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NEW YORK EVANGELIST.

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ig the money concerns of the c ss paid in advance. nications must be post paid.

BIBLICAL INQUIRIES.

For the New York Evangelist -THE SERMON ON THE MOUNT. Ir. Editor-Circumstances over which he ontrol, and afflictive di

ce, have prevented the writer of these pie-om pursuing his *Inquiries* in due time, as ublic had a right to expect. Once for all, public had a right to expect. Once for all, would state here, that he is on many accounts, chally expected to interruptions in laborate this use, both from his state of health, and the duthese which he is called to perform. The readers of this paper need not therefore conclude, if they see his labors interrupted, that they are of course ended. He is disposed, for the present, to make the trial, whether Biblical Inquiries can be purned in a popular way, with any good hope of

In No. IV. several questions were suggested se, which deserve some consider oceed to pass them in brief review.

On what occasion was this sermon preached?

The most direct answer is, to quote those pas-sages in the evangelists, which immediately pre-cede the discourse under consideration.

Matt. iv. 23. And Jesus went about all Galile, teaching in their syaagogues, and preaching the gospel of the lingdom, and healing all namer of alkness, and all and when it was day, he manser of alkness, and all and when it was day, he called unto him his disciples; went throughout all Syria. And when it was day, he called unto him his disciples; and they brought unto him his disciples; whom also he named apose and they brought unto him his disciples; whom also he named apose and they brought unto him his disciples; whom also he named apose and the prought into him his disciples; whom also he named apose and the prought into him his disciples; and those which were lunative and those which were lunative and those which were lunative and the seaded them. (25.) And, there followed him great multitudes of people from Galilea, and from Jucas and Simon call-disciples; and from Jucas and Simon call-disciples; and from Jucas and Simon call-disciples; and from Jucas and he went out into a mountain to pray, and continued all part in pray, and continued all the went out into a mountain to pray, and continued all the went out into a mountain to pray, and continued all the went out into a mountain to pray, and continued all the went out into a mountain to pray, and continued all the went out into a mountain to pray, and continued all the went out into a mountain to pray, and continued all the went out into a mountain to pray, and continued all the went out into a mountain to pray, and continued all the went out into a mountain to pray, and continued all the went out into a mountain to pray, and continued all the went out into a mountain to pray, and continued all the went out into a mountain to pray, and continued all the went out into a mountain the went out into a mountain to pray, and continued all the went out into a mountain the went out into a mo

in this subject, that there can be no doubt in the fact, that this act did immediate copy which the delivery of the Sermon on the

Setthew has, indeed, nowhere given us any count of the transaction itself of choosing the relye apostles; but he has distinctly referred to an as chosen, in a subsequent part of his nar-

Mark ni. 7. But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea, (8.) And from Jorusalem, and from Judea, (8.) And from Jorusalem, and from Judea, (8.) And from Jorusalem, and from Legal and From Legal and From Legal and Hey also hard what great things he did, came unto him. (9.) And he spake to his disciples, that a small ship should wait on him because of the multitude, toes they should haven him. (10.) For he had healed many; insomuch that they pressed upon him for to touch him, as many as hed plagues.—(11.) And unclean spirits, when they saw him, fell down before him, and cried, saying. Thou art the Son of God. (12.) And he straightly charged them that they should not make him known. (13.) And he goeth up into a mountain, and calledt unto him whom be would; and they came untables. (14.) And he ordained twelve, that they should be with him, and that he might send them forth to preach. (15.) And to have power to heal sicknesses, and to east out devile: (16.) And Simon he surnamed Peter; (17.) And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is the sons tof thunder: (18.) And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddeus, and Simon the Cananite, (19.) And Judas Lecariot, which also betrayed him: and they went into an house. went into an house

I have thought it expedient to insert the whole paragraph, as it affords an excellent ex-both of the harmony and diversity of the elists. Let the reader turn his attention to evangelists. Let the reader turn his attention to the manner, in each of the evangelists, of stating the greatness of the multitude assembled, by referring to the various places from which they were collected; and for this purpose, let him compare Matt. iv. 25. with Mark iii. 7. 8., and Luke vi. 17. No two are alike; and yet they all agree so far as they go, and no one contra-

This is one of those plain and convincing ex-mples, which are in point to show, that what is

One more circumstance respecting the narration of Mark quoted above, must be noticed.—
This is, that the assembling of the multitudes to be healed, is placed by him, in the order of his narration, as being previous to the choosing of the twelve apostles; while Luke vi. 12—19 ar-

respect to the history of the temptation of Jesus, with purity of moral feelings, was carthly, sen-viz. that Matthew and Luke differ as to the order sual, devilish. It must certainly be a smoke in viz. that Matthew and Luke differ as to the order of the second and third temptations. I have said the pharisees of the Almighty to hear a man like the pharisees of old, making a great ado about say, for the present, relative to this subject. In the case before us, neither Mark nor Luke make any such specific declarations in regard to the order of the events which they relate, that they can be considered as contradicting each other.—

The fact that they vary in their arrangement, shows how little consequence they attach in their memoirs, to matters of this nature. Nothing is clear and decisive on this point.

The rewill never be much peace in any church, and the pharisees of old, making a great ado about the pharisees of old, making a great ado about the pharisees of old, making a great ado about detring Thomas, exclaiming, "My Lord and my God."

In some sections of the town religious impression is on has been very general, in one school district almost universal. The school has been converted into a prayer meeting. Children of 7, 8, or 9 wars of age, as well as older, would retire in little groups of their own accord, to the covert of a hedge to spend the intermission in prayer.

At length, by common consent, the school house could have been easier than for either or both of could have been easier than for either or both of could have been easier than for either or both of could have been easier than for either or both of could have been easier than for either or both of could have been easier than for either or both of the pharisees of old, making a great ado about the pharisees of old, making a great ado about dering Thomas, exclaiming, "My Lord and my dering Thomas, exclaiming, "In chering Thomas, exclaiming, "My Lord and my dering Thomas, exclaiming, "I

The fact that they vary in their arrangement, shows how little consequence they attach in their memoirs, to matters of this nature. Nothing could have been easier than for either or both of them to obtain an exact statement of the order of occurrences, had they deemed it important.

On the whole, it is clear that the sermon on the Moure area of this nature will be seen as the mount of the order or thought area delivered in important. the Mount was delivered in immediate connection with the choosing of the twelve apostles. Is it then an ordination or inauguration sermon, if I may so express myself? What are the reasons for

so express myself? What are the reasons for believing this; and what for rejecting it?

They may be summed up in a few words. (1.)
The matter and manner of some parts of the sermon, appear to be specially adapted to those who were to preach the gospel. In Matt. v.·1, 2, and Luke vi. 20, it is stated that Jesus addressed the disciples. But disciples may mean, either the whole multitude, of them, reentioned in Luke vi. 17; or if may mean, (as it often does,) the apostles only. Which of these, then, is here meant, must depend on the context and general nature of the discourse.

Let the reader now turn to Matt. v. 12—19.

Let the reader now turn to Matt. v. 12-19 and he will see plain evidences that the teacher of religion are addressed. Those whom Chris addlesses, are compared with the prophets; they are the salt of the earth; they are the light of the world; and they are warned not to teach men false doctrine. In Matt. vi. 24—34, they are specially charged to guard against any devo-tedness to worldly matters. These considera-tions, together with the occasion on which the sermon was preached, have led many to believe, so that the whole discourse is designed as a kind of is

and therefore it cannot be considered as designed specially for the apostles.

The true solution of these apparently contradictory positions, secuns to lie in a narrow compass. That Jesus specially addressed his disciples, is certain from Matt. v. 1, 2, and Luke vi. 20. That he did particularly address such as were to be teachers, is equally clear from Matt. v. 12—19. And as to the rest of the service, what was the epicot of it? To direct his disciples, we may say, how they were to preach, by what was the colect S; it? To direct his discipled for mercy from Calvary, while the multitude are capable of feeling only when they are made to estand on the brink of perdition, amid the thunder-were to inculcate. Now as these would of course be applied to men in general; so they would now Let then every faculty of the soul be addressed to men in general; so they would now the then every faculty of the soul be addressed. were to inculcate. Now as these would of course be applied to men in general; so they would now apply in the same way, although they were specially designed to instruct the disciples who were to be preachers. When Jesus said these things in the hearing of the multitude, it was the same things to them as if the apostles had preached to them the same doctrines. Hence they were them the same doctrines. Hence they were taught by hearing them. Why should not this be the case? When a faithful preacher now detailed the case? When a faithful preacher now delivers an ordination sermon, in which, before a livers an ordination sermon, in which, before a Here we have, for substance the same narra-on in both evangelists, so far as it respects the

Preachers of the gospel.

This appears to me to be the real state of the case, in regard to our first question. Let us advance to the second.

agree, as to the facts themselves, viz. the appointment of twelve persons to such an office, and their respective names; all the difference is, that Matthew omits the account of their inauguration, or first introduction to office.

Let us now turn our attention, for a moment, to the gospel of Mark. This writer gives us the account of the inauguration of the apostles to their office, and also of the concomitant assembling of great multitudes to be healed of diseases; although he has not recorded any part of the Sermon on the Mount. Let us hear him:

Mark hi. 7. But Jesus withdrew himself with his disciples to the sea; and a great multitude from Galilee followed him, and from Judea, (8.) And from Judea, (8.) And from Judea, (8.) And from Judea, and from Judea, (8.) And from Judea, and they are set multitude agrees multitude agrees multitude agrees multiply and they are applied agrees multiply and they are a factor agrees multiply and the contrary. (2.) It is pre-totic that contrary. (2.) It is pre-totic that the contrary. (2.) It is pre-totic their inauguration in either matter to the cuntrary. (2.) It is pre-totic that contrary. (2.) It is pre-totic that contrary. (2.) It is pre-totic their inauguration of the contrary. (2.) It is pre-totic that the contrary. (2.) It is pre-totic that the cuntrary. (2.) It is pre-totic that the contrary. (2.) It is pre-totic th

argument lies in the fact, that various parts of the Sermon on the Mount, omitted by Luke in The disappointment in the two former cases in

that it is not incompatible with the design of an evangelist to omit. Consequently, Matthew may have omitted some or even many things. It is, indeed, quite probable, that the address of Jesus was actually longer than the one which Mat-thew has recorded. But this does not in any measure detract from the value of what we have.

" FIRST PURE, THEN PEACEABLE."

Let us be truly grateful for this, and learn to un-lerstand and to improve it in the best manner.

A PROTESTANT.

No text in the bible is perhaps more often mi This is one of those plain and convincing examples, which are in point to show, that what is withheld by one evangelist, can be no contradiction of another. In the case just produced, Mark has made the most extended statement, and Luke the least extended one; but neither of these can ever be viewed as contradicting Matthew, or each other.

No text in the bible is perhaps more often misampled than this, from James iii. 17, by a certain class of theologians. With them it is used to denote doctrinal correctness, when in fact it has reference to no such thing. The purity here spoken of, is moral purity, simply. It relates ever be viewed as contradicting Matthew, or each other.

ministers and communicants, puffed up with spiritual self complacency, pride themselves upon the correctness of their doctrinal opinions. The church has never been free from such troubler of her peace. The pharisees made light of mo

or her peace. The pharisees made light of moral purity, and placed their whole dependence upon doctrinal knowledge. Papists have always been great sticklers for what they call the true faith, caring so little fur moral purity as to tolerate every vice, provided only that a man believed what the church believed.—Cin. Journal.

REVIVAL DEPARTMENT.

DOCTAINAL PREACHING IN REVIVALS.

It is an opinion somewhat common, that in sea It is an opinion somewhat common, that in seasons of revival, only a part of the doctrines of the gospel ought to be preached. Hence, it not unfrequently happens that if a number of ministers are called to address a congregation, enjoying the special effusions of the Holy Spirit, almost every sermon will be from a text like the following: "How long halt ye between two opinions?" ing: "How long halt ye between two opinions?"
"To day, il ye will hear his voice, harden not
your hearts." "The harvest is past." "Ephraim s joined to his idols, let him alone."

But if there be a time when all the terms

salvation ought to be clearly and fully stated, i that the whole discourse is designed as a kind of ordination sermon.

On the other hand: it it stated in Matt. vii. 28, 29, that the multitudes were astonished at the teaching of Jesus, and that he taught them as one having authority, and not as the scribes. It is alleged, moreover, that most of the sermon is alleged, moreover. is alleged, moreover, that most of the sermon is applicable to all mcn, in every condition of life; and therefore it cannot be considered as designed to the most destructive errors, and add many to

SUTTON, MASSACHUSETTS.

The following extracts from an account furnished by the Rev. Mr. Multhy, for the Boston Recorder, will be both teresting and instructive. They breathe the spirit of re-

On new year's Sahhath, 4 having been received previously, 79 were added to the church Eighty one were expected, but two were provi-dentially kept back. The number would have been greater, but for prudential considerations.

the Sermon on the Mount, omitted by Luke in his account of it, but inserted by Matthew, are found in various and different places in the gospel of Luke, and appear to have been spoken on different occasions.

But this seems to me to prove very little; for how could it be, that a teacher like Jesus, constantly traversing the country and always instructing, should not often repeat some of the looked upon in the same way. They structing, should not often repeat some of the looked upon the field, saw it white and waving, wished the harvest might be gathered, but were lost with the weekling of the looked upon the field, saw it white and waving, wished the harvest might be gathered, but were lost with the weekling of the looked upon the field, saw it white and waving, wished the harvest might be gathered, but were lost with the weekling of the looked upon the field, saw it white and waving, wished the harvest might be gathered, but were leading sentiments of his doctrines? The thing is so natural and obvious, that no serious weight can be attached to the argument just mentioned. One discourse, then, delivered at one time, is presented by the Sernon on the Mount. Yet we are not to conclude, that all which Jesus said, is recorded even by Matthew. We know that Luke has omitted much; we know, therefore, that it is not incompatible with the design of an evangelist to omit. Consequently as a local consequently as a loca

instances prevented, is now, it is leared, hindering an interesting work of God. Christians are
beginning to rest satisfied with only praying; in
which case, as you well know, they do not even
pray. There is the form, not the spirit. The
field around us is white as ever, and at almost
every point of it I seem to see a sickle lying untouched. Alas! where are the reapers? Some, having returned, are rejoicing over the fruit God has given them. Others, having filled their hands nre returning with joy. Others still, that they may not return empty, are gleaning their way back. Still it is hoped, and this hope is strengthened by the present aspect of things, that former

disappointments and present fears, will bring us speedily into the field again.

The revival in its progress has been rapid. Religious exercises, continued through 4 succesive days, gave great impulse to it. Impression has generally been deep,—conviction pungent,—distress sometimes great, usually short, reconciliation and hope explicit. Submitting to God seems to have been something capable of being explained, understood, done. Admitting his

ranges the choosing as antecedent to the assembling. This is a circumstance of the same nature as that on which I have before remarked, in the sight of God. All wisdom not combined in the sight of God. fully purposed to rise no more till the strife was ended. And uniformly they rose with the wondering Thomas, exclaiming, "My Lord and my God."

> times you might pass, during an intermission, and not a pupil be without to be seen, nor a voice within to be heard, save the voice of prayer. Great is the faithfulness, rich is the grace of our covenant God. Out of the mouths of babes and sucklings he is ordaining strength. Yet are we looking for a time of grace as near to come, when even this day shall be called "the day of

small things."

Allow me to add,—in laboring for revivals of religion and in reaping the fruits of them, we should form our own opinions of what may be hoped for, rather from the anticipations of prophecy, than from the remembrance of what has been. Turning from the past, let us think of whist is to be: Too many, even yet, are ready to their brethren, with coldness at least, if not with expressed disapprobation. "Are you not g ing too far, and too fast?—Has what you look for ever been?" O grovelling disciple! so neither has it been "that a nation was born in a day," or that "all knew the Lord from the least to the greatest," or "that the light of the moon was as the light of the sun and the light of the sun sevenfold, as the light of seven days; nor on your principle will it ever be. What but tardiness in duty limits the fruits of a revival?

PROTRACTED MEETINGS.

Protracted meetings will not, independent o livine influence; promote revivals of religion They may produce an excitement, but without the special influence of the Holy Spirit, sinners will remain unconverted; and after a temporary excitement they will settle down again into a still

nore alarming state of indifference. Let the churches therefore be upon their guard lest they rest in the means and so fail of obtaining the desired end. When there is in connection with protracted meetings the same indifference with which weekly meetings are too commonly attended, no greater blessing may be expected on the former than on the latter, aor eve so great. It is when meetings for public worshi so great. It is when meetings for puttie was are looked forward to with much prayer, and at with entire dependence upon God, and numble hope in his mercy, that any great realized. The conduct and feelings of with a tles previous to the outpouring of the Spirit on the day of pentecost is a good Allow me to mention two valuable effects which

think have resulted from protracted meetings The first is union among the ministers of the gospel. In these meetings more than in any others, all evangelical christians may unitic.—
Their object is not to make proselytes to any particular sect, or to transact the business of a deomination, but to pray and labor to make had men good, and good men better. Hence the great similarity which has appeared in the prayers, exhautations and sermons (with a few excep-tions) of men belonging to different denominations. In these meetings men have been formly addressed as moral agents, but as vival, and show that the revivals of the past year have and guilty beings. The most weighty consided one much to enlarge the views of ministers on the whole subject, as we have often remarked before.

On new year's Sabbath, 4 having been received previously, 79 were added to the church. ted with unbelief, have been plainly exhibited. When the exhibition of these truths has been accompanied with much prayer, some have believed. Mail, s. 1. And when he had called unto him his twelved designed, he gave these power against unclean spirits, to tangent the series of the search of the series of the se those less eloquent, and less talented would be commended for their inoffensiveness, if for nothing more. But let these same men wake up let them enter into the spirit of preaching more them enter into the spirit of preaching the spirit of the spirit of preaching the spirit of the spirit o —let them enter into the spirit of preaching and of praying—let them spend days together in this employment, and let there be a corresponding feeling exhibited by private members of the churches; and what will be the effect? The space between the friend and the enemy of religion becomes wider; and this widening is occasioned not altogether by the advance movement of the friends of religion, but also by the retrought movement of the enemies of religion. of the friends of religion, but also by the retro grade movement of the enemies of religion. Many once apparent friends to religion, now be-come open enemies. They may love a form of but deny and oppose the power of it.

Zion's Advocat

DOCTRINAL DEPARTMENT.

For the New York Evangelist. REPLY TO EDWARDEAN .- No. II.

Mr. Editor-Unless I am deceived, it has been made evident, that E. believes in irresistible grace, and is consequently no Edwardean. The principles, which he lays down in his review, imply that in his opinion, the sinful acts of men are produced in his opinion, the sinful acts of men are produced by the irresistible execution of a divine decree; and he expressly asserts his conviction, that all the holy acts of men are the result of such an opeation. He blames me for saying that sinners do not absolutely need" the influence, without which they will not be converted, because the which they will not be converted, because the language might be supposed to deny "special and resistless grace." According to him, then, sinners do, in the most absolute sense, need the Spirit of God to renew their hearts. He admits, that their inability "arises from their criminal ob-stinacy," but evidently considers this depraved disposition to be an impediment to right moral action, which no sinner has power to remove, disposition to be an impediment to right moral action, which no sinner has power to remove, and which is as real and complete as natural inability can possibly he. He represents the unregenerate to be wholly, and in the proper sense of the word, disabled, by their depravity of will, so that they cannot and would not will right, by exerting all the power they possess; being subjected to the absolute necessity of sinning, until preventing and irresistible grace shall interpose. In this opinion, he is no Edwardean. Edwards has thing opinion, he is no Edwardean. Edwards has the thing be thought to countenance such an error.—
But let him be his own interpreter. He tells us, (see the Wordester edition of his works, vol. v. p. 339.) "On the contrary, I have largely declared, that the connection between antecedent things and consequent ones, which takes place with regard to the acts of men's wills, which is called in eternity.

I cited, in my sermon, several texts of sake to solve the texts of sake to solve the counters, the policing in Rom. i. 29, to show that they cannot and complete as natural inability can possibly he. He represents the unregional may be the reason why he did not elect that he is not far from the kingdom of God, he has not entered it." p. 309. See Rev. xxii. 15. "Without are dogs and ideal at the constant and punitive, without touching the question in dispute between us us unless indeed it should be construed as an admission of the very thing for which I contend.

The bille abundantly teaches, that God without to countenance such an error.—
But let him be his own interpreter. He tells us, (see the Wordester edition of his works, vol. v. p. 339.) "On the contrary, I have largely declared, that the connection between antecedent things and consequent ones, which takes place with regard to the acts of men's wills, which is called in their knowledge, God of wherein the proposes; his reluctance to be saved wholly as a sinner, whose repentance and sinner was the ver act and cupious, all assure him, that t

Improperty; and that all such terms as must, cannot, impossible, unable, irresis le, unavoidable, invincible, &c. when applied he, are not applied in their proper signification, and are either used nonsensically, and with perfect cance, or in a sense quite diverse from original and proper meaning and their use it forms ginal and proper meaning, and their use in com-mon speech; and that such a necessity as attends the acts of men's wills, is more properly called would otherwise have converted them. certainty than necessity." Agreeably to these opposite scheme, the sinner's destiny is views, I have represented the conversion of the something, over which he has no controlled to be certain, and not necessary in the pro- which he has had no agency. He may be something to the conversion of the something to the certain the same of the term. By condemning we for the term. By condemning we for the same of the term. elect to be certain, and not necessary in the proper sense of the term. By condemning me for this, E. has unwittingly arraigned the very man, tunder whose name he appears! or if he should still contend that he does not disagree with Edwards, how does he disagree with me?

Allegation II. E. censures me for admitting, that the conduct of the finally impenitent in the circumstances in which infinite wisdom placed them, may be the reason why they were not elected.

METHODISTIC INSTRUCTION.

them, may be the reason why they were not elect ed. He asserts without proof, that Mr. Tyler cannot sustain this opi "without mai ing, contrary to wh election is particular course, takes it mit. He maint what I ade, that the

why they were not chees I now invite him to bring a single text of the prure in support of his opinion. He attempts no such refutation of my supposed error. He does not even show, and cannot show, that I have departed, in this respect, from the received views of the Calvinistic church. He only says, that I virtually represent "Election to be, partly, at least of works." This assertion of his is not only unsupported by a sinrele argument, but manifestly untrue. An election cannot be partly of works, which is wholly undeserved, unpromised, and gratuitous to nearly all the points which have been discussed in my pieces. But District the views of the Methodists generally are expressed relative to nearly all the points which have been discussed in my pieces. pressed relative to nearly all the points which have been discussed in my pieces. Rev. Richard Watson, probably most of your readers understand, is a Methodist preacher in England, and his "Theological Institutes," were first pubcian possibly lay God under obligation to convert him? I have only said, that the commission of sin may be the reason, why the exertion of the influence, necessary to convert the non elect, is unwise; that is, the reason why they were not elected, inasmuch as the reasons, which determine the conduct of God, are the very same in view of which he formed his purposes. But this view of which he formed his purposes. But this is not denying, that election is wholly of grace. That E. may be convinced of this lact, and fully But this understand the doctrine which he opposes, let us suppose the case of an impenitent man, who reists his convictions of the duty and importance sists his convictions of the duty and importance of attending on the means of grace, and lives in the habitual profanation of the Sabbath, and neglect of the word of God. Let us suppose, also, that God foreknew the impossibility of changing his dangerous habits, except by such variations in his providence, and in the operations of his grace, as would on the whole be injurious to his kingdom; and also the impossibility, for similar reasons, of converting him, while living in this contemptuous neglect of his institutions, and only because of this neglect. It would thence follow. because of this neglect. It would thence follow that this man would have been elected, if God that this man would have been elected, if God without a noty nature, while "not yet regenerahad not foreseco, and for wise reasons determined not to prevent, his wilful neglect of the appointed means of grace; or that he would have been elected, if he had, as a free and competent moral agent, given them his serious attention. But it does not follow, that he would, on that account, have resided the interesting of a nature previously corrunt there must be a feature previously corrunt the feature p have merited the interposition of God in behalf of his soul; nor that similar conduct in another man, differently situated, would have been con-nected with election. No two men being in the same circumstances, it may be wise in God to convert one, and leave another to his own chosen way, though they may be equally guilty. The way, though they may be equally guilty. The supposition, here made, for the sake of illustrating supposition, here made, for the sake of illustrating to E's. comprehension, both what I mean, by saying, that the conduct of men, in the circumstances in which God places them, may reason why they were not elected, and that this is consistent with an election perfectly gratuitous and sovereign, is one which. I venture to say, E. himself has often made. He has doubtless said

mpenitent to do any thing? He would contend, by such a reply, that God restrains the elect from sins, which, if committed, would be reasons

for not converting them, while he maintains that the non elect, whom God does not restrain, cannot commit such sins! His theory undoubtedly is, that God can, without departing from a wise moral government, prevent all the sins of the non elect, or at least convert them notwithstanding their sins, and that his reason for not electing them must consequently lie, back of all their conduct, in the good of the universe, to which their sins and condemnation are subsidiary and essen-tial? Can he inform us, what this good is? He maintains that the non elect have done and can do nothing to render it unwise for God to converthem-that God can convert them without departing from the principles of his moral adminis-tration, and without increasing the amount of sin in the universe—indeed with a diminution of sin, and an increase of holiness. He must also concede that holiness is the only means of blessed-ness, and sin the only cause of misery; yet with all these admissions, he contends that neither the conduct of the non elect, nor the nature of God's moral government, renders it unwise for God to convert them, but only the greatest good of the

iniverse!
I cited, in my sermon, several texts of source, like the following in Rom. i. 23, to show

I consider this doctrine one of great practical value, and wonder at the hostility to it, which E. has manifested. It conveys a loud and solemn warning to sinners, not to advance another step; in sin, lest they should grieve the Spirit to depart from them, never to return. It makes them feel, that the more they sin, the less is their prospect of their receiving from God renewing grace, and that any sin may prevent an influence which would otherwise have converted them. On the opposite scheme, the sinner's destiny is sealed by something, over which he has no control, and in

Mr. Editor-Before I proceed farther with ese strictures, I consider it due to the readers of the Evangelist, that it should be shown that the sentiments which have been attributed to the Methodists, rest not upon my mere ipse dixit.

It is possible that some of your readers may have for the sentiments.

have formed a more favorable opinion of Meth-odism than is entertained in these essays, and therefore have inferred that the writer may have given a more absurd representation of it than is given a more absurd representation of it than is according to truth. To show that the statements in the preceding essays are correct, and that the sentiments of our brethren have not been misre-presented, or their absurdity exaggerated, I have copied from Harper's edition of "Watson's The-ological Institutes," a few brief extracts, in which

1. The natural state of man. "All men are born with a corrupted nature, and from this nature rebellion against the divine authority universally flows." p. 254. If rebellion universally flows from a corrupted nature, then those "angels which kept not their first estate," and Adam and Eve must have had "a corrupted nature," previous to their rebellion; and if so, from whence did they derive it? But this corrupted nature is something distinct from rebellion; and therefore cannot be that carnal mind, which is enmity against God—for enmity is voluberly ha-tred; and it it is something distinct from this, what is it's

"Man is by nature totally corrupt and degenerate, and of himself incapable of any good thing." p. 247. And yet this totally corrupt and degenerate being may, by a "gracious ability," without a holy nature, while "not yet regenera-

of a nature previously corrupt, there must be a previous process, which divines have called by the expressive names of awakening and conviction; that is, the sleep of indifference to spiritu-al concerns is removed, and conviction of the sad facts of the case of a man who has hithertolived in sin, and under the sole dominion of a carnal and earthly mind, is fixed in the judgment and conscience. From this arises an altered and cor-rected view of things; apprehension of danger; desire of deliverance; abhorrence of the evils of the heart and life; strong efforts for freedom, re-sisted, however, by the bondage of established habits, and innate corruptions: and a still deeper sense, in consequence, of the need, not only of pardon, but of that almighty and renewing influence, which alone can effect the desired change." p. 309.

who are justified by faith, and have peace with God. The first class, [the carnal and careless,] know God's general love to man; but it will not be pleaded that they love him. The second, fthe despairing,] know the general love of God to man; but thinking themselves exceptions from his mercy, cannot love him on that account. The third, [the penitont,] admit the same general love of God to man, and it is the foundation of their hope; but does this produce love? The view of his mercy in the gift of his Son, and in the general promise, may produce a degree of this emotion, or perhaps more properly of gratitude; but do they love his justice, under the condemnation of which they feel themselves, and his holiness, the awful purity of which makes them afraid? If not, they do not love God as God; that is as a whole, in all his perfections, the awful as well as the attractive, the alarming as well as encouraging. These seeking though hoping penitents, do not regard God as their Father—that is what they seek, but have not found, and they cannot love God under relations, in which they and painfully feel that he does not yet star them." pp. 317, 318. "Nor will fruits meet for repentance, the effects of an alarmed conscience, and of a corrected judgment; the efforts to be ight however imperfect; which are the signs we also grant of sincerity, prove more than that the preparatory process is going on, under the influ-ence of the Holy Spirit. Others may endeavor to persuade a person in this state of mind. [i. e., the penitent state,] that he is regenerate, but the absence of love to God as his reconciled Father; the evils which he detests having still the domir ion over him; the resistance of his heart to the unaccustomed yoke, when the sharp pangs of contest; his pride; his remaining self right-usness; his reluctance to be saved wholly as a

In no ther place he says, that the convicted or pentient sinner has experienced "certain moral changes, as consenting unto the law that it is good, delighting in it after the inward man, powerful desires, humble confession," &c. p. 314.

Again in his description of repentance. "Repentance is either a sorrow for sin, merely because of the painful consequences to which it has exposed the offender, unless forgiven, or it arises from a perception also of the evil of sin and a distike to it as such, with real remorse, and sorrow that the authority of God has been slighted, and his goodness abused. Repentance in the second sense is certainly the light in which true repentance is exhibited in the scriptures." p. 258.

But has remorse any thing of the nature of true repentance, when standing alone? None; for the devils and all in hell have it. But when connected with godly sorrow for ain, will that

connected with godly sorrow for ain, will that make it the better? Not in the least; as false-load is not constituted truth by being connected

with it.

The exercises of the penitent, as such, are either the exercises of that carnal mind which is lenshity to God, or they are expressions of love to God, or else they are wholly instinctive. If they are merely instinctive, they possess no moral character, are neither sinful nor holy, and therefore amount to nothing in the work of salvation. Instinct, when drawn out to the utmost, would no sooner conduct to heaven than to hell; and farther, instinctive exercises are not obediand farther, instinctive exercises are not obedience, whereas, God commands us to be holy, and to be holy now, not to aim at holiness by following instinct. But Mr. Watson would not make these exercises of the penitent, if I understand him, to be merely instinctive. See Theo. Inst. p. 253. "But there is doubtless to be sometimes p. 253. "But there is doubtless to be sometimes found in men not yet regenerated, not yet decided in their choice, something of moral excellence; and of a much higher character than is to be attributed to a nature, which, where left to itself, is wholly destitute of spiritual life. Compunctions for ain, strong desires to be freed from its tyrandy, such a fear of God as preserves from many evils, charity, kindness, general respect for goodness and goud men; and indeed, as the very command issued to them, to repent and believe the gospel in order to salvation, implies a power gospel in order to salvation, implies a power consideration, prayer and turning to God, so on to forgiveness and regeneration."
exercises of the penitent are not conrations of instinct, as they pos aracter, are "morally excellent," se who exercise them have no love to trom love, "it profiteth nothing;" and yet, ac-cording to Mr. Watson and the Methodists, these oveless exercises possess moral excellence, and if persevered in, lead on to forgiveness and regeneration." If these exercises be not instinctive, they must be either ainful or holy, they must be the expressions of that carnal mind which is enmity against God, or they are the operations and fruits of holy love. Matt. xii. 30. "He that is not with me is against me, and he that gathereth not with me, scattereth abroad."
It would seem that Mr. Watson, and Metho

dista generally, measure religion or moral excel-lence, not so much by the kind, as by the degree. lence, not so much by the kind, as by the degree. It appears that these penitents have commenced, with right motives and right feelings, only they they have not enough of them; and when they shall have advanced to a given degree, then they will be regenerated, or christians; hence the change called regeneration, is not a change from total ainfulness, to excellence right in kind, but from some to the acquisition of a given degree of moral excellence. But if this be not his meaning, then it must be admitted by all, that if they sommence with feelings and efforts wrong in kind, the farther they advance, the more wicked, kind, the farther they advance, the more wicked, the worse they will be most certainly; and sure the worse they will be infi the worse they will be most certainty; and surely if these be persevered in, they will be infinitely far from "leading on to forgiveness and regeneration." God requires love, supreme love
to himself, as the Supreme Being, and he who
does not love God supremely, does not love him
at all. "No man can serve two masters; for
either he will had at the one and love the other, or
also he will had at the one and despice the other. worse they will come the worse they will be infinitely far from "leading on to forgiveness and regeneration." God requires love, supreme love to himself, as the Supreme Being, and he who does not love God supremely, does not love him at all. "No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon." Matt. vi. 24. James iv. 4. No man can have two separate preferences, much less two opposite ones; he who does not prefer God for time and eternity, even aside from personal advantages, is his enemy, and he who prefers him before all things, loves him supremely. He who in the smallest degree expresses in his life and conduct love to God, shows thereby that if he loves him at all, he loves him with all the heart. The bible knows of no degrees of love in individuals, which of no degrees of love in individuals, which come short of their utmost capacities, as it requires love with all the heart, and no less, and we love him with all the heart, or none. These poor penitents then love God with all the heart, poor penitents then love God with all the heart, which is the same thing with loving him supremely, and are therefore regenerated, or else they are his hateful enemies, waxing worse and worse; and if so, whoever advises them to persevere, advises them to persist in rebellion, and pursue the road to hell.

A TRAVELLING PREACHER.

SUNDAY SCHOOL DEPARTMENT.

For the New York Evangelist.

NON-PROFESSORS IN SUNDAY SCHOOLS. Mr. Editor—You have, doubtless, heard the sentiment advanced, that no person should be invited or permitted to take charge of a class in a sentiment advanced, that no person should be invited or permitted to take charge of a class in a Sunday school, except those professing a change of heart. My own impression for several years has been opposed to this, and many facts have come within my own observation, tending to strengthen this impression. A short time since, I attended a meeting for conversation and prayer, held by a few of the students of a college in the West, all of whom were professors of religion, and trudying with a view of entering the ministry. As is usual in college, these individuals were from different regions, hundreds of miles apart.—Having often heard it asserted that a large proportion of the present ministers of the gospel, and those preparing for the sacred office, were the fruits of the Sunday school system; and feeling a desire to ascertain something of the history of those present in relation to this point, the subject was proposed, and it appeared that of ten, the whole number present, all but one had been connected with a Sunday school previous to their becoming pious.

Said one—"I entered, because it seemed an Sunday school system is seemed an Sunday school previous to their becoming pious.

Said one—"I entered, because it seemed an Sunday school previous to their becoming pious.

I knew a family use were all dressed in deep mourning. I knew a sman, a few years aince, who buried his wife, and immediately after made a large barty, inviting his political enemies to condole with him. It helped his election. The whole his description of the provision of the same alonged to show what a high reak they become insolvent made a large barty, inviting his political enemies to condole with him. It helped his election. The whole hi

Said one—"I entered, because it seemed an opporable employment, but soon found it a bur-Said one—"I entered, because it seemed an inhonorable employment, but soon found it a burthensome task, not being qualified to fulfill its duties. My mind, however, became much more impressed with serious things, and ultimately, through the instrumentality of pious teachers connected with the school, and other means of grace, I trust I was brought to give myself to Christ."

Said another—"My impressions were deepended and continued by the recurrence of the duties of my class, until finally I obtained peace in believing."

ced upon mourning apparel.

I knew a widow, who said she was perfectly happy when she buried herself in deep mourning, and show of fashion, her head wreathed with garlands of artificial flowers, receiving the salutations of admiring gentlemen. Yet she wears her mourning.

I have seen women generally more fond of mourning weeds than men, and dandies than men of sense.

gion was commenced, of which I was a subject, and teaching has since been my greatest delight."

Only one case more, though the whole were deeply interesting: said the last—"I entered the Sunday school at the request of a friend, but soon perceived that I was wholly unfit for the office, but was kept from giving up my class, lest it should be thought strange. I was accustomed to task to, the children, and would sometimes try to pray for them; but it seemed so contrary to common sense, that I should be urging them to fee is from the wrath to come, while myself rushing on to hell, that I had no peace night or day. I aought the company of christians—would get them to walk with me, in the hope of their introducing the subject, and giving me an opportunity of conversing with them; no one, however, seemed to care for my soul. About this period a revival broke out in college, and I was brought to submit to God."

These facts speak a strong language on the

These facts speak a strong language on the Linese lacts speak a strong language on the subject of permitting non professors to become Sunday school teachers, and the following thoughts are suggested with the hope that some may be benefitted.

1. Let no one hinder any person of good moral character, and qualified in other respects, religion excepted, from becoming a Sunday school teacher.

teacher.
2. Professing teachers in a Sunday school should be faithful in season and out of season to their impenitent fellow teachers. Often when the subject of religion you think conversation on the subject of religion would not be acceptable, they are hoping and them an opportunity many such cases as f conversing up the youg ma heard to se years, below of heart, a

teachers, are you acting thus towards the Christ-less teacher in your school? Oh, beware, lest God in anger send and continue a blighting and mil-dew, from which you shall serve recover. from which you shall never recover. Clear your skirts of their blood, and if they will perish, let them not have the excuse that they met in the same school with you, year after year, and yet you never warned them of their danger. 3. Impenient teachers should submit to God

at once. If they wait for cold hearted professors, they will wait till it is forever too late. God says—Now is the time, and it is at the peril of your souls, and of those committed to your charge, that you delay it for a moment. What will be your feelings in the pit of woe, to meet your class, and hear their keen reproaches for and yet those who exercise them have no love to God. They are pleasing or acceptable, they are pedience to God'a commands, and yet they obey exitiout love, they cannot love God until they know that they are personally interested in Christ. But is nut love the basis of all acceptable obedience? "Love is the fulfilling of the law. Without love I am nothing, as sounding brass—a tinkling symbol." Whatever we do which does not spring from love, "it profiteth nothing;" and yet, according to the law. Without love the state of the law will excuse you from the performance of another bot." Whatever we do which does not spring from love, "it profiteth nothing;" and yet, according to the law. Without love the state of the law will excuse you from the performance of another bot." Whatever we do which does not spring from love, "it profiteth nothing;" and yet, according to the law will excuse you from the performance of another bot." Whatever we do which does not spring from love, "it profiteth nothing;" and yet, according to the law will excuse you from the performance of another bot." Whatever we do which does not spring from love, "it profiteth nothing;" and yet, according to the law will excuse you from the performance of another bot." But they are personally interested in Christ. But is much that because you are unwilling to repent immediately, God will excuse you from the performance of another but they are personally interested in Christ. But is much that they are personally interested in Christ. But is much that they are personally interested in Christ. But is much that they are personally interested in Christ. But is much that they are personally interested in Christ. But is much that they are personally interested in Christ. But is much that they are personally interested in Christ. But is much that they are personally interested in Christ. But is much that they are personally interested in Christ. But is much that they are personally interested in Christ. But is much that they are personally interested in Christ. ing, or give up the work from such a motive.-Hear the language of Jehovah, "Thou, there Hear the language of Jehovah, "Thou, therefore, which teachest another, teachest thou not thyself?" Rom. iii. 21. Estimate the extent of the woe which shall be pronounced against the unfaithful teacher, and then decide whether you will still neglect Christ.

H. O. J.

MOUTH OF THE MISSISSIPPI.

MOUTH OF THE MISSISSIPFI.

It will be very gratifying to all the friends of the great Valley enterprise, to learn that there is a Sabbath school at the very mouth of the Mississippi.

At the mouth of that noble river there is a small tract of land called the Balize, inhabited by about 130 persons. These, we are informed, are mostly the pilots who are engaged on vessels passing in and out of the river, and their families. We are told that a sermon had never been preached on their lonely island till last summer. A minister of the gospel visited them for the purpose of distributing bibles among them. They were very much gratified with his visit, which induced him to return and settle with them. He has organized a Sabbath school amongst them, and, our correspondent trusts, is pointing them the way to beaven.

PERMANENT PROVISION FOR A SABBATH

From the same source we have the baselines. From the same source we have the control of the opening of several new schools in the city. We have obtained permission to open a school in the French protestant church; it was to have been opened last Sabbath, but, owing to some circumstances, failed. We calculate but, owing to some circumstances, failed. We calculate to open it on the ensuing Sabbath. We have also obtained permission to open a school in the public prison. There are about 180 persons confined there. I preached to them last Sabbath, about 100 attended. They paid very marked attention to the world dispensed, and seemed grateful for the attention paid them. I mentioned to them our desire to organize a school among them. This also was well received, and the school is appointed to open next Sabbath.

ORIGINAL COMMUNICATIONS.

For the New York Evangelist.

MOURNING APPAREL .- FACTS THAT I KNOW. I attended a funeral service lately, where there were thirty coaches, seven of which followed the procession in silent, solemn, empty pomp to the grave. What an affecting scene! The family were enabled to show what a high rank they belonged to. The friends were all dressed in deep mourning.

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The following communication has been received

THE BIBLE CAUSE. Mr. Editor—Soon after the fifteenth anniver-sary of the American Bible Society in May last it was said in the "Monthly Extracts," that this Society had, for the coming year, four objects in

To redeem its heavy debt at the bank.
 To have the work of general supply co

3. To have Sunday school scholars extensive supplied with the new testament.

4. To commence measures for extensive forci

As the year specified is now drawing to a close. t will no doubt be gratifying to many, to know omething of the progress made towards the ac-complishment of these objects. The information be given on these topics, is not of so favorable a character as could be desired, not so favorable a character as could be dealred, not so tavorable as will be given, it is hoped, at the anniversary, two months hence. March and April are two important months fur biblical operations, and if the auxiliaries and branch societies will each do a ittle, and do it promptly, the account presented in May will yet be of a cheering character.

As to the bank debt, this was stated in the last annual report, to amount to \$34,190. It has

aince been reduced from month to month, until its present amount is \$23,000. The managers are anxious, exceedingly anxious, that this debt should be entirely removed by the time of the next anniversary. This money is borrowed on the private responsibility of a few individuals, who ought to be relieved from this responsibility. It is also paying interest, and thus causing a constant loss to the bible cause. The debt, too, prevents the procuring of the street we relate. sant loss to the bible cause. The debt, too, prevents the procuring of new stereotype plates, which are greatly needed for a new reference bible, and modern Greek testament, and retards also the contemplated distribution of the acripture in several pagan countries where they are solici in several pagan countries where they are solicited. Every friend of the bible must see the great importance of having this debt paid as soon as possible. Let those auxiliaries which purchased books on credit many months since, make a speedy effort to pay a part, at least, if not all they owe, and let those which have donations to make, make them soon, and the parent society will come to the anniversary free from all bank claims at least, and ready to embark vigorously in the work of foreign distribution.

of foreign distribution.

In relation to the second topic, the "genera supply," there is not much at present to commusupply, there is not much at present to commu-nicate. To those few states and territories, where this aupply was not furnished last spring, books have since been forwarded, nearly or quite sufficient to complete the aupply. Agents of the parent society, and those of some of the auxilia-

parent society, and those of some of the auxiliaries, have been, and are still engaged, in distributing these books.

Encouragement has been given from almost all unsupplied sections, that every family within their respective limits will possess a copy of the bible before Maynext. It is hoped that ther will be no disappointment of expectation, in relation to any state or county. Should an auxiliary stand in need of more books, no time should be lost in applying for them, and putting them in airculaapplying for them, and putting them in circula tion. As soon as any county is fully supplied, it is requested that such notice may be given to the

"general supply," which deserves notice. Many counties and some states now reckoned among the supplied, were supplied three, four, and five years ago. Some few of this number have since been found to contain a second list of destitute families, nearly or quite as large as the first. I namics, hearly or quite as large as the first. It was consequently recommended by the managers, in their last report, that a re-investigation should be made in such atates. As very many counties in New England, New York, New Jersey, Pennsylvania, and Maryland, have ordered no books since the last anniversary, this recommendation cannot have been extensively follow. mendation cannot have been extensively follow ed; and some thousands of families within thes favored states, are beyond doubt, now living a destitute of the bible, as any in the center of China or Africa. Such a state of things is wrong and ought at once to receive the attention of those who know the value of the bible, and who would not, for the world, train up their own households without it. There is a wide and alouseholds without it. There is a wide and al-ost inexplicable difference as to the quantity of bibles ordered by different auxiliaries. Some or-der them, and in considerable numbers, every year, others seldom order any, as will be seen year, others senom order any, as will be seen by looking over the annual reports of the parent society. Must there not be a corresponding difference as to the state of actual supply in these different counties? Cannot many books be ordered and distributed before May next, by such so-cieties as have been deficient the last few years

in their distributions?

The third topic specified, as demanding attentions. tion the present year, viz. that of furnish "new testament to Sunday schools," has, by by others been almost wholly neglected. The same wide difference of practice here prevails as was mentioned in relation to bibles. The inferwas included in relative to consider the same counties (and where the population is nearly the same,) must have three or four times as many testaments different counties would show that this is true Nothing surely need be said as to the importance of furnishing every Sunday school child with a testament of its own, and little as to the practicability of auch a measure. Twelve cents will ourchase a Sunday school testament, one dolla ili purchase eight of them, and twenty dollars will purchase eight of them, and twenty dollars will procure one hundred and sixty, sufficient for almost any achool. And where is the church within the bounds of any auxiliary, which cannot raise for its Sunday school twenty dollars for so important an object? If there be such a church, the local auxiliary could probably furnish the testaments needed gratuitously. If not, the managers of the parent society would, no doubt, if requested, make a donation to such an auxiliary, for the benefit of schools thus destinute and helpless. Such is now the cheapness of the new testament, that no Sunday school child in the whole land need be without a copy, if its teacher whole land need be without a copy, if its teacher or pastor will take proper measures to procure one. The parent acciety has now a large sup-ply of cheap testaments on hand, for Sunday school children, and new call bound ones for teachers, and it is hoped that nuxiliaries will soon

I trust I was brought to give myself to Christ."

Said another—"My impressions were deepended and continued by the recurrence of the duties of my class, until finally I obtained peace in believing."

I have seen women generally more fond of lieving."

I have seen women generally more fond of sense.

I know, and so does every observer of men and things, that where there is most of the parade of I heard the teachers around me conversing with the word their classes, and knew I ought to do so likewise, but could not; thus my convictions of sin were y much deepened. During this period, teaching was a wearisome burden. A revival of reliable to give myself to Christ."

I have seen women generally more fond of bandwich Islands five thousand dollars more have been promised on the same conditions. At Ceybach the city and i was restrained.

I know, and so does every observer of men and things, that where there is most of he parade of the city thousand dollars, now in their classes, and knew I ought to do so likewise, but could wisely appropriate all this money. To the mission at the Sandwich Islands five thousand dollars more have been promised on the same conditions. At Ceybach the city and it was restrained.

I know, and so does every observer of men and things, that where there is most of he parade of the city and it was restrained.

I know, and so does every observer of men and things, that where there is most of the parade of the city and it was restrained.

I heard the teachers around me causal dollars more have the expenses; and the system was continued from been promised on the same conditions. At Ceybach the city and it was restrained.

I know, and so does every observer of men and things, that where there is most of pride and things, that where there is most of the parade of the city and things, that where there is most of the parade of the city and the congregation of the city and the congregation of the city and the congregatio

benevolent of every name, ponder these facts, as they are presented in the clear light of God's providence, and they cannot but take early measures to aid the bible cause, and that efficiently.

P. S. Editors of other religious papers, friendly to the American Bible Society, are respectfully requested to publish the above communication, as if sent to them individually.

Adistributors; because the expense of the laborers in the cause have be by paramount duties, to retire from the process of the p

For the New York Evangelist. To the Editors of the New England Christian Herald Dear Brethren-I observe with satisfaction the

notice you take of my former epistle. My remarks have been entertained, as I did not doub they would be, with the same spirit of christian candor that dictated them. You say, with a frankness which does you honor,

We can never believe, with our present light, that Got bas designed or decreed the states and conduct of al mankind; and therefore it would be dishonest in us to as-sert it. We cannot see how the doctrine of decrees, an-that of free agency, can be made to harmonize. But we believe that many of the orthodox hold both those with a good conscience, and consistently with the spirit of piety And I am free to say that I cordially approv

the sentiments also of your next sentence.

It would be no satisfaction to us to make sinners believe, if we could, that the orthodox ministers are hypocrites, and thereby prevent their conversion. And we would ask our orthodox brethren, whether they do right in representing the Methodist ministers as deceivers and deceived; as our orthodox brethren, whether they do right in represent-ing the Methodist ministers as deceivers and deceived; a being at best but Pharisees themselves, and as making on-ly self-righteous christians?

It has long been a point that lay near my heart

to cherish a reciprocation of this feeling among my brethren of the older churches in New Eng and. And I am happy in the belief, that Methodists, and Methodist ministers are held much odists, and Methodist ministers are held much more in esteem by the ministers and members of our other evangelical churches, than they were a few years ago. I feel encouraged, therefore, to continue my labors. But you must allow me to work in my own way. If I want to stand as days-man betwixt two that are causelessly at variance, I must put my hands upon both, and make them explain. I beg, therefore, that you will bear with me once more, even it I choose the New York Evangelist as the vehicle of my remarks. And after all which you say of that paper, and what it has done against the Methodiats, I doubt if you can find one, of the Calvinstic class, which has said so many frank and riendly things for the Methodists, as this has.

The two points in the original paragraph of ours, which called forth my first letter, are as ou state them.

parted from the peculiar doctrines of their prede the ministry; 2. That this is only in appearance heart they are still Calvinists.

Respecting the second, there is no question.— We are still Calvinists at heart. And such we nean to be, until convinced by evidence that the istinguishing doctrines of Calvinism are false.— I'he only question respects the first point. On this I said in my former letter,

I have no doubt that much of this appears to you a describer from the Calvinistic doctaines of "divine decrees tivine agency, divine sovereignly," &c. But I do assurtion, we do not so understand it."

divine agency, divine sovereignly." &c. But I do assure you, we do not so understand it."

"And your impressions on the subject, have doubtless arisen from misapprehension on your part of what Calvinistic doctrines are, as they have ever been holden by the body of New England churches."

To which you reply hy asking.

How are we to understand you here? Are the doctrines of Calvinism now held and taught as they ever have been in the New England churches? We confess that we have entertained a different opinion, and have supposed that some points of Calvinism have apparently been given up, and others so modified that the system now taught, differs in appearance from former Calvinism. Do not the present orthodox assert the doctrine of general atomement; that salvation, meaning heavenly happiness, is conditional; and that man has a sufficient natural power to keep the whole divine law? And on this ground do they not arge an immediate compliance with the conditions of salvation?

Brethren, if you were surprized by what I as-

Brethren, if you were surprized by what I asserted before, I think you will be still more so by serted before, I think you will be still more so by what I am now going to say. But it is evident that we are drawing pretty near to the point now at issue between us. And I now say, that the doctrines you allude to, in substance as they are now held and preached by us, have always been Calvinistic doctrines. The doctrine that salvation is freely offered to every sinner that hears the gospel, and that every sinner has both the invitation and natural power to avail himself of eternal life through the death of Christ, has been a Calvinistic doctrine, ever since Calvinism had Calvinistic doctrine, ever since Calvinism had a name. It is true, that the doctrine of "general atonement" is a departure from "particular atonement," as you inlimate. But the doctrine of "general atonement," has been taught and preached by the most distinguished men among the Calvinists, from Julia Calvin to Jonathan Edwards and Andrew Fuller. It may be new to wards and Andrew Fuller. It may be new to you, but it is a fact well known among us, and of which you ought to be informed, and being informed of it ought to govern yourselves accordingly, that the question of general and particular atonement has always been an agitated question. the rest. To those who are acquainted with these facts, then, there is not even the appearance of departure from Calvinism, in the present preaching heard in our pulpits. There is a depreaching heard in our pulpits. There is a de-parture from the mode of teaching al some Calvinists. But it is only exhibiting a difference which has always existed among acknowledged

Calviniats. That our preaching "appears to you a departure from the Calvinistic doctrines, of decrees: &c.," I repeat it, arises from your overlooking this distinction that has always existed among Calvinists. You have taken the mode of exhibiting and explaining our doctrines, adopted by some Calvinisis, for Calvinism itself. The object of my writing has been to turn your attention to this fact. If I could only get my Methodist brethren fully possessed with the facts in this case so that they would cease to represent us as hold ing to things which have always been rejected by the New England churches, and then would cease to insinuate that we were guilty of duplica ty, in sometimes holding and at others rejecting Calvinistic doctrines, I felt that one source of ir ritation between us would be removed, and there

would be at least a greater chance of our living together in peace, "as becometh saints."

Ah, brethren, how much is implied in that little phrase, "As becometh saints!" What a day it will be in New England, when Calvinists and Methodists, Congregationalists and Episcopali-ans, Baptists and Pedo-baptists, dwell together iere, in the land of the pilgrims, "as becometh saints." Let my eyes see that day, and then let me depart in peace. Novinglus. saints." me depart in peace.

> For the New York Evangelist. NEW TRACT SYSTEM -No. IV.

teachers, and it is hoped that nuxiliaries will soon order, and dispose of them as suggested.

The last topic, "foreign distribution," is one full of hope and promise. Never was there a time, since the American Bible Society was formed, when the providence of God called so distinctly and loudly on the friends of the bible, to unite in sending this acred blessing to distant lands. It is greatly needed in France and in Greece. From the missionary stations at Bombay, and in the Burman empire, urgent appeals come, for means to publish the new testament, which has been translated into the languages of those countries, and is in great demand. Five thousand dollars have been promised to each of a those mission stations, as soon as the managers can raise this money. To the mission at the Sandwich Islands five thousand dollars more lave been promised on the same conditions. At Cey-Mr. Editor—From the commencement of the system of Monthly Distribution in this city, some of the committee of superintendence and other

fell chiefly on a few individuals; because many of the laborers in the cause have been compelled, by paramount duties, to retire from this field of usefulness; because the professed friends of tracts in this city are not sufficiently liberal and spirited to maintain this work of benevolence, so superior to most others in cunverting the work; and because christians here, as well as elsewhere, are more pleased with what is new, and in making an onset, than they are for hard, thorough, and persevering attacks against the kingdon

So far as the experience of the writer, in super intending one of the largest wards in the city,—
one containing a thousand stores, shops and offices, and some of the wealthiest families in the city, has enabled him to form a correct opinion on the aubject, with the opinions of judicious and unwavering distributors, it is not doubted that in the hands of discreet and courageous persons, the former practice was the best plan that has been adopted. And it has been invariably ascertained that those distributors who were most punc tanled that those distributors who were most punc-tual, faithful, and successful, were decidedly in fa-wor of this plan, while those who performed the la-bor by proxy, or did it superficially, exclaimed against it. There are some precious facts on this head, worthy of publication, a few of which will be related without alluding to the individuals to One distributor, who desired to be excused

from leaving tracts in stores and shops, who never met with any facts of sufficient interest to be reported, who asserted that the tracts were in nany places unwelcome, and who at length resigned the district because he could not be permitted to omit places at his discretion, was succeeded by a distributor who found the district one of the greatest fields of usefulness in the ward. After seeing the head of each family and shop, explaining to them the plan pursued, and respectfully and affectionately offering the tracts, not an individual in the district refused to receive them; every occupant of a store and shop, save one, on being questioned, declared his conviction that the tracts were read, and were useful, in places of business. The occupant of the single shop alluded to was an infidel, who after conversation with the distributor, agreed to attend a place of public worship. Another distributor who did not approve the system altogether, after being told that complaints had been made that the tracts were not properly distributed in his district, declined the employment, saying, he considered the distribution "a waste of time and money." His successor learned that he had been in the habit of

putting the tracts under the doors, and sometimes left the tracts of two or three months at the same time. Another distributor, who was very fearful offence might be given to the rich or to infidels, and who was never punctual or thorough in making reports, made it a practice to send a boy around with his tracts, and seldom or never performed the duty personally. Similar facts might be multiplied, but these will suffice. My experi-

ence has been this, just in proportion to a distri-butor's moral courage and faithfulness, has been his approval of the original system of distribution; and the most energetic and faithful distributions, of the ward containing the greatest number of

stores, are decidedly opposed to the new plan.

A rigid adherence to the system first adopted, had a tendency to remove timid and unfaithful distributors, and to supply their places with effi-cient and thorough laborers. The adoption of what is improperly termed the "improved" plan. has the natural effect to retain every unfaithful distributor, and to tempt the better class to relax their efforts. If a distributor can omit houses at his discretion, he will be tempted to pass by those his discretion, he will be tempted to pass by those where opposition must be encountered, and where the performance of duty requires great resolution and self denial. Thus a careless habit will be formed, religion will not be faithfully pressed home upon the consciences of those to whom tracts are presented, and the distributors will do little more than leave a tract at the door of each dwelling house, where they are sure they will be civilly received. Thus little good will be effected, and although a quarter of the expense membranes be saved, by this partial mode of the same of the saved.

naps be saved, by this partial mode of damedion, not a tenth part of the good will be done as under the original system.

This procedure, then, instead of being economical, is actually a waste of money, and a departure from the principles of the gospel, which teach us to seek and to save the." ignorant, deraved, and degraded," as well as the proud con-

temners of the gospel.

In what respects the present mode of distributing tracts can be correctly termed an improvement, or wherein it devolves upon the distributors "additional responsibility," those who have had the chief agency in bringing about the alteration, may be able to explain. Although the relaxed system is presented to the community in the light of a higher effort to do good, yet it certainly appears like quality about population and alteration. mners of the gospel. ment, or wherein it devolves upon the distributors "additional responsibility," those who have had the chief agency in bringing about the alteration, may be able to explain. Although the relaxed system is presented to the community in the light of a higher effort to do good, yet it cell tainly appears like quailing before opposition, naturally excited by faithful presentations of the gospel, like laying down the cross, which our Savior declared must be taken up, and like going back from the nineteenth to the eighteenth century, in religious zeal and accomplishment. It is sofficient number of faithful distributors could not be obtained to perform the requisite labor for the whole city, rather than relax the system, and superficialize, as Dr. Chalmers calls it, over so much territory, better would it have been to have selected a single ward, where the most thorough selected a single ward, where the most thorough system that could be devised might, in the hands system that could be devised might, in the nancs of pious, courageous and discreet christians have been tested, and the results offered to the nation for the example and encouragement of brethren throughout the country and the world.

T.

REVIVAL INTELLIGENCE.

NEW HAMPSHIRE. Bedford .- Rev. T. Savage writes to the New Hamp

NEW HAMPSHIRE.

Bedford.—Rev. T. Savage writes to the New Hampshire Observer, respecting a revival in that place.

Last spring, hopeful indications in the church began to be manifest. There was a spirit of earnest prayer, confident expectation of a blessing, mutual tenderness and affection, an increasing sense of the worth of souls and solicitude for their salvation. This favorable state of feeling was much deepened by the faithful exhortations of neighboring ministers, who visited us at this time and addressed all classes, but particularly christians, in a very solemn and affectionate manner.

Assemblies on the Sabbath now became deeply solemn. The anxious countenance, the tearful eye, the fixed attention were distinctly visible. At this time a protracted meeting in a meighboring town had a very bappy influence; religious feeling here was much deepened; a weekly inquiry meeting was commenced, and a number began to entertain the boge of pardoning mercy.

At this interesting crisis, when the way seemed happily prepared—a protracted meeting was held in this place, a meeting deeply interesting—a meeting deeply interesting—a meeting the splace, in the subject of the work, and it seemed now as though multitudes were pressing at once into the kingdom. It was indeed for several weeks a melting season, the whole place seemed to be solemnized, and people as by one impulse, turned their attention to the great subject of salvation. Seenes of deep and affecting interest were repeatedly witnessed. Open opposers were melted into penitence, and publicly and with tears, disavowed their former principles, and sayited their follow sinners to bow to the Redeemer. O it was a time when God seemed to come down in the greatness of his power, and the mountains of error, prejudice, and sip, bowed down at his presence.

On the last Sabbath in Sept. 91 persons were added to

sence.

On the last Sabbath in Sept. 91 persons were added to the church, and on the first Sabbath of the present year, 18, and numbers more give evidence of piety.

18, and numbers more give evidence of piety.
Great Falls.—A very extensive revival, says a brother who called on us a few days since, has commenced at the above place, under the labors of Rev. J. F. Adams, a Methodist clergyman. Over one hundred had been converted within a few weeks, and the congregation so increased that they had been obliged to seek a second building to preach in.—Me. Wes. Jour.

MASSACHUSETTS

Oneida county.-The presbytery of One shed in the Western Recorder, their ann the state of religion for Feb. 1832. No less than teen churches are specified as baving enjoyed spe refreshing shower of divine grace. We abridge the ac-

Augusta.—This church, so often blessed, he year, enjoyed a revival more general and through the town, than at any former period.

Converts reckoned at 150, of whom 100 have joint

Schuyler.—There exists at the present time, the mose elightful promise of future good to that destinate and long eglected moral waste. The congregation has been gathered there through the dium of a Sabbath school.

Utica -One hundred added to the first church 176 Bleecker street church, and several to West Uties. Bleecker street church, and several to West Uties.

New York Mills.—A protracted meeting held receming this place, was attended with the most decided evidence of the work of the Spirit; at which about twelve were, in the judgment of charity, brought to the cordial embrace of Christ; and several, who had long indulged hope, have been brought to decisive action, in the cause of Jesus.

New Hartford.—A protracted meeting commenced on the 26th ult. which continued for nine days, and was attended with the most promising results to the cause of Christ in that place. About fifty are the hopeful subjects of mercy. The common school in one district has been most signally visited.

Mosset Vernor, was favored throughout the winter with

Cornst in that place. About fifty are the hopeful subjects of mercy. The common school in one district has been most signally visited.

Mount Vernon was favored throughout the winter with the continued smiles of the Head of the church. As the fruits of this work, about 30 have been added to the church. A recent present below in the place, and which continued for fourteen days, was attended with a rich blessing, and resulted in the hopeful conversion of perhaps 30 or 60 souls from that and the surrounding congregations.

Rome.—Twelve have been added to the first church, and more are proposed for admission.

In the 2d church, the Holy Spirit has been manifest with more or less power during the entire year. In the course of the summer, a meeting was appointed for one day in a neighborhood about three miles from the village. As no more convenient place could be had, they assembled in a mill. The Lord was present in a peculiar manner, and this decided the question of duty to continue the meeting a second day. This effort was blessed in the hopeful conversion of from fifteen to twenty souls. Previous to the protracted meeting, which commenced on the 18th uh. about one hundred and twenty were numbered among the hopeful subjects of regenerating grace, since the formation of the church about a year since. Sixty three have been added to the church. The protracted meeting continued for fifteen days, and was as full of interest and promise the last day as at any previous period, About three hundred from that and the adjoining towns, as is judged by those who had the best opportunity to know, wore hopefully brought to conful submission at the fact of Jesus, during the continuance of the meeting. Christians from the surrounding places, who came with many of their unconverted friends, were blessed with the delightful privilege of returning with them to their homes, rejoicing tregether in Christ. The savor of the meeting is still felt through the place, and a spirit of confidence in God, and of consecration to his service, has

Esopus—Extract of a letter from Rev. Dr. Cuyles, of Poughkeepsie, to the editor of the Christian Intelligencer.

My dear brother—It was my privilege to enjoy a very interesting and sweet commanion season hast Sabbath with the church of Esopus, Ulster country, under the pasteral care of our brother, the Rev. B. Van Keuren. An eccession of forty one was received, which, together with thirty nine, received in November, makes an increase of eighty within a few months. Appearances for a continuance of the good work are probably at present as promising as they have been at any time since its commencement. There are certainly as many as forty more who entertain hope, or are anxious on the subject of their salvation; and new cases of awakening are continually occurring. From the increased awakened interest of the church, and the continued efficacy of the word on the bearts of sinners, there is good reason to hope that the work will continue long, and produce the most happy results. This hope is greatly strengthened by the consideration that the work is a deep and solemn one, and has steadily progressed from its commencement, without any thing of what is commonly understood by excitement.—What I have witnessed of it during two visits of a day or two each, has been highly satisfactory.

As and the recommendation of general synod.

The rest of the labor, with the excention of a lecture Esopus-Extract of a letter from Rev. Dr. Cuyler, of

advanced stage of the work, a conference was held, according to the recommendation of general synod.

The rest of the labor, with the exception of a lecture or two, has been performed by the pastor of the church. There has been performed by the sanctified use of the ordinary ministrations of the gaspel. The pastor firmly believes, and faithfully preaches the doctrines of grace as held by our church; and the Lord has graciously owned and blessed him in so doing. He requests me to state that the progress of the temperance cause among his people has had a happy influence in this work of grace.

Homer.—The recent protracted meeting in the Congress.

Homer.—The recent protracted meeting in the Congrational church in this village, noticed a few weeks since resulted in the conversion (as reported) of about fifty pe

plant and Apollos water, but God only giveth the increase. His blessing follows only those means which are accompanied with deep humility and carnest prayer.—Western Recorder.

VIRGINIA.

Anthony's Creek.—From Rev. W. G. Campbell. On Anthony's Creek also, my labors have been greatly blessed. I commenced preaching there on week days, in June. The only thing which gave me much encouragement at first was, that the people attended the bible class very well. I believe if a minister can prevail on his hearers to do this, he is, in most cases, sure of success; 25 members have, within two months, been added to this little church. On Spring Creek also, a number have been added, and a number are inquiring.—Missionary Reporter.

Randolph County.—From Rev. H. Brown. Since list writing, it has pleased the Great Head of the church to smile upon us and prosper our feeble efforts. The means usually employed, have been the plain preaching of the gospel; family visiting; and conference meetings for those concerned. In preaching, I have tried to look upon the impenitent, as rushing into some awful calamity; and upon myself, as earch by Got to dissuade them from it; and the word preached has been attended with some power.—We have added on examination fifty eight, among whom are persons from sixly five to fourteen years of age. A considerable majority of those added are males; many are heads of families; and in every instance, so far as I can ascertain, where there are heads of families, they keep upfamily worship; and quite a number will take part in public prayer meetings.—Ib.

NORTH CAROLINA.

NORTH CAROLINA.

North Carolina.

New Hops.—From Rev. D. L. Russell. I suppose near one hundred persons of all ages and seass and colors have been, or now are, under conviction in this congregation. You will feel that this is indeed a glorious work, when I tell you that our congregation does not exceed, of adults, more than one hundred and fifty. This was an old ruined congregation, hopeless, belpless, and inactive; there were about twenty members in the form of a church; probably, more persons have passed from death unto hie within six weeks, than for thirty years preceding. The work has been still and solemn—convictions deep and punyent, and the views of the converts generally very clear respecting the entire wickedness of the heart, and the dependence of the sinner on the unmerited mercy of God in Christ, There has been much plain personal conversation in inquiry meetings, and from bouse to house.

TENNESSEE.

TENNESSEE. Roone County.-Extract of a letter from Rev. R. H. Taliaferro, to the Religious Herald.

Taliaferro, to the Religious Herald.

Since last September, a few of us in this district have taken the Herald, and while perusing it our bearts have been filled with joy at the glad tidings it has conveyed of the rapid spread of the gospel, and of the conversion of sinners. Our church at Prospect, about six years ago, was blessed with a revival, during which our number was increased from 15 to about 100. Since that time we have been in a wintry state, and the love of many seemed to grow cold. For several years we have had weekly prayer meetings within the bounds of the church. In September last, God appeared to bless these meetings, and tokens of revival were visibly manifested. The second Saturday in November was our communion season; when the hearts of the brethren were stirred up, and they engaged forwently in prayer for a revival. Thanks be to God their prayers were heard and answered. From that day God began to display his power; it was the beginning of good days.

ther. Testorday, six more willing con-od. On returning from the water, after time to the newly haptized brethren, I in-the desired an interest in the prayers of come forward. About fifty persons came

rumbull Co.—A correspondent writes as fol-here is at this time an interesting revival in usits a number have recently become the hope-of grace, among whom are several elderly and men of the place."—Obs. and Tel.

NEW YORK EVANGELIST.

NEW YORK, SATURDAY, MARCH 10, 1832.

THE SPIRIT OF CENSORIOUSNESS.

These whe are extensively acquainted with the present state of the religious perodicals among us, know what ef-forts have been made to fasten upon the men that are most aged in promoting protracted meetings and revivals, charge of habitually exhibiting a spirit of denunciadusiveness. We copy the following from rnal and Telsgraph, of Feb. 18.

which we publish this week, from a clergyman in Massa-chusetts, to his friend in this city, containing a narrative of the revivals which have occurred under bis ministry. The virter of thireleter, (he will pardon us for saying it, if the remark should meet his eye, as it is said not for his sake, but far the state of our readers, is ene of the most judicious, devoted, and successful ministers of the present day, and his character and standing are such as to child his pinnion -oil the subject of revivals to great weight with the vince religious community. We forbear to give his name, may because we have not his consent te do so, and we will be translated the subject of revivals to great weight with the vince religious community. We forbear to give his name, which is publish the fetter before we could have time to obtain it. Our readers will mark the difference between his tatements and views, and those which are so extensively prevalent at the present day. They will observe a spirit of caution in opposition to the prevailing spirit of removinious spairit of removinious series; a spirit of deep dependence on God, in opposition to the prevailing spirit of caution in opposition to the prevailing spirit of cautions in proposition to the prevailing spirit of cautions. In short, we do not know when where seen a statement on this subject, which more exactly seconds with what we wish to inculcate. It seems to use to hreathe the spirit of revivals in all its fervor, consistency, purity and charity. If our New England brethren, many of whom have been so eminently blessed in their and the character and statement on this subject, which more exactly seconds with what we wish to inculcate. It seems to use the many additional notes are copious, (mostly in the way of reference) and valuable. As Episcopalisans, we then many additional defects of Maclaine are wiped away, and the vivil contribute much to a cause, the which they will contribute much to a cause, of what he could be contributed and the could be contributed by the cou CAUSE OF REVIVALS.

We wish to refer our readers particularly to the letter which we publish this week, from a clergyman in Massa husetts, to his friend in this city, containing a narrative be revivals which have occurred under his ministry. The

Now if we know how to call things hy their right name the above exhibits strong marks of "censoriousness" to e flattery" towards at least one of those are willing to unite their power to crush the others. ter from Mass, we shall see " a spirit of caution in oppodiese to the preceding spirit of rashness: a spirit of mechanism and kindness, in opposition to the prevailing spi-fit of conscriousness," &c. If all this mean any thing, the this country, with a prevailing rashness, censori-rusness, self comfidence, improper dependence on means, and a rage for innovations. Let him make good his char-ges, or else let him confess his sin, as an accuser of the

We notice that the editor keeps at the head of his pa er a very full recommendation of his principles and pro-ised course of procedure, signed by the Rev. Messrs. teris, Campbell, Ludlow, Lochead, and Sprague, of Alny. Are we to understand these gentlemen as aiding the establishment of the paper, for the purpose of pubcharges against their brethren, who are in d and regular standing as themselves in the Presbyte ad Reformed Dutch churches? We call on them or an explanation, or else that they forbid the editor from ager using their names as a cover for such procedures. We have looked at the letter, which is brought forward

We find the writer begins by telling how much he is plea and with the tone of religious sentiment and feeling exbi-bited by the Journal and Telegraph. In a ministry of 25 he has had 8 revivals, differing considerably in athed of proceeding, he says,

Winther the truths I have preached, the manner of reaching them, and the measures pursued, correspond or not with the new divinity or the new measures of the day, cannot tell. My general aim has been to fall in with the design of the Holy Spirit, which is, to bring sinners to Christ. I have endeavored, therefore, to convince them of their lost condition and of their entire dependence on the racrey of God. And I have found that the more deepclect, without the most imminent hazard. The effect of this I have found to be, a deeper conviction of their entire dependence on the mercy of God, and a yielding of themelves up to him, to do with them as he pleases. I have not taked to them on the philosophy of religion, nor endeasered te explain to them human and divine agency in the latter of salvation. They have not doubted that they were the so for at least, that they were justly condemned for the believing in Christ, and for remaining at enmity with God,—and at the same lime that they must be saved by tace, if saved at all. And in all instances, where the conversion has proved genuine, they have said, "Not unto us, O Lord, but unto thy name be the praise." this is very well, for the most part, hating a little

ing about New Divinity, &c. But we think he must be the only minister in New England, who bas labored 25 years, and had 8 revivals, that can say he has had no trou ble with awakened sinners doubting their free agency. The most of them, we know, have been much perplexed by sinners urging the stale plea of inability, against all the rently to drive them from this treacherous refuge of lies.

word of God." And does be mean by this, to charge his better, who are engaged in promoting revivals, with having resorted to means which they "did not think were week, whether the writ of error had been properly returned, ted by the word of God ?" As the letter was evideally written for publication, we think this question ought first considered and answered in the affirmative in

We then have a long paragraph about "the self styled not some beginning to rest on measures, and plans, and rights had been respected, first by the crown when the contrivances of their ewn invention, to promote revivals, states were colonies, and afterwards by the government overlooking the sovereign grace of God?" We say again, of the United States, and showed with all the clearness such charges as these call for proofs. rther to know, who is this " clergyman

sachusetts." so lauded as " one of the most judicious world, and SUCCESSFUL ministers of the present day?" who are now engaged in revivals, against who he and the editor, whose course he so highly commends are engaged in bringing these random charges, have got to e charges in their own proper persons, and to them every time they rise up to preach, and to see them of the laws of Georgia on this subject. in the eyes of every man they meet in the streets. on of such slanders. Meanwhile the propagator of the allegations is only " a clergyman in Massatts"-one out of 250-any body-no body. Is this

serious? thaps will form an opinion for themselves, how much eight his judgment and experience will carry in regard to regions. And others will know something about the eight regivals, the means used, the extent of the work, whether it is true that there was no "resort to novel measures," in any of them, (sending for Mr. Nettleton, and the like,)
and how far they were produced or aided by the labors of
others, besides the pastor. He seems to have an impression,
towing out of his revivals, that the best fruits are from

which took place under his own preaching, where "con-victions were short, attended with much terror, and those slieved, in general, manifested extacies of jey, and much assurance." Why then should he, or the editor, habitualthrow out ins nations, against the revivals that tak ce under other men's preaching, because attended with

We would also like to know of these brethren, precisely the object they aim or expect to accomplish by writing such pieces? Whether it is the reformation, or the de truction, of their brethren, who are the subjects of their nitions and gentle hints?

FAILURE OF THE MAILS. We have been notified that our paper of Feb. 25, wa t received by subscribers in Nsw Haven, Middletown and other eastern towns. We are sorry for it, but it is im

ssible for us to supply the deficiency. We print only ough to furnish our subscribers. The failure is not our suit; as the papers were put into the post office as usual end to insure the regularity of the mails. MURDOCK'S TRANSLATION OF MOSHEIM.

We have seen the first volume of this work, and find ts pages remarkably filled with matter, the translation beneing great industry and learning in their author. The

HOW STORIES ARE MADE.

was produced by the pastor's making a public confession of his unfaithfulness. Soop a 0... ted and even stated for a known fact by some persons, the nion was all a sham, or trick, devised by anothe the confes minister present, who had contrived it so that at a given private signal the pastor should come forward, making as if hs was influenced by his own irrepressible feelings. was currently reported, to the injury of all concerned, till one brother, bethinking him that the gospel way was to inquire of the supposed author of the contrivance, ascer ined to his great satisfaction, that the story had not the east foundation in truth, but was wholly a matter of surmise, set in motion hy those who were disaffected towards the measures used in promoting the revival. One oncluded that it must have been a pre-contrived plan and the next reported it as such. And this is the way such stories go ahroad, on the most respectable authori

CHURCH IN SECOND AVENUE, NEW YORK. We take pleasure in directing the attention of the friend of Zion to the 2d Avenue Presbyterian church. That church was organized Jan. 8th, 1831, with II members Rev. John A. Murray, pastor, in a ward having no Pres ship, that not more than 3,000 of its 17,000 inhabitant could be accommodated in all its churches. This church although obliged to meet in a school house, corner of Stan ton and Essex streets, has increased to upwards of fifty members—has gathered a Sabbath school of more than 100 scholars—an interesting bible class, and a day school in which some of the scholars receive gratuitous instruc-tion. The church is suffering greatly in all its interes for want of a commodious house to meet in. They have obtained subscriptions for the erection of a place of worship, to the amount of \$7,400, and purchased 3 lots cland on the 2d Avenue for a seite. But much that is subscribed cannot be collected, until \$1,600 more are subbed. The congregation being few and poor, and havin already done their utmost, are unable to fill up the sul but cannot, until they are able to collect their subscription The labors of one year, show that a church and congrega-tion can be gathered there. "The congregation," say the Rev. Absalom Peters, "have already be merous to be accommodated in the large room which they ow occupy; and it cannot be doubted that a perm eshin is now exceedingly desirable, and eve cessary, for the convenience of the rapidly increas congregation, gathering in that interesting and needy section of the city." We now ask the friends of the Redeem irch shall be pent up in a school hous when a few hundred dellars will give it enlargement lars will secure the erection of a plain and substantial fresh zeal for the great causes. An unusually large num-place of worship, capable of containing a thousand souls, ber of the young men in the Theological Seminary at and furnish the permanent preaching of the gospel to a needy and interesting population. Will not christians, who have temples to meet in, aid their brethren now sufwho have temples to m fering in tents? Such aid, while it would bless an infan essentially on the welfare of man through time and through eternity.

THE CASE OF THE MISSIONARIES.

Extract of a letter from a correspondent, dated Wash

ington City, March 3d, 1832:
Rov'd. and Dear Sir—I have just returned from the capitol, and from hearing the opinion of the supreme cour in the case of the imprisoned missionaries The letter writer moreover says, "I have never resorted state of Georgia. It was delivered by Chief Justice Marto means which I did not think were warranted by the shall, and occupied him more than an hour in reading it.

The question, raised by Judge Baldwin, when the cou and so whether the cause was legally before the court,

His honor then went into a most masterly exhibition revival men of the present day," their arrogancy, and self-sufficiency, and censuring ef others, and he exclaims, "Are soil, and self government,—the manner in which these and force of the strongest demonstration, that the laws Georgia, under which the missionaries were condemned and imprisoned, are directly opposed to the constitution, treaties, and laws of the United States, AND THEREFORE OF NO FORCE WHATEVER.

I see not how any man of common sense and cor onesty, after hearing the opinion of the court, can have dow of a doubt respecting the unconstitutionality

Judge Mc Lean, though acquisesing in the epinion deli-vered by the Chief Justice, delivered a separate opinion, in nearly as strong terms as the one delivered by Judge Marshall. Judgo Baldwin was the only one on the bench, who departed from the opinion of the court. He did not however, deliver his opinion, except on the point of the informal return of the writ of error.

I need not say to you, that the cause was very ably ar eloquently argued a week or ten days since, by Mr. Sargeant and Mr. Wirt. No counsel appeared on the part of
ficulties which we do not well know how to reconcile with

vill, what the President will do to enforce the decis urt, remains to he seen. From all appearances, however, christians have need till to pray in earnest and in faith for the servants of

Christ, yet in prison. EDUCATION OF PEOPLE OF COLOR.

In the ferment which so unaccountably raged last year, bout the proposed college for people of color, it was strangely taken for granted, that the education of these cople at homs, was a project bestile to the entsrprize of colonization in Africa. That some of the friends of the are accountable to the community around them, and as proposed institution are not in favor of colonization, is they commonly make all their proceedings public, this is loubtless true. But others are decidedly so. And it is as clear as the sun, to any ons who will take the trouble to look coolly at the subject, that the education of our co-lored population is in itself a thing entirely one side of the ubject of their emigration to Africa. If they are to ge to Africa, and there lay the foundation for a great and lightened christian nation, like our own, it is plainly neces sary that great numbers of them should be thoroughly ed ated in this country. For it cannot be pretended that the mere act of transporting them across the Atlantic, will make our common ignorant blacks into enlightened and scintific men. And if it is really best for our colored peo pie te go to Africa, the surest way to make them willing to go, is to enlighten them, so that they may be able to disern their own true interests. That the citizens of Libe ria felt no jealousy of the proposed college, but on the con-trary were desply interested in its success, ws have con-clusive evidence in the following, furnished by a gentleman n this city.

in this city.

Estract of a letter from Mr. John B. Russwurm, dated
Liberia, Nov. 30, 1831.

"I am pleased to learn that the colored people are making efforts to establish a collegiate institution in the United States. May it be a fountain from whence we may draw abls instructors to dispel the darkness which surrounds us on this heathen land, for truly the field is wide, and the laborers are few."

We believe the committee of colored people are not ursuing their collections, and silently gathering the means encing their institution. We trust that no oblo quy, or ahuse, or clamor, will turn them asids from their srtaking, which a century hence will bear fruits richer and more heneficent than any now even dream. We say, let the sons of Africa be educated, enlightened. There s nothing good which fears the increase of light. There s now nothing, either good or bad which can hinder its rogress. Those only are wise, who study to avail them elves of its blessings.

Above all things, it is our duty, standing in defence ad, (and we would that we could plead trumpet tongued) that eur colored population, both bond and free, may speedily be made to enjoy the fullest benefits of a religious institution. On this subject we respon to the following sentiments of the Pioneer and Woster Baptist, published in Illinois.

Baptist, published in Illinois.

We writs not without deep, sober reflection and experience, when we affirm that the only safeguard to the southern slavebolder and his defenceless family, is the mental, moral, and religious instruction of his slaves. To kesp them in entire, abject ignorance, he cannot. To suffer them te imbibe crude and undefined notions of freedom and rights, without the counteracting influences of the gospel, results in insurrections, massacres, murdered families thrown to the hogs, plantations desolated, and all the horrors of Southampton re-enacted.

There is is but one remedy to counteract or prevent these mighty evils. Let the slaves be taught to read, and bring the gospel of Christ, with all its transforming energies, to operate upon their minds. Teach them just notions of liberty, and let them set that it is alike their interest and duty to live quiet and peaceable lives.

It may be, when too late, but we predict that southern slaveholders will yet learn that their own mistaken notions of policy, and futile attempts to keep their negroes in ignorance, is the real cause of their ruthless and wanton massacres.

The Sobbath set all years and manner the subject means a demirable more described to the subject of their ruthless and wanton massacres.

massacres.
The Sabbath sc. ol system presents an admirable method of instructing slaves. It exhibits the particular kind of instruction they most need. Slaveholders should take the lead in this business, and thus lay a foundation for the future safety of their families and their country. Epiron.

HURON INSTITUTE.

This institution, recently established at Milan, Ohio mises to be a valuable auxiliary to the cause of educ ion, and especially to the Manual Labor system. A cor isnt of the Evangelist says, "Our Huron Institut respondent of the Evangelist says, which you noticed in your paper of Jan. — will receive students the first of April. It is for the present to be under the superintendence of Rev. E. Barber. Ws shall not be able to establish a 'commons' this season. Board can be obtained in good families at \$1,00 to \$1,50 per

HOW SHALL WE DO IT?

We received a letter last week from a corresp Connecticut, requesting us to stop the paper of a certain subscriber, from the beginning of the year 1832. Now we have sent papers to that subscriber two months; and if he means, by now ordering it to be stopped two months ago, to avoid paying for the time he has already received, we continue subscriptions, enly on payment of arrearages.—
But we cannot recall the papers that we have been sending for two or three months

SPIRIT OF FOREIGN MISSIONS.

There are many indications that God is about to re up the churches in our land to some nsw and worthy ef-forts in the cause of missions to the heathen. Perhaps the death of Evarts, Bissell, Rice and Cornelius, those friends of missions, may be yet the means of doing more more under the sound of the gospel. Sixteen hundred dol- by their lives. We are happy to see the evidences of this Princeton have fully devoted themselves to this service and have definitively placed themselves at the disposal the American Board. At the couth also the mission spirit rising. A Juvenile Foreign Mission Society has recent church, might be connected with results, which will bear ly been formed at Charleston. And we notice in the Observer a notice that the preshytery are to meet for the purpose of receiving and ordaining Mr. G. W. Boggs, who is expecting soon to proceed to Bombay as a miss the American Board of Commissioners for Foreign Mis-

> GREAT REVIVAL AT NEWARK. Our readers will be happy to learn that there is a very owerful revival now in progress at Newark, N. Jerssy. A protracted meeting of nearly two weeks was held in the first church, Mr. Hamilton's, where the Holy Spirit came down in great power, both upon the church and congregation. Last week a meeting was held to the third church. Mr. Dickinson's, with glorious results, and this week one is in progress in the second church, Mr. Hay's. We hope to be able to give the particulars, from some quarter ext week. Badger's Weekly Messenger says respecting the work.

We learn that in the Methodist Episcopal church there were more than three hundred under uncommon impressions of scrioueness in one evening last week.—Business is in some measure suspended, while the weightier concerns of immortality are cared for.

AGENTS OF THE BIBLE SOCIETY.

The Christian Intelligencer, a Universalist paper, pub lished at Gardiner, Me. has a statement respecagent of the American Bible Society, which it seems proper to notice, mcrely for the purpose of correcting one or two things, as matters of fact. The agent is represented as going to a very poor plantation, Patricktown, and using the greatest exertions to induce the poor people who were destitute to purchase bibies, and resorting to a variety of expedients, and accepting of all sorts of 61 harter pay," in order to accomplish his object, of making them pay for their hihles. Now we believe it to he a very ohvious dic tate of common sense, and a maxim which is acted upor by all faithful agents, that people will be more likely to value their bibles, and preserve them, and make use of them if they pay for them even a part of their cost. That is, where they are able to do so without depriving themselv

cloth, flax, yarn, grain, &c. We presume the story is all ing counsels, it was intimated to him that he bible, but which have been embraced by the selies the made in. One other point stated by the selies we wish might recover. "There is one thing more," he logians since the reformation. The impropriety of the made up. One other point, stated by the editor, we wish to correct. It is that all bibles are paid for by the contributlons of the public, before they are sent out. This is not so. But the society has for a long time had a debt at the

panks of 20 to 30 thousand dollars, for money to pay printers, binders, paper makers, &c. Many bibles are sold t miliary societies, who sell them, or distributs them grater ously, as they think proper. The parent society has no control over the proceedings of its auxiliaries, and of cours cannot justly be held responsible for their acts. Thes

MODE OF SITTING AT CHURCH.

The London Home Missionary Magazine for Jam contains an engraved representation of Tottenham Cour Chapel, as it appeared when filled with people, at the re-opening, October 27, 1831. We notice it for the sake of observing, that the ladies and gentlemen are represented as mingled together in the slips or pews. We earnestly wish such a custom might be introduced in the churches of New York. Perhaps our country readers are not aware that it is considered highly indecorous here, for a gentleman to occupy, a seat farther from the door of the pew than a lady. For instance, if a pew that will hold six persons, I occupied by five gentlemen, and a lady wishes to take the vacant scat, she must stand by the door till all the gentle-men have stepped out, and then she msy go in. Or if here are only three gentlemen, they must step out three times, to let as many ladies take their places. The con usion and disturbance occasioned by such a continue

tepping out, may he imagined. To our understanding, this is a most absurd etiquett But if a were nothing more than absurd, it might be born in siles or. But we have no doubt that such a continue annovance in stepping out, keeps many gentlemen away from the house of God. Indeed it may reasonably be supposed to be one of the important reasons, why so ma ore females than males are found in our churches, and a our communion tables. Let those ladies who desire the of their friends, by bringing them under the means of grace, unite their efforts, and this absurd preju dice will soon be removed, and we shall see gentlem ladies quietly taking their seats, in the order that they er

ANOTHER MINISTERIAL CONVENTION. We learn from the Vermont Chronicle, that a meeti has recently been held at Windsor, of 12 mini New Hampshire, and 21 from Vermont.

ter the new.

New Hampshire, and 21 from Vermont.

Its chief value consisted in free conversation on important prinsiples, and cannot be imparted to those not present, ay publishing extracts from minutes.

The advantages which we may hope from the judicious use of protracted meetings, the suits to be apprehended from their abuse, and the reasons to fear that they may be abused, wers fully disenseed; after which it was voted unanimously, that "this convention, on the whole, approve of protracted meetings for the promotion of religion."

It was universally thought, that at a protracted meeting, there should be a great deal of instructive preaching; that in the words of one of the resolutions, "the great truths of the respect, which are the fundamental principles of christine experience," should be much insisted on. It was considered important that these should be exhibited, not as they sometimes stand in formal treatises on theology, but jut as they like in the experience of christians. And the grater the degree of excitement, the greater quantity of such instruction is demanded, and the more imperious is the temand for it.

mand for it.
er point much insisted on was, that prayer should Another point much insisted on was, that prayer should actually be prayer,—the offering up of our desires to God,—and not an address to men, or an exhibition before men. The danger of this fault exists whenever one man attempts to pray aloud in the presence of another. It is every where a great fault, but no where greater than at such meetings. Eyery attempt to produce excitement, otherwise than by a clear and plain exhibition of divine truth, was dacidedly condemned.

It is gratifying, even at this late day in the history rotracted meetings, to have a body of ministers resolve animously, that they do, 11 on the whole, approve of protracted metings." Why did they not resolve that on the whole they approve of Sabbath schools or missions?

OUR CORRESPONDENTS.

We have several doctrinal articles and original communications on hand, some of which have been waiting for room tome weeks. We must beg the indulgence of our doctrinal correspondents a little. We will allow them all the space consistent with the other general objects that claim our attention, and we can do no more. We have tried so often to crowd into our columns more than they will possibly bold, that we give it up, and mean now to ahide by our past experience, that six long columns of matter on each page is all we can find room for, let the emergency be what it may. The rejoinder of "Edwardean" came too late for this week's paper. Our readers will all be glad to see the "Protestant" in his place, and we trust will inite their prayers that the personal and family afflications which have caused a brief interruption of his instructive articles may be overruled to great good, to his own soul, and to his readers.

Exacts New Yest Evaposities cannot allow its justics. We hold ourselves bound to dis- tive articles may be overruled to great good, to his own

For the New York Evangelist.

My dear sir-I senda scrap, which perbaps you wish to publish-" The Constitution of a Sandwich Ieland so Society," with the translation interlined G. M. TRACY.

Yours, G. M. HE POE KINAI ONA RAMA. A COMPANY TO EXTINGUISH DRUNKENNESS. Eja ko kakou manao e ae like ai.

This is our thought hy which to agree. 1 Aole kakou e inu i ka rama no ka lealea. 2 Aole kakou e kuai i ka rama no ka waiwai. We will not trade in rum for property.

3 Aole kakou e puhi rama.

4 Aole kakou e hoohainu i ka rama i ka hoahanan a me ka hoalauna a me ka malihini, ke ac ole ke kahuna lapaau ona ole. will not give to drink rum to our relative and neigh-

5 Aole kakou e haawi i ka rama i ka poe paahana no ka lakou hana ana. We will not give rum to laborers for their work.

For the New York Evangelist.

THE VOICE OF PROVIDENCE.

Is not the grand defect in the benevolent effor the church at the present time, the want of a sense of individual responsibility pervading the hearts of all christians, male and female, old and young, rich and poor? Are there not multitudes, who feel that, by the efforts of a few individuals most prominent in our benevolent ex-ertions, and the contributions of a few most liberal donors, the wheels of benevolence will be

own? I desire every christian to consider and answer this question, as in the presence of God. Now look at Dr. Cornelius. Who, that loved the cause of foreign missions, did not feel that he was to be the grand instrument of its rapid extension and progress. He was to raise the money, and excite the churches to prayer, religious feeling and effort. The fact that christians were thus resting responsibility on him, it was impossible he should not discover—and no man ever felt personal responsibility more keenly. He girded himself to the work, and entered on its prosecution with an energy and impulse, that hid from his own mind the ravaging influenza that was upon him. He delivered thirty public addresses within a very short period, in Boston and dresses within a very short period, in Boston and the range of the period in Boston and dresses within a very short period, in Boston and the range of the propose of this denomination maintained the purity of doctrine, while many others, in the search of this denomination one of which is defined to the work, and entered on its prosecution with an energy and impulse, that hid irom his own mind the ravaging influenza that was upon him. He delivered thirty public addresses within a very short period, in Boston and the range of the propose of the grant of a three three in Boston—The first Baptist churchs in Boston—The first Baptist church in 1895. and feel was constituted in 1865, and after much opposition, they were allowed to worship God without molestation in their churchs in Boston—The first Baptist church in 1895.

Baptist churchs in Boston—The first Baptist church without molestation in their school in 1878. There are now five churches of this denomination one of which is defined to the was constituted in 1865, and after much opposition, they were allowed to worship God without molestation in their churchs in Boston—The first Baptist church was constituted in 1865, prosecution with an energy and impulse, that hid irom his own mind the ravaging influenza that was upon him. He delivered thirty public addresses within a very short period, in Boston and the vicinity—made his appointments at Worcester, Hartford, Litchfield, and New York. At Worcester, on the morning of the first Monday n February, he rose at 4, and rode, in unfavorble weather, to Hartford, to fulfill hisappointment at the monthly concert; there took medicine, and was told he ought not to go out. "If it is my duty to stay at home," said he, "I have no right to throw away my life; but I have a " If Ty them intelligence of the decision.

What respect Georgia will pay to the decision, or if she at treats it with utter disdain, as is generally supposed she in the s

might recover. "There is one thing more," he logians since the reformation, replied, with a voice and countenance solemn as Western Recorder. replied, with a voice and countenance solemu as replied, with a voice and countenance solemu as the replied, with a voice and countenance solemu as the representative, "which I wish to say, if it please Gad to say, tarry thou here a little longer, or to take me away now, let his glorious will be done;" and on Sabbath morning, his spirit departed. I ask, then the representatives rejected it by a vote of 108 to 50, seem as dhering to their former vote, the house again feeted it without a division. This promises well for rals in Maine.

centrate public responsibility on any man; for to all buman view, this was the means of such efforts as caused Cornelius' death?

2. Is not the voice of providence to the churches in this event, that God will have all to feel their own this event, that God will have all to feel their own responsibility, and consecrate themselves to the work, depending on him for a blessing: and that if they will shield themselves from duty, and withhold from him the glory by confiding even in his most chosen servants, he will bid them "rest from their labors." When it was said to Dr. Cornelius, that the Education cause could not spare him, and yet the cause of Foreign Missions demanded his efforts: "If the churches," was his just and now it seems prophetic reply, "if the churches will depend upon me to sustain either the one cause or the other, I am sure of one thing, God will take me out of the way." H.

CONGREGATIONALISM.

Brother Leavitt—I am glad to see a few columns the first of the Seinier of New York State Temperanes Society, at 50 cents a year. It is to devoted exclusively to the objects of the Seinier of New York State Temperanes Society, at 50 cents a year. It is to devote exclusively to the objects of the Seinier of New York State Temperanes Society, at 50 cents a year. It is to devote exclusively to the objects of the Seinier of New York State Temperanes Society, at 50 cents a year. It is to Seinier State Street, Albany.

Dr. Woofs Letters to Young Ministers—The last numbers of the Seinier Street of Seinier Street, Albany.

Brother Leavitt—I am glad to see a few co-lumns of the Evangelist devoted to "Ecclesiasti-cal Affairs." I am satisfied that christians ought to become better acquainted than many of them now are, with the fundamental principles, if not with the various forms, of church government.— It has a very important bearing upon the purity, union, and enlargement of Christ's kingdom on earth. I regret, between that since the Evangelist is so extensively circulated among Congregationalists, and since so much has been said in it respecting Presbyterianism, nothing has yet ap-peared, with reference to that mode of church government which was adopted and defended by the puritan fathers of New England. I regret it the more, because I see in your last numer, that men who ought to know better, have egregiously misrepresented, (unintentionally, no doubt,) Congregationalism, respecting her puwer to perpetuate her own ministry. I propose, therefore, with your permission, to furnish a se-ries of articles, (chiefly extracts, accompanied with some remarks,) on the subjects of Congregationalism. My object is to make known to your readers, as a Congregationalist, what are the fundamental principles, and what we consider to be the advantages of our mode of church government. By affording me occasionally one column of your paper for this purpose, you will much oblige yours, &c. S.

REPLY. Ws are fully aware of what is due to the large mber of subscribers we have, who are Congregational ists. And when the paper first came under the care of its present editor, we intended to meet their claims, by inserting a variety of articles on the subject of Congregationalism. In particular, we had marked off the article in the Sept. number of the Christian Spectator, intending to insert a considerable portion of it. But the Presbyterian ontroversy eccmsd to press more earnestly for a place in ur columns. We trust our Congregational friends will admit our apology. Our new correspondent S. is cordially welcomed, provided, (of which we have no doubt,) he keeps in view those principles of courtesy and charity, which we intend shall always characterize our pages.

Young Men's Bible Society, Savannah.—We are graticed at learning from the Savannah papers, that a Youn Men's Bible Society was formed in that city, on the 14 ult.

The principal efficers are, Nicholas J. Bayard, President; R. M. Williams, Secretary; J. C. A. Johnstot Treasurer.—Charleston Observer.

Jacksonville, Illinois-The Rev. J. M. Ellis states tha we churches have been set off from that of Jacksonville, which three years and a half since contained but 14 memoers. He also reports a few hopeful conversions and enouraging prospects.

More light needed-There is a county in Virginia, inha

1. D. Campbell.

Manual Labor—A manual labor academy has recent been commenced at Zelianople, a few miles from Puttsbur Subscriptions to the amount of \$4,000 have been secure or purchasing a farm of 444 acres, with a building threatories high and 60 feet long.

Dickinson College—We learn from the Carlisle Herald hat the board of trustees of Dickinson College have rethat the board of trustees of Dickinson College have re-solved to close the institution at the end of the present session. The Herald says, "This institution has been in a declining state for a considerable time. session. The Heraid says, "This institution has been in a declining tetate for a considerable time past, the number of students at the present moment being but about 15 or 16. The causes of the defection of several who were formerly students of this institution, have been rumored abroad among us, with what truth, those immediately connected with it are able to say. As for ourselves, we forbear to descant upon them further, than to say, that we think the board have acted wisely in this matter."

On Therafer the Rey Samuel Merwin was installed

On Thursday, the Rev. Samuel Merwin was installe to the pastoral charge of the Congregational church of Wilton. Sermon by Dr. Hewit.—Norwalk Gazette.

Wilton. Sermon by Dr. Hewit.—Norwalk Gazette.

Ecclesiastical—On Wednesday last, the pastoral relation subsisting between the Rev. Henry Benedict and the Congregational church and society of this town, was dissolved. The reason which led to this painful stsp was the continued ill health of Mr. Benedict.—Ib:

New English University—Measures have been adopted for the establishment of a new University at Durham, England. The biehop bas offered a house for one of the professors, 1000t. towards the first expenses, and 1000t. annually. The government is to be vested in the dean and chapter, the bishop being visiter. It is intended to be opened in October next.

Assembly's Board—Missionary appointments and re-ceipts—From December 15th to January 20th, 7 mission-aries were appointed, and 10 re-appointed; and in the same period, the receipts of the board were \$1,558 11.

same period, the receipts of the board wers \$1,558 11.

The late Mr. Jenkins—Ws are happy to announce, that measures have been taken for the publication, by subscription, of a volume of sermons, selected from the manuscripts of the Rev. Charles Jenkins, late paster of the 3d church in this town. The volume is to be a dupdecime of about 400 pages, and to be afforded to cubscribers at \$1 25 a copy. We anticipate for it a highly friendly reception from the christian community, and feel no risk in assuring them of a full equivalent for their purchass monsy.—Christian Mirror.

this time?

consecrated. Were the sermons and services value all this time?

Congress Burying Ground—In the congress hurying ground, at Washington, lie two vice presidents of the United States, Clinton and Gerry, and twenty one members of congress.

Conscience—A merchant in Haverhill has received a note enclosing \$1 50, staring that the writer had eight years before been currusted with \$100 to pay a hardware dealer in Boston, and that on counting the money, the writer found it overrun \$1, which he kept.

Colored Preachers in North Carolina—The legislature of North Carolina, at their late session, passed an act prohibiting colored persons from preaching, or acting as class leaders.

-The senate of Mains have passed

Fats in Maine.

Fast—The prosbytery of Watertown, at their late meeting, resolved that it be recommended to the churches under their care, to set apart the third Thursday in March, as a day of fasting and prayer, in view of the prevalence of sin, and the need of a general outpouring of the Spirit upon these churches.

Pinsburg, Pa.—The Christian Herald states that the

Dr. Wood's Letters to Young Ministers—The last number of the Spirit of the Pilgrims contains the first of a series of Letters addressed to Young Ministers, and especially to the alumni of Andover Seminary, on "the different modes of thinking and reasoning on moral and religious subjects, and of exhibiting the truths of religion in public."

Deaths of Clergymen—The Quarterly Register reports the death of 23 clergymen and theological students; 2 of whom were Presbyterians; 8 Congregationalists; 2 Baptists; 5 Methodists; 1 Durch Reformed, and five not specified.

Deaths from Rum-We have taken the trouble to in-Leauss from Kum-We have taken the trouble to inquire the number of deaths in a certain town in this county, within the last ten years; and found them in the ratio of 20 men for 800 inhabitants; of whom 12-were habitual or occasional drunkards, one "washed sheep," and seven were temperate. Perhaps not two out of the number would escape the character of temperate drinkers!—Temperance Advocate.

Teacher's Class—A western friend informs us of a case in which the teachers of a Sunday school formed themselves into a teacher's class, for mutual improvement, and began their course of study with the small reading books.—S. S. Journal.

Washington—General Washington, when fifteen years old, was entered as a midshipman in the British newy; but its mother, then a widow, was unwilling that he should engage in so distant a service.

How unconscious must she have been of the interests which now seem to have been involved in that decision!

Congregational Bible Class-It is stated in an easted aper, that the congregation of the Rev. Mr. Spring.

Congregational Bible Class—It is stated in an eastern paper, that the congregation of the Rev. Mr. Spring, in Harlford, Conn. have resolved themselves into a Sabbath school, and meet an hour in the church during the intermission of svery Sabbath, for instruction.

"Harmony"—Two hundred and seventeen Germans, male and female, members of the Harmony Society at Economy, Pa. Feb. I, have advertised a rovocation of all the power of agency they gave to Geo. Rapp, and his adopted son Frederick, &c. stating that their connection with them has ceased.

with them has ceased.

What does it cost?—According to the Charleston Observer, there may probably be paid for religious and benevolent purposes in the United States, including the salsgries of ministers, the sum of \$6,180,000 annually; while the expenses of intemperance, lotteries and other gambling, theatres, &c. &c. for the same time, are not less than \$116,000,000 Norwich, Conn.—A friend has furnished the following

Notweek, Com.—A friend has furnished the following statement of the numbers, at the manufacturing village in this town, who joined the respective churches immediately after and consequent upon the revival in 1829, viz. Congregationalist 28: Baptist 30; Methodist (about) 100.—Religious Messenger. The late Horatio Cock, Esq. of Colchester, Eng. bequeathed nearly 35,000*l*. to charitable institutions, including 9,000*l*. to the British and Foreign Bible Society, and 9,000*l*. to the Society for promoting christianity among the

Fasting and Prayer -- A circular bas been addressed to memination" in England, inviting and entreating them observe a day of humiliation and prayer, in view of the treme agitation of public affairs.

Payson's Sermons—The first volume of Dr. Payson's ermons have been re-published in England. remons have been re-published in England.

Infant Schools have been introduced in South Africa, and according to Dr. Philip, work admirably. Both parents and chuldren are attracted by them, and greatly inecreated in them.

American Home Missionary Society-From Jahuary 15th, to February 15th, new appointments, 6; re-appointnents, 22; receipts, \$3,672 48; received at Geneva Agency, \$820 13.

Episcopal clurches—There are in Alabama two clergy-men and four parishes of the protestant Episcopal church. In Ohio, 47 churches, and 18 clergymen, only 14 of whom are employed in parochial duties. Fourteen of the church-cs were formed in 1817, all by bishop Chase and the Rev. R. Searle; and only 7 have been formed within the last 3

A favorable omen—The legislature of Louisiana, have refused by a vote of 27 to 5 to grant a petition for a lottery to raise funds to build a Presbyterian church in New Orleans.

But what sort of an omen is it, that a Presbyterian hurch should ask for such a grant?

VERSE ASSOCIATION .- Acts, Chap. 1: Give us this day, our daily bread. Sunday, March 11.

20. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. Monday, March 12. 21. Wherefore of these men which

Tuesday, March 13.

22. Beginning from the baptism of John, unto that same lay that he was taken up from us, must one be ordained o be a witness with us of his resurrection.

Wednesday, March 14. 23. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

Thursday, March 15. 24. And they prayed, and said, Thou, Lord, which showest the hearts of all men, show whether of these two thou hast chosen,

Friday, March 16.

25. That he may take part of this ministry and apostle-hip, from which Judas by transgression fell, that he might go to his own place. Saturday, March 17.

26. And they gave forth their lots, and the lot fell upon Matthias; and he was numbered with the eleven apostles. MARRIED.—At Florida, Montgomery county, N. Y. on the 22d uit, by the Rev. Elbert Slingerland, of Glenville, Harman Veeter, Esq. of Rotterdam, to Miss Eleanor el-dest daughter of Abram A. Truax, Esq. of the former place.

DIED—At Concord, New Hampshirs, at the residence of her father, Levi Hurchinson, on the lat inst. Mary H. Wurden, aged 36 years, widow of the late Peter Wurden, for some time resident of this city, and of Dutchess county. She having sustained many afflicting viciositudes in life, was happily enabled at last, to bid adicut to the world, and all its fasemating enjoyments, with joy and not with

grief .- Com. WEEKLY REPORT OF DEATHS. WEEKIT REPORT OF DEATHS.

In this city, from the 25th day of February, to the 3d day of March, 1832, 149.—Principal diseases—fever, ecarlet, 9; measles, 19; peripneumony, 9; small pox, 1. Of whom were of 1 year and under, 35; between the age of 1 and 2 years, 19; 2 and 5, 29; 5 and 10, 2; 10 and 20, 5; 20 and 30, 15; 30 and 40, 15; 40 and 50, 18; 50 and 60, 4; 60 and 70, 8; 70 and 90, 4—Total, 149.

ABERHAM D. STEPHERS, City Inspector.

TRACT MEETING IN MASONIC HALL .- The fifth annual meeting of the New York City Tract Society, and the tenth of the New York Female Branch, will be held in the Masonic Hall, Broadway, on Wednesday evening next. Seats will be reserved for the tract distributors at the end of the Hall next to Broadway, and several addresses will ke delivered for their encouragement and in dresses will be delivered for their encouragement, and in behalf of the tract cause generally. The chair will be ta-ken precisely at 7 o'clock. March 10.

FEMALE TRACT SOCIETY.—The board of the N. Y. Fengle Tract Society will hold their stated meeting on Monday 12th inst. 12 o'clock, at the tract house. A general attendance is requested, in order to complete the annual reports.

A GUIDE FOR YOUNG DISCIPLES. Jonathan Leavitt has this day published, A Guide for Young Disciples of the holy Savior, in their way to immortality, forming a sequel to Persussives to Early Piety, hy J. G. Pike.

JOWETT. 8, 7 4.

SACRED MUSIC DEPARTMENT.



Zion long in hostile bands : rning captive.

Has thy hight been long and mournful.
All thy friends unfaithful proved?
Have thy foce been proud and scornful.
By thy sighs and tears unmoved?
Cease thy mourning.
Zion still is well beloved.

God, thy God, will now restore thee!

He himself appears thy friend:
All thy foes shall flee before thee,
Here their hoasts and triumphs end;
Great deliverance, Great deliverance, on's King vouchsafes to send.

Peace and joy shall now attend thee, All thy warfare now is past, All thy warfare now is past, God, thy Savior shall defend thee, Peace and joy are come at last; All thy conflicts End in everlastics

FOREIGN CORRESPONDENCE.

For the New York Evangelist.
REV. WILLIAM HARVEY'S JOURNAL OF A VOYAGE FROM BOSTON TO CALCUTTA, IN 1830.

At Sea, Ship Convo.

At Sea, Ship Convo.

Monday, September 27th. We are now in lat.

about 27 or 28 deg. S. and long. 19 or 20 deg. W. It being cloudy to day, our true situation could not be found. Yesterday was the 2d Sabbath that we have had no preaching. The wind blew so hard, the sea ran so high, and the waves dashed for furiously, that no preaches could have sead. hard, the sea ran so high, and the waves dashed so furiously, that no preacher could have made his voice heard on deck. The weather was so cold that we found our cloaks comfortable. Several of our company were unwell, and we all kept our state rooms pretty closely. Elizabeth, though onable to sit up much, ventured on deck just before night, and as she and I were standing by the companion way, viewing the "troubled sea," a tremendous swell broke over that part of the ship, and almost completely drenched us in its brine. Soon after, I attempted to walk across the very

perhaps we should have had the satisfaction of speing it. The reason it has not been seen oftener, and its exact situation defined, is, that this is ite out of the common track of vessels going or returning around either Cape Horn or the Cape of Good Hope. We were driven here by contrary winds. Neither the sun nor the moon has been visible so as to admit of finding our true latitude and longitude these three days: but by the log line, which is called "dead reskoning," our lat. is about 30 deg. S. and long, between 18 and 20 deg. W. and 20 deg. W

Monday, Oct. 4th. Lat. 34 deg. 58 min. S. long. 5 deg. 25 min. W. If our dear mothers could have seen us yesterday they would have been somewhat alarmed for our safety; for we were in a gale as severe, perhaps, as is often witnessed at sea. It confinereed vertexed vertexes. nessed at sea. It commenced yesterday morning, about three o'clock, and continued till 4, P. M. To give you an adequate conception of its grandeur and terror by description is impossible. I can only tell you some of its effects. The wind blew pretty hard, and the waves ran furiously, when we went to bed on Saturday night. It in-creased till two or three o'clock, Sabbath morn-ing, when all hands were called on deck to take in sails and manage the ship. Just before day every thing about us seemed rushing to destrucevery thing about us seemed rushing to destruction. All the things in the cabin that were not firmly secured, and some that we supposed were, such as trunks, chests, boxes, chairs, tables, &cc. began to show symptoms of life and motion. As the ship rolled from side to side, as though every time she would fall on her beam ends, they seemed to vie with one another which should cross the cabin and back again first. Then followed such a crashing of bottles, and jars, and crockery, as never saluted my ears before. Just forward of our cabin, and separated from it by a partition made partly of boards and partly of sail cloth, is a large open space between decks, in which there are 50 or 60 barrels with a number of boxea containing ship stores, as beef, pork, poof boxea containing ship stores, as beef, pork, po-tatoes, fish, vinegar, &c. and 6 or 8 hogsheads of raisins. These were piled in a row quite across the ship, and almost to the upper deck, and were supposed to be perfectly secure. But by some unituely "lurch" of the Corvo, they came down and commenced their play, and rough play it was too; for they rolled and tumbled backward and forward against one another and against the side. too; for they rolled and tumbled backward and forward against one another and against the sides of the ship with a noise like thunder, and with a jar that made the whole vessel tremble. Such was the commotion below deck. Above, the wind roared, the waves dashed, the masts creaked, the sails flapped, the ropes rattled, and the officers with their speaking trumpets halloed, or rather bellowed, so that the confusion appeared to be, as indeed it was, far greater than that below.—

With some effort we succeeded in keeping our selves in bed till day, for had we been up we could have done no good, and should have beer in danger of broken heads. When it was light the cabin presented a scene of wretchedown

the cabin presented a scene of wretchedness and desolation such as I had not seen befure. Mucl desolation such as I had not seen befure. Much of the furniture was upside down, and dancing to and fro as if in sport. The rain was beating in at every crevice, and the wind whistling after it. Some of the state rooms were filled nearly shoe deep with water and other fluids. Broken jars, jugs, pots, and bottles were rattling hither and thither, while their contents of jellies, preserves, wine. &c. were "running down too niteserves, wine. &c. were "running down too niteserves. serves, wine, &c. were "running down too pite ous to be seen." Our state rooms were nearly dry, and we had nothing broken. An attemp

us, that they bear us safe there. But if not—if our work is done—if the business of spreading the gospel in that land of deep darkness and sin, is reserved for other hands, and we are to find a

grave among the corals of the deep, then we, (if we are what we hope) shall be the sooner in our Father's house—our eternal home. -our eternal home.

ECCLESIASTICAL AFFAIRS.

WITHDRAWING FROM THE UNION.

The Tennessee Conference of the Methodist Episo Church, at a late meeting,

Church, at a late meeting,

Resolved, That the preachers he instructed to inform our members and friends generally, that we have no connection whatever with the American Sunday School Union, and that we recommend them to become auxiliary to the Sunday School Union of the Methodist Episcopal Church.

Resolved, That, in our judgment, it is inexpedient for any of our travelling preachers to engage as agents for any other Sunday school beside one own.

which singular and very sage "resolve," the edito of the Sunday School Journal remarks,

of the Sunday School Journal remarks,

That the Tennesses Conference has not, and never had, any connection whatever with the American Sunday School Union is most true, and the same is equally true of any and every other ecclesiastical body in the world. No ecclesiastical body an elect any member either of the society or its heard, nor exercise any control whatever over the funds and measures of either. The resolution of the Tennessee Conference, therefore, might have been passed with perfect truth and propriety, and yet every member of it be at the same time a member of the American Sunday School Union, And when any denomination is said to have "withdrawn" from the American Sunday School Union, it is a withdrawing of what never was and never can be attached.

It should be understood, that overy man in the commu-nity has an equal right to become a member of the Ame-rican Sunday School Union. It is a voluntary association. Each subscriber of three dollars annually is a member. Each subscriber paying thirty dollars at one time, is a thember for life. And every society, no matter to what denomination attached, may avail uself of all the rights which any other society can enjoy.

The officers of the Union are chosen by the members at the nublic meeting the second of the second of the Union are chosen by the members

The officers of the Union are chosen by the members at the public meeting, on the anniversary. And the members, of course, vote for whom they please. From their choice, it results that the board is organized as follows:

Of the 76 persons connected with the board, 28 are Presbyterians, 14 are Episcopalians, 10 are. Baptists, 11 are Methodists, 8 are Congregationalists, 4 are Reformed Dutch, 1 is a Moravian, 1 is a Friend, 2 are of denominations unknown.

Of the 32 officers and managers residing in Philadelphia, 10 are Preshyterians, 8 are Episcopalians, 5 are Methodists, 5 are Baptists, 1 is a Congregationalist, 1 is a Moravian, 1 is a Reformed Dutch, 1 is a Friend.

Of the 35 vice presidents, New York has 4. New Jersey, 2, Pennsylvania 6, Virgnia 2, South Carolina 2, Georgia 2. Each of the 18 remaining states has 1—18.

There are 36 vice presidents in 24 states. And 12 managers in 8 states.

ingers in 8 states.

We think this schedule shows conclusively, that it may be said of any one as truly as of any other denomination.

of christians, that it is not connected with the American

ORGANIZATION OF THE PRESBYTERIAN CHURCH,—Concluded.

Plan of Division. Plan of Division.

It remains to be shown, how such a division of the church, into representative synods, may be most conveniently made. Perfect accuracy in the details of such a plan, upon its first consideration, cannot be expected, but it may be useful to give a general idea of the extent and boundaries of the several synods, according to our present views of what would be expedient.

Beginning then at the north, we would include

ning then at the north, we would include in the first of these bodies, all the synods in the state of New York, together with such parts of New Jersey, as might choose to be connected with the sunod with this synod.

The second would contain, besides the principal part of the synod of New Jersey, the whole of the synods of Philadelphia and Pittsburg, ex-cept the presbyteries of Lewes, Baltimore, and the District of Columbia.

The third would comprehend all the presbyte-

ries in Ohio, Indiana, and Illinois, and in the ter-ritories north of Ohio.

The fourth synod would embrace all the pres-byteries of Kentucky, Missouri, Tennessee, and

Arkansas Territory.

The fifth, Mississippi, Louisiana, Alabama,
Georgia, South Carolina, and Florida.

And the sixth, North Carolina, Virginia, the
District of Columbia, Maryland, and those members of Lewes presbytery, who reside in the state

Principles of Division.

Principles of Division.

In the above mentioned division, respect has been had to two principles; first, geographical contiguity; and, secondly, similarity in views and habits. The object is to promote peace among brethren between whom there are some shades of difference, both as it relates to doffrine, and church polity, and discipline. It ought, therefore, to be admitted, as a radical principle, in new modelling the church, that any presbytery—two thirds of the members concurring—should have the privilege of connecting themselves with a synod different from that within the limits of which they are situated. This provision, ala synod different from that within the limits of which they are situated. This provision, although it may appear objectionable, on general principles, yet, we believe, in the present condition of our church, is one of great importance, as its effect will be to prevent interminable controversies, about non essential matminable controversies, about non essential matters. Indeed, the professed and principal object
of the proposed organization is, to bring together,
respectively, those members of our church,
who are pretty nearly agreed in their doctrinal
and ecclesiastical views: and to separate those
whose differences are such as to keep them in
perpetual agitation. We are aware, that there
are among us some polarical existic whose of are among us some polemical spirits, who are of opinion, that the best way is to fight it out, as they are confident that the truth will prevail. In regard to fundamental errors, we are of the same opinion; but in relation to differences among brethren, we think the case is very different. If these cannot agree, let them withdraw from one these cannot agree, let them withdraw from one

these cannot agree, let them withdraw from one another, as Abram from Lot.

Let it be granted then, that a presbytery in the city of New York, or in any other part of that State, which would, from congeniality of yiews and feelings, prefer a connection with the aynod of Pennsylvania; or, that a presbytery in the latter synod, which would prefer belonging to New York, be permitted to do, in this respect, what was agreeable to them. Indeed, we must proceed upon the principle of allowing to others the same rights and privileges, which we claim for ourselves. Now, it is not our purpose to

out that we found our cloaks comfortable. Seven and our company were unwell, and we all kept our state rooms perty closely. Elizabeth, though analyte to sit up much, ventured on deek just before a the table for breakfast, but no shall to sit up much, ventured on deek just before anything the "trouble sea," a tremendous swell broke over that part of the ship, and almost completely develoced us in its brine. Soon after, I attempted to walk across the wessel, when she took, as we say, "a lee lurch," and I was thrown flat on the deck and dashed along for several yards, till I was "brought by" with full fire eagainst the bulwarks. This made sport for the spectators, but if age me such a jar as shall not cover again. At 43 o'clock to day it was found that we lead salled during the preceding and the sevenance of the salled are that is made and that is made and the sall that the sall state of the salled are that is made and the sall that is the sall that is made and the sall that is the sall that is made and the sall that is made and the sall that the sall that is made and the sall that is made and the sall that the sall that is made and the sall that is made and the sall that the than those very remote. By this arrangement, too, the number of the judges will be reduced within reasonable bounds; and persons who feel themselves aggrieved, will not be obliged to travel five hundred or one themselves. vel five hundred or one thousand miles in pursuit of justice : it will be brought to their own door.

General agreement in the Synods.

In the synods, as designated above, there exists so much general similarity and homogeneity, and so much agreement as to the proper course to be pursued in ecclesiastical matters, that there is reason to think, that each of them would be harmonious in its operations; and it is our sinnarmonious in its operations; and it is our succere belief, that general harmony of all the synods would be the result. Even those portions of the church which are supposed to be less attached to her standards, according to the old interpretation and less is less with Pachytesia church tion, and less in love with Presbyterian church government, in its rigorous application, would when left to pursue their own course, undisturb which they do not now manifest. And when captious and acrimonious controversy is ended, a more calm and deliberate opinion will be adopted. ed respecting the points in dispute. And we have so firm a persuasion, that the doctrines of our Confession and Catechisms are those of the Huly Scriptures, that we are confident, the more me love the truth, and study the word of God, the more highly will they esteem these summaries of doctrine. And here we will step out of our way to express our opinion, respecting creeds and confessions. No society of a religious kind can exist without them, written or unwritten. None of these formularies are infallible, unless so far as they contain the very words of Holy Scripture; when a man subscribes a creed, or assents soletinly to any Confession of Faith, he does it, just as ly to any Confession of Faith, he does it, just as if he had composed it for the occasion, as expressing the opinions which he entertains on the different articles of faith which it comprehends. It matters very little, what the precise form of words may be, in which our assent is given; the understanding of all impartial men will be, that no man can be honest, who adopts, without explicit qualification, a creed which contains doctrines which he does not believe. To admit this, would render all such instruments and engagements perfectly nugatory; and is repugnant to the moral fectly nugatory; and is repugnant to the moral sense of every unsophisticated mind. But when a man composes a creed for himself, he will be ready to acknowledge that it is not infallible; that in many respects, the doctrines asserted might have been more clearly expressed, and that might have been more clearly expressed, and that his language may not always have been the most appropriate.

Collisions from Slavery.

But to return from this digression, we would advert to another consideration, which, in our opinion, strongly recommends the organization

over which our church is spread, domestic slave-ry exists, and is practised by church members, under the impression that, in existing circum-stances, it is lawful, and authorized by the precepts and practice of the apostles. But those parts of the church where slavery is not tolerated, view the whole thing with abhorrence, and cannot exercise, in many cases at least, charity towards the holders of slaves. This subject has been threatening to disturb and divide the Presbyte-rian church almost ever since it had an existence; and the evil has been only prevented by great prudence in the General Assembly. They have prudence in the General Assembly. Iney nave commonly continued to evade this agitating subject; but this course has nut satisfied all, and, before long, it must come up, in such a form as greatly to disturb, if not to rend the church asunder. But by the proposed plan of arrangement, all the churches in the slave holding states will be senterted from these of the non slave holding. be separated from those of the non slave holding states, and there will be no opportunity of their coming into collision in the ecclesiastical judica-

And we need not take up time in remarking that there will not, upon the new plan, be such a consumption of time, in attending the judicaa consumption of time, in attending the judica-tories of the church, nor such a destitution of the means of grace, by the long absence of min-isters, as at present. And as the places of the meeting of the synods contemplated in the plan, will be within moderate distance, the aged mem-bers will more frequently be able to attend, than at the General Assembly; and those bodies, in which wisdom and experience are so much needwhich wisdom and experience are so much need-

ed, will not be so commonly made up of a majority of young and inexperienced men.

It is taken for granted, in all that has been said, that the standards of the church, as they now exist, would continue to be adopted by as at present. The only thing which could require any change, would be the rule providing for alterations; but as far as it appears to us, this night continue the same as now; for at present, when a majority of the whole number of presbywhen a majority of the whole number of presby-teries vote in favor of an alteration, the Gene-ral Assembly do not consider themselves to be possessed of any power or discretion to counter-act the will of the majority, thus constitutionally expressed. And although, according to the new organization, the General Assembly will have no appellate jurisdiction from the judgment of the synods. not any controlling power over the synods, nor any controlling power over these bodies, yet in the business of proposing standing rules or alterations, in the adopted standards, this body can act as the organ of the whole, in sending down proposals, and in re-ceiving the opinions of the presbyteries, and declaring to the churches what is determined by the

vote of the majority.

If it be inquired, how can this new plan be brought into operation? the answer is, that it must be done constitutionally, as the original plan of government was adopted, and as all constitutional changes have been made since. Let a committee be appointed by the next General Assembly to propuse an overture to the presby teries, requiring them to send up their opinions on the subject, by the next meeting, and thus, if the plan should be acceptable to the presbyteries and the churches, within a year from next spring, the whole matter may be adjusted, and a large proportion of the existing causes of heart hurning, contention, and confusion, be for ever re-

Something must be done.

But whether the plan for a new organization of the church, which we have proposed, meet of the church, which we have proposed, meet with acceptance or not, something must be done to alleviate or remove some of the inconveniences which at present attend the meetings of the General assembly of the Preshyterian church. The evil begins to be felt so seriously by many, that an effort will undoubtedly be made, at the next meeting of the General Assembly, to have some proposition sent down to the preshyterian to effort. proposition sent down to the presbyteries, to effect such an alteration in the constitution of the church, as will diminish the number of members n the Assembly. Some preshyteries have al-eady had the subject under consideration, and at least one synod has directed that a memorial be laid before the next meeting of the Assembly, the object of which is to request, that measures be taken to reduce the number of members in that body. Different methods of effecting this object have been proposed. It is evident, that it will not do to increase the ratio of representation from the presbyteries, for this would be to allow the small preshyteries an undue advantage over the same number of members in the large presbyteries, unless it should be so ordered, that two small presbyteries should unite in sending delegates. Another method of attaining the object which has been repeatedly proposed, is to alter the constitution so that the commissioners to the Assembly should be appointed by the synois instead of the presbyteries, according to a ratio which would limit the number of members within moderate bounds; and provision might be made in the rule, which should he adopted, that the delegates should be chosen from the presbyteries composing the great product of the composing to the great product of the composing to the great product of th the delegates should be chosen from the preshy-teries composing the synod, so that each should have the privilege of furnishing its just propor-tion. Although we prefer a more radical reform. and are of opinion, that all other measures will prove mere polliations, and that the difficulty will recur, and the pressure be felt hereafter as sensibly as at present; yet we are so deeply con-vinced of the necessity of adopting speedy measures to reduce the Assembly to a convenient size, that we will concur in either of the plans yet mentioned, if this should be found agreeable to a large majority of the church. Certainly, there ought to be no objection to sending down one of these plans to the presbyteries. And we see no evil as likely to arise, from sending down all of them, and letting the presbyteries choose the one which, in their judgment, is the best; or if they should, after all that has happened, be of opinion that nothing ought to be done, he it so.

They have the natural and constitutional right to the properties of a religious diary. On this point we would not be too positive. Yet we confess we do not be too positive.

We have been induced to hring this subject before the churches, that there may be an op portunity of giving it an impartial examination; and that the delegates to the next General Assembly may come up to that body prepared to act on the subject. And if the presbyteries, generally, would consider the subject, and instruct oners in regard to this matter, their commissioners in regard to this matter, it would probably prevent a great deal of unnecessary discussion in the Assembly. We should be gratified also, if what we have written should invite the analysis of the probability of the probabi nvite free and temperate discussion in the periodical papers, between this time and the me of the supreme judicatory of the church. If a or proposed by us shall be brought forward, we shall be ready to adopt it in the place of our own and will promote it as cordially as if it had been devised by ourselves.

SYNOD OF VIRGINIA. The Synod of Virginia have adopted a memo

rial, to be offered to the next General Assembly in favor of reducing the representation in the Assembly. The plan which the synod suggests as in their view preferable, is the following:

1. It has occurred to us that the whole number of the synod suggests.

ber of commissioners that should be should lie between the numbers of 100 and 150 and such ratio be fixed as will for the presen reduce the representation within these limits; and to be increased whenever it shall rise above the ast mentioned number.

2. Let all fractions which may arise from an ixed ratio for the future to be disregarded. 3. As it is highly proper and equitable that the entiments and views of the different presbyteries should be fairly represented, and to prevent minorities from being ridden down or oppress-ed, let the numbers of commissioners be fairly

now proposed. In a large extent of country apportioned among the synods to be chosen in towards the conversion of the world. The Chris

ON THE TRAFFIC IN ARDENT SPIRIT. NUMBER XXXI.

In view of the *principles* and *facts*, which have been exhibited in the thirty letters which have been published and circulated extensively through the country, the question now returns, Is the traffic in ardent spirit consistent with the christian religion? and can the man who understands truly its nature and effects, and yet, for the sake of money, continues to be engaged in it, have scriptural evidence himself, and exhibit it to others, that he is a good man?

What is this traffic?

1. It is the selling of that, without the use of which, nearly all the business of this world was conducted, till within less than three hundred

conducted; till within less than three hundred years; and which of course is not needful.

2. It is the selling of that, which was not generally used by the people of this country, for more than a hundred years after the country was settled: and which, by hundreds of thousands, and some in all kinds of lawful business, is not used now. Once they did use it, and thought it needful, or useful. But by experiment, the best evidence in the world, they have found that they were mistaken; and that they are in all respects better without it. And the cases are so numerous as to make it certain, that should the experiment be fairly made, this would be the case with riment be fairly made, this would be the case with all. Of course it is not useful.

all. Of course it is not useful.

3. It is the selling of that which is a real, a subtle, and very destructive poison; a poison, which by men in health cannot be taken, without deranging healthy action; and inducing more or less disease, both of body and mind; and or less disease, both of body and mind; and which is of course, when taken in any quantity, positively hurful; and which is, of course, forbidden by the word of God.

4. It is the selling of that, which tends to form

an unnatural, and a very dangerous and destructive appetite; which, by gratification, like the desire of sinning in the man who sins, tend continually to increase; and which thus exposes all who form it, to come to a premature grave.

5. It is the selling of that, which causes a great portion of all the pauperism in our land; and thus for the henefit of a lew, (those who sell) things an engrous tax on the whole community.

brings an enormous tax on the whole communi-ty. Is this lair? Is it just? Is it not exposing our children and youth to become drunkards?-And is it not inflicting great evils an society?

6. It is the selling of that, which excites to a great portion of all the crimes that are committed; and which is thus shown to be in its effects hostile to the moral government of God, and to the social, civil and religious interests of men; the social, civil and religious interests of men; at war with their highest good, both for this life and the life to come. And can the man who knows these things, and yet, for the sake of money, and because he believes that he can obtain a little more than he can by another employment, will continue to be engaged in producing these results, have scriptural evidence himself, or expensive the continue to be engaged. hibit it to others that he is a good man? he, while he does this, show that he ceases to do evil, and is ready to sacrifice that which is known to be destructive to his fellow men? If not, how can he show that he is a good man?

Cor. Sec. American Temperance Society.

MSCELLANEOUS.

READING OF PERIODICALS.

The last number of the Christian Spectator contains an interesting article on the character of of Sir Matthew Hale. Among other topics, there is a contrast drawn between the piety of his day and the present. The writer shows that the piety of former days, though deep and fervent, was less beneficent, less intelligent, tolerant, and active than that which now prevails; and that religion now is less liable than formerly to be affected by constitutional melancholy and gloom. He also, points out what he deems the peculiar dangers of the present day. We cannot think with him that the dangers he mentions are peculiar at the present day. We cannot think with him that the dangers he mentions are peculiar at the present day. is a contrast drawn between the piety of his day and the present. The writer shows that the piety of former days, though deep and fervent, was less beneficent, less intelligent, tolerant, and active, than that which now prevails; and that religion now is less liable than formerly to be affected by constitutional melancholy and gloom. He also points out what he deems the peculiar dangers of the present day. We cannot think with him that the dangers he mentions are peculiar at the present day; on the contrary we must deem them less than formerly. The church in which such a style of piety prevails as he has before described been described been described. hed, beneficent, intelligent, and active, cannot be viewed as peculiarly liable to these dangers. We consider those who are most active as most like-y to realize their dependence on God, those who are most beneficent as most likely to possess a simplicity of heart in religion, those who are most intelligent as most likely to prefer intelligent eaching, those who are most en muting the conversion of the world, as most se-cure against a worldly spirit. And in regard to the alleged want of time for self examination, we apprehend that men who are consciously exerting all their powers to serve and please God, are quite as likely to understand their condition as those who spend a great deal of time in inactive plation. The vigorous laborer is as likely whether he is alive and well, as the hycontemplation. Th o kno pochandriac who spends some hours every day in feeling his pulse. We do not undervalue self-examination nor retirement. But we do not think the sum of religion consists in them; nor

not be too positive. Yet we confess we do not think very highly of the practice, as a means of religious improvement. We never read even the best of them without a kind of secret apprehension that they were written to be read. The complaints with which they are filled seem too recombined. plaints with which they are filled, seem too much like seeing a man employed in feeling his pulse, when he ought to he at work in his calling. A very exemplary minister, advanced in life, said once in our hearing, that he could not appreciate the utility of recording these things for individu-al remembrance. If the incidents of one's spiritual history are of much importance to be remembered, they will not be likely to be forgotten. And unless they were special and striking, he thought it better to "forget the things that are behind." Andrew Fuller kept a diary for many vears, and copious extracts of it are printed. It is filled with complaints about frames and feelings, and the like. But after he had been sometime engaged in the Missionary Society, and incessantly occupied in preaching, writing and journeying, he makes this entry:

Max 12, 1796.—For a long time past I have written nothing. I neven tived a year in my life, in which I enjoyed more of the pleasures of religion, than in 1795—hut my time has been so taken up about missionary and other

We never read one of these diaries without feeling a wish that some friend had pointed the writer to this passage.

Another remedy proposed by this writer, is, to change the reading of christians, and that Howe, and Baxter, and Flavel should be substituted "instead of the periodicals, and other lighter productions of the day." Now we would not chief to a moderate use of some of the old writer. object to a moderate use of some of the old writers. But we have been in the habit of ascribing no small influence to periodicals, in producing the present improved state of the church. If we read aright the signs of the times, the power of the periodical press is increasing. It is what has produced and will sustain the efficiency of the church, Address D. B. M. at this office. 4w. Feb. 11.

apportioned among the synods to be chosen in the following manner, viz: Let twice the number be noninated to each synod, by its respective presbyteries, as said synod shall be entitled to, so that the smallest presbytery, whose number might not entitle it to a commissioner according to the ratio fixed, should nominate one, and the balance duly apportioned among the presbyteries, according to their respective numbers. Then from those nominations by the presbyteries, let the synod choose the number of commissioners to which it is entitled.

TEMPERANCE DEPART VENT.

To the periodical press in promoting doctrinal investigation. It is amusing to find a remark in the pages of that work, classing periodicals along with the "light reading" of the age. In fact the character of the religious periodical press, as at disproves the charge of fivolity made against the religious reading of the present time. They have been exhibited only now and then, in a book of rare excellence. Our own paper contains every week, matter enough for a small volume, and much of it of a more intellectual cast than many much of it of a more intellectual cast that volumes of sermons and essays. And this is published, not in an edition of five hundred or a thousand copies, slowly sold out in a series of years, but carried out at once by our flying real to four or five thousand families, and there read and producing its effect, before another weekly visiter arrives.

Such being the power of the periodical press, in drawing out the minds of writers, and in se-curing a circulation and a perusal to their wri-tings, we cannot but regard it as an auspicious indication, that the church exhibits a growing re-liance upon this mode of publication. And we think therefore, that while the writings of the last think therefore, that while the writings of the last century may be read to some extent, and some modern volumes are deserving patronage and study, particularly those which contain systematic arrangements of facts, the principal means of instruction and influence for the next wenty years, will be the periodical press. And we submit, therefore, that those who watch fire the public good will render the best service, not by depreciating the periodicals, by classing them with "light reading" and trash, but by sustaining them, and by writing for them, so that they chalcirculate every where the best thoughts of the best minds in the country.

INTERESTING CONVERSIONS.

At the camp meeting in Madison, Me. September last, two little girls residing at Milburn, went voluntarily into the altar to be prayed for, and appeared very auxious—when they returned home they found some more of their associates, six or seven, who were also auxious, all of whom, I believe, had attended the Subbath school the season past. They mutually agreed, and requested of a pious lady, in the place, a private chumber to hold meetings in; the request was granted, and those little girls, not one of them converted, the oldest about fifteen, continued to hold their meetings, and were overheard to exhert and "pray one for another?" with an earnestness sufficient to put many old professors to the hiush. One evening after their meeting, two returned to one of their homes deeply auxious, and, although urged very strongly to retire, the said in substance, "We cannot give sleep to our eyes no slumher to our eyelids, until we find him of whom Moses, in the law and the prophets did write;" they hogged and earnestly prayed for mercy; their cries were sufficient to penetrate and affect the most cold hearted professor. They then requested the good woman of the house, the only one present, to pray for them—she did so—they all prayed, but no relief and no more willingness to rotire, he woman then called up a near neighbor, a man well engaged in the "good cause," who joined the praying circle. Not long after this, the little girls rejoiced in hope that they had found the Savior; for they felt him presious to their souls—they then retired to rest willingly. Next morning they went from house to house, and told all they mer, both old and young, what the Lord had done for their souls—they then retired to rest willingly. Next morning they went from house to house, and told all they men, both old and young, what the Lord had done for their souls—they then retired to rest willingly. Next morning they went from house to house, and told all they men, both old and young, what the Lord had done for their souls—they then retired to re

UNIVERSALISTS.

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The varieties in the creed of Universalists are many. Winchester, who was a most plausible and able defender of one species of their doctrine, maintained nearly the same views of the bible, as those held by Calvinists, with this exception, that he made the atonement to be certain, effectual, and irre-istible in its application to the whole human race. He admitted a limited duration of punishment in a future stafe, with a disciplinary purpose, which being accomplished, the purishment was to cease. Most of the carlier Universalists of this country adopted, the scheme of Winchester. It is reported that the witty and eccentric R. Robinson, greatly confounded Winchester, and Robinson, "they say that you teach that the Almighty will serve sinners as the old women about London de their pipes when they become dirty, and that is to put them in pipes when they become dirty, and that is to put

Religious newspaper in Ireland—Proposals have been assued for the establishment of a religious newspaper at Belfast, in Ireland.

Early conversions—Rev. Joseph Sanford, who lately died in Philadelphia, was converted to God in his eighth year, after many months of deep conviction of sin and distress of soul. He was admitted to the communion in his thirteenth hear. He made choice of the ministry foshis profession in his childhood.

Conversions at protracted meetings—We have had out

Conversions at protracted meetings. We have be eyes upon those who have embraced the Savior at

One week's crime in London—From the returns for the week ending June 10, we find the following number of prisoners were brought to the police offices, exclusive of those in the city:—Total prisoners brought to the offices charged with various offences 405, of whom 58 were fully committed for trial; 53 were sent to the house of correction for punishment, 150 were discharged, and 142 were remanded for further examination.

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