance Town-Here is an example worthy of imitation. The town of Lee, the second largest manufac-turing town in the county of Berkshire, Mass. has not got a store, shop, dwelling, hovel or cellar, in which ardent spi-rit of any kind is either bought or sold.

CAMP MEETING.—A Camp meeting will be held by the Methodist Protostant Church, on the old camp ground at Haverstraw, to commence on Thursday, 18th of August next, to coninue till the 24th. Ministors and members of all evangelical churches, are respectfully invited to attend, and unite in the solemnities of the meeting. The Committee has chartered the steam boat Rockland, which will sail daily during the meeting from Murray St. stopping at the prison dock. Thekets entitling the holder to a passage to and from the meeting, and the use of the Committees of tents, can be thers, who are thus united in this sisterhood of prayer. Family government, by such an asso-ciation, may be more readily reduced to system.

Tickets entitling the holder to a passage to and from the meeting, and the use of the Committees' tents, can be had for 75 cents each, of the Rev. Joshua Leavit, of-fice of the Seaman's Friend Society, Nassau erreet; Rev. Wm. Stillwell, Christic street; David Ayres, 414 Grand street; and of the Rev. George Thomas, 1683, Spring st. Persons who wish to be accommodated with hoad at the meeting, will apply in season to have provision made for them.

A special meeting of the New York Apprentices Tem-perance Society will be held at the Rev. Mr. Cones Church, in connection with his congregation, on Tuesday evening, August 9, at 8 o'clock.

The Dutch Reformed Temperance Society will meet in the Exchange Street Church, on Monday evening next.

MR. TAPPAN'S LETTER TO MR. LORD .- SE CONDEDITION.-Just published, and for sale by Jonathan Leavitt, H. C. Sleight, and John P. Haven, a Lotter to ELEAZAR LORD, ESG, in defence of measures adopted to promote the Observance of the Lord's Day, against his charge, that the friends of the Sabbath relied on civil and secular aid. By Lowis Tappan. 24pp. Price 10 cents single, 75 cents per dozen, and \$4 a hundred. single, 75 cents pe

DIED.—At Burlington, Ct. on the 21st inst. Rev. Jona-than Miller, senior Pastor of the Congregational Church in that town, aged 70, and in the 48th year of his ministry. In Georgetown, on the 23d instant, Rev. William Allen, after an illness of six days, in the 73d year of his age. On Sunday, 30th July, at midnight, at his residence, Prospect Pont, Jersey City, Col. Richard Warick, Presi-dent of the American Bible Society, in the 79th year of bis age.

XUM

our families soon assembled. He read, co

r peace.

path before us. On my way home,

prayed with them. They were very serious. In or borhood, twelve families agreed to have prayer alternately at their respective houses.

us. In oue

## POETRY

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#### For the New York Evangelist. HALLELUJAH FOR THE LORD GOD OMNIPO TENT REIGNETH .- Rev. xix. 6.

Oh praise ye the Lord ! ye whose spirits are lonely, Bow'd down with the grief and the sorrow of years To whom the broad page of the future seems only A record of darkness-engraven in tears. When the tempest of grief in violenco rages, Hope still remains in the heart, that retaineth The faith which is based on the firm Rock of Ages, That the Lord God Omnipotent reigneth. Hallelujah,

For the Lord God Omipotent reigneth.

Yearn not for the wreath of the world's fleeting glory, Nor seek for those joys whose home is on earth ; For false is the light, on the pages of story, And hollow the laugh of the reveller's mirit t Soon the hall of the banquet is dreary and lone, The star o'er the pathway to fame quickly wancth. Before the bright halo, around the high throne, Where the Lord God Omnipotent reigneth Hallelujah, &c.

Oh praise ye the Lord ! let his name be forever, A star beaming bright on the occan of life, A chain of communion, which nothing can sever, To lead you through tempests of sorrow and strife Then, then will ye hear the sweet music of joy, Of bliss and of rapture this world only feigneth, For all these are unmingled with grief or alloy, Where the Lord God Omnipotent reigneth. Hallelujah, &c. Y. Z. A. New York, July 25, 1831.

1-AM THE WAY, THE TRUTH, AND THE LIFE. St. John. xiv. 6.

Thou art the Way-and he who sighs, Amid this starless waste of wo, To find a pathway to the skies, A light from Heaven's eternal glow-By Thee must come, thou gate of love, Thro' which the saints undoubting trod ; Till faith discovers, like the dove, An ark, a resting place in God.

The art the Truth-whose steady day Shines on thro' earthly '.'ight and bloom ; The pure and ev-lasting rav, The lamp that shines e'en in the lomb ; The light that out of darkness springs, And guideth those that blindly go ; The word whose precious radiance flings Its lustre upon all below.

Thou art the Life-the blessed Well. With living waters gushing o'er, Which those that drink shall ever dwell Where sin and thirst are known no more Thou art the mystic pillar given, Our lamp by night, our light by day; Thon art the sacred Bread from Heaven ; Thou art the Life-the Truth-the Way.

#### MUSICAL DEPARTMENT.

For the New York Evangelist.

Mr. Editor-Having sometime since made : few remarks on the merits of the Christian Lyre which were published in the Evangelist, with something of a protracted discussion on the sub-ject of that publication, and believing that your readers and others were interested in the plan of such a work, I send you this brief notice that the Christian public are now presented with the first

number of a work catilled Spiritual Songs. It is about the size and form of the Christian Lyre, and stereotyped with great mechanical neatness. This little manual of sacred music is compiled and arranged by Thomas Hastings, and Lowell Mason, Esqs.; with the known repufears of annoyance, by some foreboding associa-tions in the adaptation of music to the senti ment, the lyrical character of the poetry, and judicious adaptation of music to it. I conceive it would be difficult in the use of this manual, to id the apostolic injunction, to sing with the understanding. It is unnecessary to say this work has no faults. But it may be said there is no sinister motives of sufficient weight to tempt these men to pervert their talents, so competen to give direction to public taste, in the performnce of sacred music, when there is so much to ose. Much has been said about an undue re ogse. finement in music for general use. Suffice it to say, that the simplicity and adaptedness to the case in the above named work, will commend itself to every practical man. I close this notice by remarking that those who patronize the Chris-

al associations on an extended scale. The ad-vantage of these is sufficiently understood. Why

are they not oftener instituted and conducted or eligious principles ? Surely there is abundant

The thought has sometistimed and conducted on the second state of the solution helps at the present time, in many increases the number of missions, and the churches. Whose duty is it to organize the social conducted on the state of the present times occurring the present times occurrence on the solutions of the present times occurrence on the solutions of the present times occurrence on the solution of additional schools, and of more there are the social conducted on the solutions of the present times occurrence on the solution of the statement of the statement of the statement of the statement of the present times occurrence.
 The thought has sometimes occurrence of the statement of th

Though we have toiled, unsuccessfully, many a night and many a month, or even for years, we

should never despair of God's goodness. Depend-ing on his kindness, we should make new efforts, and expect, and pray for his blessing on our he nest industry. It is a very encouraging thought, that, even at the moment when his servants have been ready to give up all for lost, he has appear-ed for them in a wonderful manner, and sent deliverance and prosperity. John and James, and all the people in the ves-

sels, were indeed, as they well might be, amnzed at the multitude of fishes which had been taken; they had never seen any thing like it before. And Peter was so much struck with this display of the omnipotent power of the Redeemer, in thus complete and arranged by I nomas Hastings, the omnipotent power of the Redeemer, in thus and Lowell Mason, Esqs.; with the known repu-tration of these gentlemen in this science, and their effort to improve the public taste, it is to be boped this work may find its way into every family. There is nothing to hazard in recom-ther would be saying but little, that in the use of this auxiliary to social worship, there need be no that auxiliary to social worship, there need be no that auxiliary to social worship, there need be no that auxiliary to social worship, there need be no that auxiliary to social worship, there need be no that auxiliary to social worship, there need be no this auxiliary to social worship, there need be no that auxiliary to social worship, there need be no that auxiliary to social worship, there need be no that auxiliary to social worship, there need be no that auxiliary to social worship, there need be no that auxiliary to social worship, there need be no that auxiliary to social worship there need be no that auxiliary to social worship the social worship there need be no that auxiliary to social worship there need be no that auxiliary to social worship there need be no that auxiliary to social worship there need be no that auxiliary to social worship there need be no that auxiliary to social worship there need be no that auxiliary to social worship there need be no that auxiliary to social worship there need be no that auxiliary to social worship there need be no that auxiliary to social worship there need be no that auxiliary to social worship there need be no that auxiliary to social worship there need be no that auxiliary to social worship there need be no that auxiliary to social worship there need be no that auxiliary to social worship there need be no that auxiliary to social worship there need be no that auxiliary to social worship there need be no that auxiliary to social worship there need be no that auxiliary to social worship there need be no that auxiliary to social worship ther ing as thou art.—But he sniled on him, and en-couraged him, and said, "Fear not, Peter; I intend to employ thee in nobler work, even in preaching my hely Gospel, and in alluring men from the paths of ungodliness to those of piety. How evidently, throughout the Gospels, does the two end operator Division of the type of the two evidently. the true and proper Divinity of the Lord Jesus every where appear. How often did the bright rays of his glory break through the fleshly taber-

" E'en whilst he liv'd on earth unknown, Aad men would not adore ; The obedient seas, and fishes own'd His Godhead, and his power."

## MISSIONARY DEPARTMENT.

For the N. Y. Evangelist.

ces, to have good singing amidst a dense popula-tion; but, in our opinion, the question depends principally on the maintenance of these summer schools on meetings. Let these be properly con-ducted, by persons who are willing to sing for Zion's sake, and there will be nothing to fem.-What scattered?—In such places, as these the winter is the scason of the greatest leisure. Cor-nings are so long as to afford ample time for in-struction and practice. Occasional meetings of ring the summer ; as otherwise the skyle of per-formance will not fail to deteriorate. These meet-and the result of them will no doub the beneficia. What lee? One thing more is needed : mutur, an anong the singers, will be easily sustained, and the result of them will no doub the beneficia. What lee? One thing more is needed : mutur, an anong the singers, will be easily sustained, and the result of them will no doub the beneficia. The not reasons for solicitude appear to be these two intensis of resonance, are under a sender be and or propertions, but the fast more result of them and the eresult and the result of them the singer of the fast meet and the result of them the decider religious influence ere-tisting among the singers, will be easily sustained, and the result of them hing more is needed : mutur, a mean that lee? One thing more is needed : mutur, a mean of the singers of the sender of the sender

It is obvious that circumstances, now unforeseen, may needed for the Sandwich I alands. It is obvious that circumstances, now unforeseen, may considerably modify the plan of these contemplated rein-forcements, as to numbers and propertions; but the plan above described is the basis of present arrangements. The only reasons for solicitude appear to be these two. 1. Lest the pecuniary means necessary for sending out these reinforcements should not be seasonably afforded, the missionaries already in the field, and their families, and their schools, and the operations of the printing establish-ments, anust of cotrise be sustained. Even this, as has been seen, 'will remire an advance upon the contributions

PHILADELPHIA CITY MISSION. We have received the first Quarterly Report of this Intution, presented to the Society by the Rev. T. G. Aln, their General Agen1, June 22, 1831 :

hands of his Heavenly Father. He indeed appears a grateful child of God. We united in prayer. I visited an afflicted child of thirteen years, whose back had been broken. She was supposed to be near her end. They sent for me to see her at her own request. I endea-vored to give her all necessary instruction in looking and praying to her Savjor for the pardon of her sins, and that he would give her a new heart. I prayed. The child promised to attend to my suggestions, and requested that I should como and see her again. In my repeated visits to her, I endeavored to instruct her, especially on the sub-ject of a new heart. In one of my last visits, she was better able to converso with me. In answer to my ques-tions, she said that she was more anxious to have a new heart, than to get uccl. The mext day she bowed assent to the same question. As I was about heaving, she ex-sect. The next day the child died. She was all anxiety to see me before her death. May we not hope that her desires for a new heart. I found him very low, I wont to see \_\_\_\_\_\_\_ to found him very low, len, their General Agent, June 22, 1631 : Churches and individuals have so highly approved of the plans of your lakor, as to come forward and actually en-gage upwards of 20 out of the 34 districts, into which the City and Liberties have heen divided. Few, however, of the diatricts have as yet been favored with the labors of an Agent. On the 21st of April, Mr. Charles E. Wilson commenced his labors in district No. 7, as the Agent of the Sansom street Baptist Church. May 2d, the Rev. Chas. W. Shulla, of the German Reformed Church, commenced his labors in Kensington district No. 25 ; and on the 3d of May, Mr. John Nevin, of the Presbyterian church in dis-tricts No. 33 and 34. The two last were appointed by yourselves, find are looking to you to be sustained.—On the 12th of May, Mr. William W. Bovers commenced his labors in district No. 5, under the auspices of the femalo members of St. Andrew's clurch. The Rev. Dr. Bedell and tho Rev. Mr. Dagg, have consented to act as the Suand the Rev. Mr. Dagg, have conse

and ho Rev. Mr. Dagg, have consented to act as the Superintendents in their respective districts.
Thus we have at this time, five agents in the field : one attached to the German Reformed Church, one to the Baptist, one to the Presbyterian, and two to the Episcopal. At the close of each week, the Agents assemble at my house in order to examine the labors of the week, give counsel to each other, and unite in supplicating the blessing of God upon the Mission. Thus far I can testify, that though we are attached to different denominations, yet we have found a common ground, on which we can meet and act in harmony and love. We agree to keep in the shade our circumstantial differences, and unite heart and hand in carrying forward the ark of the Lord, in presenting to our perisling fellows, Jesus Christand him crucified. And this is no doubt the planes where so the laboring, at the second before them, they have, by the grace of God, been enabled to a time on by which the Captain of our Site of their respective spheres. Of these 268 have hear its of 763 visits, chiefly to the laboring, the poor, and the afficted of their respective spheres. Of these 268 have hear its of 97 cares of sickness. The district Agents have accomplished 1, 755 visits, chiefly to the laboring, and they have head in an encodings for prayer and preaching, and they have head in an attendance in all of about 762. These more bis respective spheres. Of these 268 have hear its to 97 cares of sickness. The district Agents have accommation of all of about 762. There was before the chailed, and it was remarked for a mathematical or the appeared to be calmed. After this save for the raper calmed an attendance in all of about 762. There was before the was going. We closed our prayer. I attempted to converse with ther, but I foundher the appeared to be reform the was going. We closed our prayer. I appeared to be sented, while appeared to be struck with death, and it was remarked for the appeared to individuals, and to the Agents for distri

"Wherefore if meat maketh my brother to of-fend," S.c. St. Pau's principle—to refrain from lets of their hearts, will be indelibly stamped, the name—the inmortal, ever memorable name of remove stumbling blocks, and that he might win men from iniquity and ruin. This is duty. A neglect of this is wrong. Application to tempe

ance, 1. All men are bound to wholly and forever bstain from ardent spirits. If by so doing, they could induce others to quit the crimes of intembernet, though they, themselves should derive no benefit from the abstinence, and should derive suffer something, had there been no sin in itself onsidered, by continuing to drink ardent spirits. 2. No good can accrue to the individual that uses ardent spirits, for they can neither admit of

ligestion, nor give nourishment. 3. A great evil must result to every person who uses ardent spirits, even in bodily health; ecause they must be thrown off by unnatural excitement, weakening and disorganizing the vstem.

alternately at their respective houses. Interesting cases of anxious inquiry are met with ; here the visit of the Agent has been grateful indeed. Thus the labors of our Agents are very important even in those dis-tricts where the great mass are within reach of the ordina-ry means of grace. From the report of one who is thus si-tuated, we learn that his visits have been received in a grateful manner, and his interviews have had an immedi-ate effect upon the mind and heart. His prospect of use-fillness is therefore flattering, in carrying forward, and ad-ding to the salutary impressions which have been received elsewhere. This Agent is making arrangements to com-mence, en the Sabahi, a Bible class for the benefit of col-lored men, and a second Bible class for the benefit of col-red w\_nen. He had an interview and prayer with a family; all were much interested ; one member was deeply affect-4. There is immediate sin in their use. There the sin of omission, as to the good influence which might be exerted by abstinence. And there is a perversion of the Creator's bounty, selves sinful. bath in the all were much interested; one member was deeply affected, even to crying aloud.—Many children have been dire ed to Sabbath schools since the commencement of the schools since the schools schools since the schools since t 5. By the least use of ardent spirits, the sin of

permicious influence is very great. Intemper-Here is misanthropy, irreligion and ungodlines The labors of the Agents have not only been useful t

VERMONTER. For the New York Evangelist.

A SKETCH.

The labors of the Agents have not only been supported by the second seco Mr. Editor-In a journey to the west, not long ness which becomes so blessed a subject. There is a great destitution of scriptural knowledge among them," In ano-ther place he lestifies that the Lord blesses his own soul in the work. Another Agent observes that as he proceeds in his labor, he discovers more his own deficiency, and his scene of effort becomes more grateful and profitable to himself. An Agent reports that at a meeting, the people loss of effort becomes more grateful and profitable to listened to be decily engined and wished him to continue. He says, "if was refreshed with the prospect of much fu-ture good; the Lord is humbling sinners. These dear people are very grateful to the Society and Agents and pray-for them." He met with a woman, who said she had not been in a place of worship these ten years. When the Agent presented the enormity of sin, and the neglect of du-ity, she wept. He pointed her to Christ for pardon and for peace. since, I had occasion to call at a public house, in that part of the country, to procure refreshment. As I entered the bar room, my attention was rrested by an elderly gentleman within the bar, who was surrounded by a large circle of associ-ates, over whom he appeared to have much in-fluence, and to whom he was relating his wonderful exploits.

His appearance being attractive, his mannel omewhat dignified, and his conversation plea sing, I was induced to learn some of the most re-markable events of his life; I therefore politely addressed him, requesting him to give me a short account of his former deeds. Being quite loqua-

The testimony from my individual experience, accords with that of my brethren ; and urges, "in the morning sow hy seed, and in the evening, withhold not thine hand, for hou knowest not whether shall prosper either this or that." ious, he soon commenced as follows :---" ras born of distinguished parents in the western part of the old world. For a few years, I was contented to remain in my own vicinity, and to confine my views within the narrow circle of my I present a few additional cases, showing the usefulnes f the path before us. On my way home, I saw a poo of the pain before his. On my way home, I saw a poor man sitting out a step, examining a loltery lickel; a lol-tery bill of prizes was also near him. I approached and gave him a handbill, entitled, "All is well that ends well?" I also observed, here is a prize for you, he said ah! is it, (or lo that effect.) Thus I left him to examine his prize. riends.

"I possessed in my early days a disposition study; (which daily increased as I advanced in years,) and my father being a physician, requestd me to turn my attention to the same profes

(or to that effect.) Thus I left him to examine his prize. I found — , extremely low. My interview was grateful. After conversation and prayer, she expressed herself as truly thankful that God had sent me to assist her in her closing scene. As a lesson to Christians in circumstances of greater outward comfort, I give the fol-lowing: I went to see Mr. — They are in povery and much afficied, but he says he is the happieset man in the world. In the prospect of his own death, he can com-mit his chlidren, in the most perfect confidence, into the hands of his Heavenly Father. Ho indeed appears a grateful child of God. We minted in prayer. I visited an afflicted child of thirteen vears, whose back "When of a suitable age, I therefore applied ayself with unwearied assiduity, to this branch I education; and soon became complete master of every thing connected with it. Having opinions peculiar to myself, and great success at ending all my efforts, I grew quite popular; and

but few years passed, before my name was known, and influence felt, throughout almost every part of the old world. The report of my name, and powerful operations also reached the American hore, and requests were soon sent to invite m cross the mighty ocean.

"Having now firmly established my princi-ples in the old world, and possessing in the high-est degree a patriotic spirit, I embarked for Ame-

ica. "In this new country, I met with almost up versal acceptance. Although still pleased with iny former employment, it now became my duty devote some of my time to other accupations "I took an active part in the revolutionary war. I poured the oil of consolation into many a broken heart-I excited the discouraged soldiers on to battle. With them 1 fought, with them conquered. I was present at the declaradependence, and since that time the ourth of July has ever witnessed my faithful at endance, and unexampled influence among al lasses on that day.

"I afterwards turned my attention to the law ofession, and here met with unusual success. How often have I plead the cause of the widow and fatherless, with eloquence sublime and powerful.

"By this time, possessing a thorough know edge of men and things, also a sound education I applied for license to preach the Gospel. Ha-ving been examined, and cordially accepted, I entered with *trembling* upon this all important office. Many flowing tents and broken hearts,

 

 TEMPERANCE DEPARTMENT.
 my best friends.
 Their influence is worth more in promoting the interests of that cause in which my whole heart is engaged, than all the confirmed intemperate. Let such continue to be faithful, and I shall yet live many years, notwithstanding the powerful exertions, which are now made by the decided energy to subdue ne.

 Wherefore if meat maketh my brother to of part.
 "And when I die, if die I must, upon the tablets of their hearts will be indelibly stammed, the

 my best friends. Their influence is

ARDENT SPIRITS

### STRENGTH OF WINES.

Those who have read the late discussion respecting the quantity of alcohol in wines, will be interested in the following paragraph from the London Mechanics' Magazine for May.

"I can assert without fear of contradiction from any one who knows what pure wine is, and has ever resided in a wine country and made experiments on the extraction of alcohol from wine, either by the method adopted hy Mr. Brande or by distillation, that it is a physical impos

sibility to get more than one-half of the quantity of alcohol, spec. grav. S25, which he represents himself to have obtained. The maximum that can be got is 13. 6 per cent from the best wincs

which Portugal or Spain produces. In every pipe of Port wine shipped for Eagland, there is ver less than 16, 18, or 20 gallons, (old mea sure) of brandy, about 20 per cent over proof." The writer is a distiller at Lisbon, who says that tead of a few bottles he has analyzed at least 20,000 pipes. He is very positive that Hender-son, as well as Brande, has fallen into great crfors for want of pure wine .- Bost. Recorder

MISCELLANEOUS.

#### KENYON COLLEGE.

We have conversed with a person lately from Kenyon College, who represents the institution as in a highly prosperous state, being filled with students, even to overflowing, so far as the pre-sent accommodations will admit. The number of students is about 160. One third of which number are professors of religion. The pious students have formed, and are regularly conducteight miles round about the College. We do most sincerely desire, and heartily pray, that the devoted president of this institution may be sup-plied with the necessary means to finish the addi-tional College Buildings, that he may be enabled to receive under his care an additional number of students.-Episcopal Recorder.

#### GENERAL THEOLOGICAL SEMINARY.

The report of this institution represents it as a more flourishing state than at any former eriod. The report of the financial committee, eriod. states the property of the seminary at \$61,440 62. The endowments for scholarships, \$14,194 72. The annual expenditures, \$5,000-and the ba-lance in the Treasurer's hands, \$612 61.

The number of students at present in the Seinary, exclusive of those who have received leave of absence, is twenty five.-Ib.

#### MOURNING APPAREL

Mr. Editor-In your paper of 2d of July, is an rticle extracted from the Berkshire Journal, on he subject of abandoning the custom of wearing ourning apparel. One observation, (not to say ogmatical assertion) which the writer makes, is hat " The spirit which dictates the innovati he spirit of a cold and unfeeling philosophy, often mingled with the paltry vanity of affected in-dependence of opinion." Were that observation dependence of opinion." Were that observation to be answered in the spirit in which it is made,

might he said, that the spirit which dictates the bservance is a servile cowardly disposition to do just what others do, without either feeling or common sense. And this would furnish an ancommon sense. And this would furnish an an-swer to the difficulty under which the writer labors to find reasons for the custom; the best he seems able to find is antiquity. Its origin it seems to me, may safely be referred to a design in the wearer to tell people how much he feels: than which no more decisive evidence can be given of a want of feeling. For one, I can say, from exerience, that in refusing to follow the custom ore than ten years ago, I was strongly actuated by the feeling, that it was so poor an expression of my beart, that it appeared to me to be an in-tolerable mockery. The writer labors hard to remove an objection

which, I believe, commands the assent of every person of common sense-that, to a large portion of the community, the expense of the custom is a serous evil : and talks much of its benign influence upon the feelings. To my view, its influ-ence on the mind is, in a variety of respects, decidedly pernicious, so much so, that this forms the principal objection to it.

have witnessed to my powerful preaching and distinguished eloquence. I faithfully visited my congregation, and most of them adopted and ap-proved my sentiments; and becoming popular proved my sentiments is and becoming popular becomentation of the age; and it sense stamps the manuers of the age; and it congenial with the clerical gown, and bands, There is another remark to be made on the with other ministers, I used frequently to ex-change, and thus have visited, I may say, every white wig, and doctorate, which have been so shange, and thus have visited, i may say, eer g white wig, and decorate, white have decorate, white digni-shorter time, in *almost* every congregation and fied simplicity of a minister of the gospel, whose adorning ought to be none else than of the meekness and simplicity of his Divine Master .- Alba ny Telegraph. DISADVANTAGE OF NEGLECTING FAMILY PRAYER

become acquainted with Spiritual Songs will re-libquish any thing that falls short of such a stand-ard, and be gratified that their effort to do good has enlisted the aid of competent men. T. A.

We have inserted the above at the request of our co respondent. Wo do not think that the Christian Lyre Sfill, as a whole, we highly value the work. Its rapid sale ; is increasing demand ; its wide circulation ; its happy inre used in revivals; the kind reception which <sup>A</sup> I and the community be seen modely belower that the second is the fact that you Agents and you have the association of a fact that the extent is the present time, a demand of the second is the se multitudes of private individuals have given it; and the

constantly devoted to business. When no regu-lar instructor is employed, it might still be well to have meetings of the singers as often as once a week, for mutual improvement. These are frequently attended with the happiest results; and without them, or something equivalent, it is scarcely possible to sustain the singing. The question has indeed been often raised, whether it is practicable, under any circumstan-

AMERICAN BOARD OF FOREIGN MISSIONS. Proposed enlargement of several Missions.

In view of the exigencies of the missions and of the easury of the Board, the Prudential committee, early in the present year, adopted resolutions to the following pur-

I. That it was exceedingly desirable to send, within tespondent. We do not think that the Christian Lyre should be given up. A Christian public must decide whe-thar there is now a call for an additional work. We do not think that the Lyre is entirely without faults, a few of the there or four to the Cast Indices—at least is to coun-tries supplied from the Mediterranean mission—as many as is to seven to the Pacific Ocean—and three to the In-dian tribes in this country.

an inbes in this country.
2. That no measures could with propriety be adopted, which should increase the present debt of the Board.
3. That the Committee confidently believed the Christian community to be so much interested in missions to the heathen, that sufficient pecuniary means could be obtained. wery favorable notice taken of it by many religious and do for sending out twenty new missionaries, and even a the Sanchary wero willing to engage in the labor of vis other normals, we give a still the senduary wero willing from house to house, in order to "bring in the poor of the poor of the sending of the senden sending of the sending of the sending of the senden sending of the senden senden

The result has been, through the blessing of God, that the necessities of the Board have, to some extent, arrest-ed the attention of the benerolerit; and a feeling of inter-terst has been developed in many places, which though its has not yettiministed the means of reinforcing the missions, encourages the hope that the means will be afforded. There is an actual increase in the receipts from some parts of the country, and the Committee are assured that reliance may be placed on an increase in some other parts. No where, however, however, he became very favorable. There is an actual increase in the receipts from some render it unnecessary that there should be a similar ad-vance, in all places, from whence the Board is accustomed to receive patronage. It was stated that three new missionaries were required for the Indian these soft has country. Two of these have not only received that three new missionaries were required for the Indian the superior do the south-western shores of Lake Superior, the country of the Cbippeways—circumstances, which need

was aimost preating ner nasi, i therefore observed, let us continue in prayer: we again presented ourselves before the mercy seat, and cominued our urgent supplications, ill after the humortal spirit had winged its way to eter-nity. After we again rose from prayer, we contemplated the lifeless countenance, and I endeavored to improve the event to the benefit of all present. Once more we kneel-ed before God, and sought his blossing and his salvation to descend upon our soils. A person observed, that to-wards the close, she raised her hand and expressed herself thus: "thank yo Lord" or "thank the Lord." It indeed was a wonderful and solern Providence. The Lord be praised for all through Christ Jesus. The foregoing selections of facts which have accumula-ted in so short a space, abundantly show the character of the work, and the infinite importance of the labor which so urgently demands your attention. Can the philanthropist, and especially can the Christian, in the fall view of these things; "pass by" unmoved 7 Shall we let the blood of our unfaithfulness? The fored and Savior Lesus Christ, "though he was

ihrough my hands. These have been the publications of the American Tract Society. Who can look upon this amount of effort, and not believe that the means of much good have been put in operation ? Who can contemplate this great multitude, directed by the living preacher, to be-bold the Lamb of God who taketh away the sin of the world; and when the living witness has retired, who can estimate the probable results of these copies of the Holy Scriptures, and these thousands upon thousands of pa-gres of Tracts, and not rejoice in the good work which has thus been undertaken ? Thanks to Him, with whom is the residue of the Spirit, we are not left to conjec-ture and cold calculation on this subject. No, we intelligible and impressive language to all who have ears to hear and hearts to feel on the subject of immortal hesseeth , ness.—That the field upon which we have entered is one which urgently demands some such efforts as your Society contemplate, is evident from the fact that your Agents mi-nister to many who otherwise have no one properly to care

nister to many who otherwise have no one properly t for their spiritual interests. Even if all the Minist

church in the United States!

Having always cherisbed a deep interest in the welfare of my country, I now became a great hilanthropist as well as divine, and my knowedge being very extensive, I was chosen seriator

to Congress. There I displayed my genius in a remarkable manner. "While I have attained to such high distinc-

tion among men, I have not, like others, been unmindful of the lower classes.

"While I have gained the affection and admi ration of the most distinguished coquettes in their palaces, and ladies in the lower walks of life, while I have watched over the sick and the dy-

The Lord and Savior Jesus Christ, "though he was ing in the capacity of a physician, while I have isited the mourner, pouring in his broken hear

our unhalibutines? The Lord and Savior Jesus Christ, "though he was rich, yet for your sakes he became poor, that yo through his poyerty might be rich." What brae follower of this glorious Redeemer, that will not cheerfully contribute of his time, talents, influence, or possessions to promote, in any degree, the salvation of souls for which Christ died! A redeemed sinner, careless about the redemption of his perishing fellows! A hearl, in which the love of God has heen shed abroad by the Holy Ghost, not swelling with arent desire to be instru-mental in promoting the salvation of all around him! Can such a being exist!—neither heaven nor hell has such a parallel. All heaven is moved with holy sympathy for the wretchedness of man; and all hell, in strict accordance with its open rules of depravity, is aroused to perfect ha-tred, and undeviating opposition to holiness. Is it left to our wretched world to produce this anomaly?—Do we love the blessed Savior? Let us endeavor to imitate his sympath. the balm of forgetfulness, with the tenderness of a minister; while I have plead for the injured with the compassion of a lawyer, while I have wielded the pen of a Williams, and thundered forth the eloquence of a Webster in defending the dearest ights of my country, with the authority and in luence of a senator. I have at the same time leigned to visit the farmer at his harvest, the mechanic at his shop, and the shepherd at his their desponding spirits, onely cottage, to ra and comfort them in disappointment.

"Wonderful as it may appear, notwithstand-ing the unspeakable benefits I have conferred on Trust the Christian community have but to look at this field of labor, and the resolve shall be passed, that by the grace of God, it can, it must, it shall be occupied. Through you, gentlemen, I would entreat the henevolent of Philadelphia at once to act in this cause. Christians, your Lord hath need of you. Embrace the blessed privi-lege of doing something for Him who hath withheld no good thing from you. The City Mission have now four agents under their im-reduce a produtment, in addition to those sustained by the my countrymen, in my different occupations, and the almost universal acceptance with which I have met heretofore, I have recently been attacked by

""The physician, the divine, the lawyer, the senator, in short some of all classes, distrusting and condemning my sentiments; have combined

<sup>o</sup> The City Mission have now four agents under their im-mediac appointment, in addition to those sustained by the different churches. Three are actually engaged in the work of labor and love, and the fourth is expected soon to com-mence. These agents are looking to the Board of Managers for support. Shall not these diaborers be deemed workly of their hire? Must they soon be told, refree from your subcessful contest with the nemy, and yield up the field to the overwhelm ing ranges of his decouring malice 1 0. tell in ot in America? Publish it not in the streets of Phi-cordshop. ("Yet I am by no means entirely forecution."

"Yet I am by no means entirely forgotten. have still some dear friends, who deeply feel for the interest of my cause, and sincerely venerate my name. As I have always been friendly to every

good object, so have I especially to the temperance cause. Yet-I like to see consistency in all things, and I despise those who are so strenuous in con-tending against their best friend. While there are many of this class, there are also others, who, though great friends to temperance, are not alraid to surround the social fireside for chewing tobac- ciety. of the 'good old staff.'

IN A RELIGIOUS POINT OF VIEW.

In a family, where such worship does not ex-ist, there is, it must be acknowledged, no ap-pearance of religion. If the parent, a case which rarely happens, should be a religious man, he is not seen to possess this character. Should he appear to sustain it in others; he thus exhibits an inconsistent and vibratory course of life, on which the eye cannot rest with either conviction or pleasure. Such a contradictory character can have little influence in doing good to the minds of children. Whatever desirable efficacy it may possess when viewed on one side, it will impair and destroy, when seen on the other.

All professors of Religion, all pretensions to All professors of recigions an precessions to being religious, pass for nothing on the minds even of children, when unsupported by a religious life. But in the neglect of Panyly Prayer, the hildren behold their parent live in the continual amission of what their consciences naturally deare to be one of the first duties of religion .-No necessity can be pleaded for this course advantage alleged : and no excuse found. I solemnly ought parents, who thus carelessly strip themselves and rob their families of inestimable enefits, to ponder this unhappy course, and to give themselves neither rest nor peace, until the hall have begun a final reformation?-Dwight.

BIBLE CAUSE IN VIRGINIA.

We are gratified to have it in our power to inform dir-riends of the Bible enterprize, that the work of universal listribution is going on, and is almost completed. Since the annual meeting of the Bible Society the coun-ties of Kanawha, Cabell, Campbell, Wythe, Monroe, Greenbrier, Lee, Monongalia, Ohio, Pressou, Cupeper, Rockingham, Harrison, Mason, Tyler, and Wood, have beer fully subolied.

Rockingham, Harrison, Mason, Tyler, and Wood, have beer fully supplied. Grayson is not yet completely supplied on account of the small pox having been in the county for almost a year.

AFRICAN EDUCATION SOCIETY.

Our readers will be pleased to know that let-Our readers was been received from individuals in diffe-ters have been received from individuals in diffe-rent and remote sections of the Union, expressive rent and remote sections of the cause of this Soof much interest and zeal in the cause We hope that an institution will soon be to structure to solve the solve of the solve tablished, if those who desire it will exert the

"Such I consider very consistent. They are abilities .- American Spectator.