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REV. N. E. JOHNSON, EDITOR.

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MISCELLANEOUS.

For the Evangelist THE HEXAGON .- No. XXX. SECOND SIDE.

Verum hic impransi mecum disquirite. Cur hoc Dicam, si potero. Male verum examinal omni: Corroptus judex.

Fasting approach with me this quest of truth; Why this? I'll tell, if able, nothing leath Why this? I'll tell, if able, nothing loath. But be you willing to receive it all; Wherever truth appears t' obey our call. A judge corrupt with any selfish ends, As partial and incompetent attends. 'Tis not the truth his sapience affects, White his pretensions more our patience vex. To love the truth is scarce so good or wise, As base to deal in subterfuge and fies.

And yet alas! how few the Truth prefer, Or count it glory enough to be Truth's worshipper! Proceed we with quotations in course, from the fais lecture of Dr. Alexander.

'Again, the question does not relate to the sufficienthat we grant. In the sacrifice of Christ, there is an infinite merit, which no number of applicants could exhaust or diminish.

Here we praise the Doetor. This is right, manly, What he says, we all believe-and we we reprobate subterfuge and falsehood.

But observe-as he here states it well-that the difference or the question refers to something other than the intrinsic worth and sufficiency of the oblation of the Redeemer on the cross. The sufficiency of that oblation then, intrinsically considered and estimated, is not in the controversy; much less is it the con troversy. Yet, how often has this passed for the great-though we have never ventured or desired to whole, when it is just exactly nothing, of the matter in dispute. testifying that the controversy is some other thing than the intrinsic sufficiency of the sacrifice of Christ. Let it then be never more mistaken or confounded .-Properly it has nothing to do with the real issue-more than the incarnation or the divinity of our Blessed Christ in the gospel is general and unlimited; for this Lord; where we are all one in faith and sentiment. Nor do we at all charge the hexagonal divines with error or difference on the point of the intrinsic value

of the sufferings of Christ. There is another point-Much less do we charge Princeton with holding, as we know they do not, what is ealled quaintly the GETHSEMANE PLAN: as if the Savior suffered so much toriure and pair for so much precisely of aggregated guilt, tantum pro tanto; that his expitatory agony might correspond in quantity with the sum of sins to be remitted or the exact number of persons to be "It is agreed also that all men who bear the gospel," saved. This is unscriptural and foolish every way .arbiter of the atonement; at once of its worth or moment, and of its extent or capacity, to save. This the Doctor proceeds to disclaim, and so very properly to of the lecture; and shall broach his first argument in

m the question. "We do not entertain the opinion, that the Redeemer suffered just so much for the sins of A, so much for the sins of B, and so forth; and if more had been intended to be saved, that he must have suffered so gre, are his terms! Besides, it seems a gratuity-and much more: but we believe that Christ having died, and having died as a curse, his sufferings are of infi-scheme, and quite another on ours. With you it is nite value, and therefore would be sufficient for a thou- little other than "authority," legality, incidental and sand times more sinners than shall ever belong to our race, if they had been so designed. But we think it in fact, or bona fide an offer at all. Do you really beunwarrantable to say that one drop of the blood of lieve that there is any constitutional basis for such Christ was sufficient for the redemption of the world; an offer! Or, that it can be valid in any way, if not or even that which is commonly said, that Christ must based on the atonement of Christ! Or, that he atoned suffered the very same which he did, if only one soul had been intended to be saved. This last may be true, but we cannot prove it. We do not know it, and therefore should assert nothing on the subject." it was not procured, or provided, or in any way existed at all? Why then do you not come forth more intelli-

Thus far we have quoted all the lecture in course and shall probably so proceed to the end of it, that the reader may see just what the Doctor bolds, and where and why we differ from him. He is good authority it more abundantly? Or, if the offer to them, is made

The above paragraph shows very plainly what is a great part of the

PROTON PSEUDOS

or eardinal error of his system. We shall hereafter state it more fully and formally in another aspect of the subject. In the mean time, look at it. "If they had been so designed!" that is, there were suffering plenty to make atonement for all men, and a thousand times more sinners, if "-aye, if! If something had been, which was not, then the atonement would have had an existence in reference to the non-elect; but as it is, it is limited, as atonement, to them alone who were "intended to be saved." What is this but telling us, though awkwardly and eirenitously, that the nent is limited, equally in its own nature and in the design of God, to the elect alone! Is any reader such a flat as to doubt now whether they believe in limited atonement at Princeton?

Atonement is limited to them that are saved. But all are not saved. Therefore no atonement was ever made for them, or offered consequently to them, that perish! This is just what we charge, and what we mean, and that to which they confess guilty in a thou sand instances. And yet some will have it that they helieve in full atonement there. No such thing! Let us contemplate briefly

THE DIFFERENCE

in our views. They hold-1. That the sacrifice of Christ is no atonement for them that perish, whatever it was to others.

2. That Christ did not die to atone for the non-elect nor die for them at all, in any proper sense.

3. That the redundant all-sufficiency of the value

sacrifice, was not atonement, but some other thing only hypothetically and unreally related to them that 4. That the idea of the atonement of Christ as made

fact for any that perish, is absurd and impossi-

That the design of God, in respect to them that are "intended to be saved" by the atonement, qualifies or modifies, and so limits its nature and its capacity as atonement; and hence, since atonement and provisio

are the same in effect, 6. That there is in fact, as the atonement now is no provision at all, in the system of the gospel, for

he salvation of any that perish.

From which we infer, with as much palpable truth and as much infallibility as ever belongs to human logie, as proper consequences of their doctrine—

the salvation of one of the non-elect is jus a perfect impossibility, in the present system; even to God himself, and even if one repented and helieved the gospel; as God commands and entreats him to do. That there is no such thing, though our Confession of Faith so solemnly affirms it, as an offer of salvation to any one of them that perish; no such thing

in fact, whatever there may be in the delusion of ap 3. We infer that there is no such thing as an offer of Salvation to any person, in the gospel, logically, according to their views of limited atone-

This last inference we hope hereafter to prove, both from the nature of the case—res tosa loquitur—and from the reasonings of Dr. Alexander in the lecture, on the topic of offer. He reasons away its proper nature—he annihilates its nature and precludes its being. scripture, which teach that Christ is the Savior of all, to the hope that all men will be finally saved by him."

offer, when to us it has no certain reference? Is a hypothesis or an abstraction, an offer or practical object

made for some of you ---- and indeed I hope so!

in a predicament, as much worse than the tantalizing situation of Tantalus, as the meat that perisheth is less valuable than the bread and the water of life eternal And how many contemptuous sneers of self-contented the logic and impair the truth of our solemn inference or to convince men of sagacity and honesty that limited tonement is not a dreadful and blighting error?

WHAT WE HOLD on this topic, shall now be displayed in contrast That the atonement proper was designed of God, in his large and real philanthrophy, as sufficient and more than sufficient, for the ransom of the whole

That the offer of salvation is made cordially, by God himself, in the gospel, to every human being, on the eternal basis of the atonement of Christ for the sins of the whole world; and not on any NEW BASIS which men have invented, by speculating, exscinding,

3. That in this offer God is perfectly consistent, and infinitely cordial: as honest and sincere as his infinite goodness and truth ean make him; and that he repeats it properly, thousands of times, in some instances, t them that negligently or obstinately perish.

 That the influences of the Spirit are coincident: equally broad and powerful; and so have to be "resisted and quenched," before they cease in them that per

5. That should one, or any greater number, of the non-elect, confially accept salvation, God would be glad of it! He would find no derangement of his affairs, no grudge in his benevolence, no grief in his kindness towards men that has oppeared.

6. That it is not the fault of God, in any way, that "Again, the question does not relate to the sufficien-cy of Christ's death for the salvation of all men; for his own fault; and not more destruction than snicide and crime. He sins in it as really against God, as against his neighbor and bimself That God indeed knows all this, without altering

the nature or the relations of the case by his amnisci-ence or his all-wise and all-good purposes. God is rejoice in real agreement whenever it occurs; just as | unchangeable and eternal. He knew the same eter nally ; provided for the whole case, in view of all that might be, and of all that would be; and so reigned over whole system, from everlasting, as the only wise Let men of calm and solemn thought, of honesty and

piety, meditate the rival schemes, and see well to it that they prefer the right one. The difference is very split the church for the sake of it, or even to separate Here Dr. A. plainly agrees with us in from our hexagonizing breturen. Still, now it is done in the controversy is some other thing in effect, we glory in the result and its advantages.— God is king; and he rules in Zion as well as over all, "Again, the question is not whether the offer of

> we also maintain; not that in fact this offer has been made to all men, but that there is authority to preach the gospel to every creature. How this can be done usistently with our doctrine we shall see hereafter. can be," and especially how it cannot be in any proper sense. If your explanation of the mode is not an at-

> are bound to receive the offer, and that their conde of the gospel offer. We have here finished in order all the preliminaries

our next number, if the Lord will that we live and do

"It is agreed," says Dr. Alexander, How diplomatic and conventional! How cold, measured, meabased on the atonement of Christ ! Or, that he atoned for the sins of the non-elect ! Or that salvation could be really offered, by Infinite Integrity, to those for whom gibly, and tell us plainly if salvation is offered through Christ to the non-elect? If Christ died for them that on some NEW BASIS unknown to the gospel, which we are commanded to preach to every creature? salvation, that has no necessary and vital connection with atonement, is any thing better than disguised Unitarianism?—since those 'sons of reason,' as you eloquently and aptly term them, in your excellent Inaugu RAL-which we have frequently re-perused for nearly thirty years with profit and pleasure and thanks to the author-maintain and preach who-knows-what-kind-of a salvation, that has nothing to do with the blood of the ross, nothing to do with the Lamb of God that taketh

away THE SIN OF THE WORLD. We judge your system here to be shaky and unsea worthy. Here is a had place! THE SLOUGH OF DES POND, in Pilgrim's Progress, was a bad place, that could ot be well mended. But this theological quagmire is always there, for men that travel the wrong road, and refuse an infinitely more excellent way

SAMUEL HANSON COX.

For the Evangelist. UNIVERSALISM ANTI-CHRISTIAN.

No. X11. "These, in their wisdom, left The light reveal'd, and turn'd to fancies wild, Maintaining loud, that ruin'd, helpless man Needed no Savior."

That "Christ hath redeemed us from the curse the law," is orthodoxy-is Christianity. This is the peculiarity of the gospel. This is its power and glory Take this away, and the gospel is gone. But what is Universalism? A scheme, that denies

that the law pronounces a single curse upon the transgressor-or that any of the sufferings, which man endures in consequence of sin, are any thing more than a healing and merciful medicine-or that these sufferings can be removed by Christ or any one else. These are its avowed tenets. What room is there here for any plan of salvation? Why is not the scheme just as perfect without Christ as with him? If Christ had never been known among men, as he is now unknown by millions, this system maintains that none would have perished-none would have gone to hell; all would have been as really saved as they now are.

Universalism, therefore, as I shall now proceed to show, is a bold denial of any solvation from the penalty of a broken law, whether by Christ or any thing else. Instead of teaching universal salvation, properly so called, IT DENIES ALL SALVATION. It denies that Jesus Christ ever did, or ever will deliver a sinner from a single consequence of his sins, or that such a deliver-

ance would be either righteous, wise, or merciful. Since the claims of this sect, to be regarded a Christian, must be determined by their views of the work and person of Christ, I shall now bring them to the test, and show what they think of Christ. After what has been said under another head, I need hardly remark that they believe, that

CHRIST SAVES NO ONE FROM ENDLESS MISERY.

Is it an offer-to hear a proclamation about something and that he will have all men to be saved. But this Here salvation is used again in reference to a future in which we have no bona fide interest, and to which is all a mistake. This ground they have long since state, contrary to the avowed limitation of it to this we have no certain relation? Can it be to us an actual abandoned, as will appear by their own showing. abandoned, as will appear by their own showing.

I refer the reader to the language of Mr. Ballou, o us? What can their preachers say consistently, but (Lect. Serm., pp. 13, 16, 17, 242, 3, 4.) "No such ners?" "The common doctrine which teaches us has saved any from the punishment due to their sins? of half a page near the close, to that masterly expotheological arrogance, will it require, either to break that Christ Jesus came into the world to save us in This would be to contradict himself; which, by the sition of the ancient sacrifices, and their reference to another world, is contrary to all the representations which are found in the scriptures." "And you will further observe, that there is just as much propriety in preaching, and writings. They first deny that the quaintance with these matters! Have we not in this they may inherit from him the natural faculties of the ody, as to exhort us to get an interest in Christ.'

"It is an error of extensive magnitude to attribute to the manifestation, or appearance, of Jesus Christ, it. But what better can be expected from such reasonand what he did in our world, the eause of that gift ers? which was made sure to us, in him, before the world began. It seems that all, which the Savior did, was peared that Universalism teaches that designed as a manifestation of those divine things VICARIOUS ATONEMENT FORMS NO PART OF THE GOSPEL which our heavenly Father had given us before the world began." "The arguments, to which we have Mr. Ballou, (Atonement, p. 132) "that the temporal attended, are designed to show that the common notion of saving mankind from the wrath and curse of God in the literal blood of the man who was crucified has the eternal world, is without foundation either in scrip ture or reason."

Thus, as plain as words can make it, this renowned Rabbi denies, that what Christ "did in our world," had either any efficacy, or design," to save us in another orld,"-or that it secured eternal life-the gift of Gost-to any of the human family,-or that it had any bearing whatever on our foture state. "The fact is," so he tells us, (Expositor I., 343, 7) "neither Jesus nor his apostles ever intimated that mankind were in langer of such a state of torment in the future world, is is respresented by our divines, or that God had made any provisions to save us from such a calamity." 'The Savior taught no such doctrine. He never in timated that his sufferings were necessary to save men from punishment in the future world, nor that it was necessary that men should believe in him for any such purpose.

The same views are presented by Hosea Ballou un., in the Expasitor, (IV. 31) "The notion formerly current-at least the vulgar one-was, that to be saved, in the Christian sense of the phrase, is to be rescued from exposure, and received into heaven. We suppose it unnecessary to show, in our pages, that this s not the meaning. Few Universalists, and probably one of our readers, regard it as such, or admit that nan needs salvation from a doom which they do not believe was ever denounced." Yet the same writer admit's that it is "the common sentiment that the term salvation,' in its religious use, has always a direct and immediate reference to our final condition after Yes, dear Doctor, we shall see exactly "how this death." And such has, for so long a time, been the established import of the scripture doctrine of salvation, that he is constrained to ask, " Does not this idea ener, more or less, into the habitual impressions of Uniand their forms of argument?"

We are informed by Mr. Williamson, now of this (Exp. of Un., p. 14) that "the scriptures eer tainly forbid the idea that it was any part of the objec of a Savjor's mission, to save men from the immerciful wrath of God. Neither did Jesus come to save from the just punishment of sin, by satisfying the divine instice, and suffering the penalty due the sinner in his room and stead. It was not necessary for Christ to come into the world to save men from a future endles hell, as a penalty of the divine law, for the good and sufficient reason, that no such penalty was ever an nexed to that law."

Such extracts might be multiplied to almost any ex tent. But from these it will appear, that Universalists not only teach that Christ saves no one from endless misery, but that

CHRIRT SAVES NO ONE FROM ANY PUNISHMENT. I have already referred to the explicit language Hosea Ballou-" Nor did he come into the world to save the sinner from the punishment of his sins And, in a previous number, to the declaration of Ma Williamson, that " neither forgiveness nor atonement can step in between the sinner and the penalty of the violated law." And, in the same number, to the bold assertion of Mr. Skinner, that "there is no remission of vunishment, either on account of the Savior's death, or the sinner's penitence."

It thus appears, according to these expositors, that there is no text of scripture that teaches that Christ came into the world to save sinners from either everlasting or limited punishment. Let this question be settled, and without evasion or prevarication. No Universalist preacher will, I presume, object to the po sition here affirmed to be occupied, with but few excentions, by the whole sect.

If this be so, is it not a piece of deception for an of them, in endeavoring to disprove endless punishment, or a limited future punishment, to revert to those texts, which represent Christ, or God, as the Savior of all men, &c. ? As in the following examples :- Mr. Fernald asks, (Univ. against Partialism, p. 64) in reference to the text,-He gave himself a ransom for said? all :--" How inefficacious will his labors, sufferings and death prove, if a considerable portion, or any fo whom he died, are never to experience his salvation but exist for ever in misery and sin?" The salvation of Christ is here opposed to an existence forever in nisery and sin, and made to consist in a deliverance from endless misery. But if the statements above made are correct, the sufferings of Christ will prove thus inefficacious, having no bearing whatever on the future state of mankind.

So, too, Mr. Whittemore, in his "Plain Guide," (p. 25) attempts to show "the final happiness of all men," from the fact that Christ will save all menand that God will have all men to be saved." But how does this appear, if the salvation of the Bible has nothing to do with a future state, as is over and over again declared by these men in every form ? Mr. W. pursues the same course in speaking of the death of Christ, pp. 34-36. And so, too, p. 50-" He will have all men to be saved, which is the highest proof of his regard for all men; and to this end he has sent purpose to bring all to the enjoyment of salvation. This argument he adduces "in support of their belief in the eventual holiness and happiness of all men," and therefore uses the term 'salvation' as equivalent to endless happiness in a future state. But, according to their own showing, it can have no such meaning or

Such sophistry is scattered over nearly all Mr. Ballou's pages. In the Expositor, (p. 355) after referring to several texts, he remarks: "The salvation of all men by Jesus Christ, seems to be as fully and as ex-

world, by this writer and his brethren. It, therefore, is no proof that all men men will escape from endless punishment, and be finally taken to endless happiness the article, there is not the least attempt to account for "My dear hearers, there has been an atoxicment penalty of endless misery was ever connected with the in heaven, that Christ is said to be the Savior of the made for some hody, but not for every body: and I divine law of heaven, and Jesus did not come into the am thinking that, very possibly, it might have been world to save sinners from any such penalty. No, did not "come into this world to save us in another blood of innocent animals flowed in ceaseless streams, nor did he come into the world to save the sinner world." Why, then, does he say, (p. 356) "that the and was demanded by a God of goodness and mercy. What is this but to say that it was made, "very possibly," for none of yon? and that your salvation is a representation more erroneons, than that which, for up of Jesus, is not limited to a part of the human famint which in the epistle to the Hebrews. And what is even yet ages, has led men to believe that there was a divine ily, but that it extends to the whole !" What does he wrath in God, from which Jesus came to save sin- hope to prove from this? That Christ will save, or five pages, there is not an allusion, save to the amount

> way, would be nothing strange or uncommon. This same sophistry is found in all their discussions. exhorting people to get an interest in Adam, so that salvation of the Bible has any thing to do with a future very fact, a plain confession of their weakness? state, and then refer to the fact that this salvation is for all, to show that all men will be happy in a future state. A perfect non-sequitur, as the logicians term

From what has been seen said, it has already ap

"Christians have for a long time believed," says death of Christ made an atonement for sin, and that efficacy to eleanse from guilt; but surely this is car nality, and carnal mindedness." I suppose that among these "Christians," he included one John, the son of Zebedee, who is known to have believed and taught the Preshyterian church. that "the blood of Jesus Christ cleanseth us from all

Again, he says, (L. Sermons, p. 315) "Christ did not die for us, that we might avoid condemnation if we commit sin, nor did he suffer for us, that we might not be punished for faults if we commit them. In place of his suffering in our room and stead, as our erroneous doctrines have taught us, he will render to every man according to his works." By "errongou loctrines" in this passage, he may have alluded to an old Jewish notion, held by one Isaiah, the son of Amoz, who is generally understood to have taught, respecting the Messiah, that "he was wounded for our transgressions, he was bruised for our iniquities; the chasisement of our peace was upon him, and by his stripes subscribing the Presbyterian standards, are contrary t we are healed. All we, like sheep, have gone astray, and the Lord hath laid on him the iniquity of us all.' What a pity that Isajah could not have enjoyed the uminons teachings of Hosea, the Rabbi of the West!

On this subject there is a wonderful agreement mong them. Since the "explosion" of the Atone ment by Mr. Ballon, some forty years ago, they ean see with perfect elearness, that no such doctrine was ever taught by Christ or his apostles, and they are amazed that any man can be such a simpleton as to believe in it. Hear them. Abner Kneeland, in the days of his oracular glory among them, taught, (Lec. pp. 70, 71) that, "the doctrine which teaches that God could not eonsistently with his character forgive sin, until a satisfaction had been made to his divine justice by suffering humanity, is a doctrine no where

had never been obtained.' The common doctrine of the Atonement Mr Skin. ner of Utiea classes (Mag. and Adv. vii. 279) among which had their origin among the darkest ages the hurch ever witnessed." He adds, that such an atonenent, "so far from being a satisfaction to justice, principle of justice." The younger Ballou, in an artiele on "the sufferings of Christ," says, (Exp. 11. 116) It will be seen at once, that they cannot be regarded n the light of a substitute for the penalty of our

We learn from Mr. Skinner of Boston, (Un. 11t. and Def. pp. 110, 113, 127) that "Christ does not fulfil the law, by enduring its penalty in the place of the sinner. Neither is it necessary to the sinner's salvation, that any one should suffer as a substitute. Every nan must suffer in his own person all that the law threatens; and for Jesus to take the place of the sinner would be doing him the highest disservice." Christ does not die as a substitute, to release us from the punishment due to our sins. This system has no foundation; it is entirely wrong; all its essential parts are erroneous." "The system of vicarious atonement, is not the system of the Bible. Every part of it is

Not less positive is Mr. Williamson. He would have us believe, (Exp. of Unv. pp. 43, 44, 52) that the whole system of vicarious atonement is wrong an outrage upon all justice and right, and, as suel, is pronounced by the voice of inspiration, an abomination in the sight of the Lord. That Christ died a vicarious sacrifice, to appease the wrath, satisfy the justice, or secure the favor of God, and the escape of the guilty, is most unequivocally denied. My objecit is unjust in theory, impossible in fact, and permicious and hence the declarations of the Old Testament in in practice. A sentime at unfounded in reason, serieture, or faet." What mere could an infidel have

Let these examples suffice, to show how ntterly Anti-Christian is this whole scheme. While it denies what is commonly called the 'Atonement,' it never grapples with the arguments by which that doctrine is vindicated and established. True, the first book that led the way to the adoption of Modern Universalism, was a "Treatise on Atonement," by H. Ballou. In such a work we might expect that the system of bloody sacrifices, as instituted and enjoined by God himself, and which for so many ages, seemed an indispensable vol. 1. p. 105. and which for so many ages, seemed an indispensable part of the divine worship on earth, would have been thoroughly discussed. But no. There is scarcely an allusion to it in the whole discussion. It would not have been known form this book that there are many hourse form this book that there are many form this book that there are many form this book that there are many form the substitute of the substitut have been known from this book that there ever was covenant with God, nor has any benefit of the gospel such a system. The same is true of all, or nearly all or new covenant, unless the Spirit of God dwells in the publications of the sect, which have come under him and produces and secures perfect and permanent my eye. The subject appears to have been most obedienee carefully avoided. I have found but one instance in that regeneration is the commencement of perfect ho

which there is even an attempt to meet the difficulty. In the Universalist Expositor, for November 1838, there is an article by S. R. Smith of Albany, on "the nis Son to die for all men, in execution of the divine Old Testament doctrine of Sacrifice." It is there maintained (pp. 394, 418, 424) "that it does not appear that the legal sacrifices had, or were designed to perfect holiness, are thrown upon the "uncovenant have any influence upon the Deity, or any bearing upon the eredit of his law. They appear, rather, to have been required as the symbols of the temper of mindthe tokens of the moral feelings of the offer." Of and which is of the heart, and involve supreme love and therefore embraces the absurding that whenever you the atonement and sin-offerings, he says, "Both were and therefore embraces the absurding palpably designed for man-to remind him of what he owed to his fellow-men, to keep alive the principles of you owed to his fellow-men, to keep alive the principles of purity and integrity in his own heart, and to cherish the feelings, and direct the spirit of religion and devotion to God." "The eonclusion is forced upon us, that however proper and useful to man they were, the plicitly expressed in these declarations, as it can be in tion to God." "The conclusion is forced upon us, It is the common opinion that, in denying endless our language. No fair course of argument can dist that however proper and useful to man they were, the It is the common opinion that, in denying endless our language. No fair course of argument can dispunishment, Universalists rely on those passages of seripture, which teach that Christ is the Savior of all, to the hope that all men will be finally saved by him."

It is the common opinion that, in denying endless onr language. No fair course of argument can dispunishment, Universalists rely on those passages of allow that his dying expressly for all men is favorable by them; and because the scriptures teach that however proper and useful to man they were, the only that however proper and useful to man they were, the only that however proper and useful to man they were, the only that however proper and useful to man they were, the only ing and praying for it, and because the scriptures teach that thousever influenced nor affected by them; and birection given by Prof. Finney, as the only is the direction given by Prof. Finney, as the only is the direction given by Prof. Finney, as the only method to attain entire holiness shall greatly increase as we approach the method to attain entire holiness. Oberlin Evangelist, millenium; and because the scriptures teach that however proper and useful to man they were, the only increase as we approach the method to attain entire holiness.

vance, nor less benignant on account of their omis- vol. I.

In this manner, he endeavors to show, that these sacrifices had no expiatory meaning. But throughout the fact that "without shedding of blood is no remisblood of innocent animals flowed in ceaseless streams, more remarkable, in the whole investigation of thirtythat of Christ, which is found in the epistle to the Hebrews! Why this silence-this apparent unac-

But the question will most naturally arise in the readers mind, 'In what light do they regard the sufferings of Christ?' An answer to this will be given in the next number.

To the Editor of the New-York Evangelist.
Sin:—I am directed by the Synod of Genesee, to forward to you for publication, the following resolution and accompanying pastoral letter, adopted at their sta ted meeting at Lockport, commencing on the 13th inst. TIMOTHY STILLMAN,

Stated Clerk of the Synod of Genesee. Dunkick, N. Y., Oct. 27th, 1840 1. Resolved, by the Synod of Genesee, that the doe trine, that sinless perfection is attained, or actually possessed by any in this life, is a dangerous error, contrary to the word of God, and opposed to the standards o

2. Resolved, That while it is conceded by a leading advocate of the doctrine of sanctification, that, " Perectionism, technically so called," is, in his judgment worse than the worst form of infidelity;" and that it results in the abandonment of the Sabhath-the word -and the ordinances; we are constrained to believe that the form of Perfectionism taught at Oberlin, and widely disseminated through our bounds by the Oberlin Evangelist, is as false, if not so immediately pernicions, as in its antinomian guise; and that these two forms of the system will eventually become one, is indicated by their common origin—their use of the same

proof texts-the mutual sympathy of their followers, nd other similar tendencies 3. That any attempts, by Presbyterian ministers, o churches, while professing the Presbyterian name, and good faith, and Christian morality; and those embracing these errors, and especially ministers of the gos pel, if any are found within our limits, are bound by very manly, honorable, and Christian feeling, to with draw from the Presbyterian church, and failing to do this, we recommend the commencement of discipline in he presbyterics and churches, according to the constitution, as the only means remaining to preserve our denominational integrity.

The Synod of Genesee to the Churches under their

The first form of this error which we notice is called ntinomian l'erfectionsm. It teaches that the believer cure the entire sanctification of Christians in this life. s so united to Christ by faith, as to deliver him from In fact, that the gospel, or new covenant, consists in obligation to obey the law of God, "that being and is entire and perfect holiness, and that and sound sense as it would have been awful in its consequences, admitting that this supposed satisfaction as is dead, and they dead to it by the body of Christ, as is dead, and they dead to it by the body of Christ, as is dead, and they dead to it by the body of Christ, as is dead, and they dead to it by the body of Christ, as is dead, and they dead to it by the body of Christ, as is dead, and they dead to it by the body of Christ, as is dead, and they dead to it by the body of Christ, as is dead, and they dead to it by the body of Christ, as is dead, and they dead to it by the body of Christ, as is dead, and they dead to it by the body of Christ, as is dead. and when there is no law, there is r Some of this class also affirm that Christ dwells in them so that their actions are his actions, and therefore right nowever evil they may seem to be to others. the absurdest dogmas that ever man believed, and ror has prevailed at some periods, attended with gre

cates believe themselves mystically united to Christ, sn as to be one with him, and perfect in him, he having would have been a most flagrant riolation of every taken all their sins away and buried them in the depths the sea. These, also, when continuing in habitual sin, still claim to be perfect in Christ, because i s not themselves that transgress, but sin that dwelleth in them.

3. The third form may be denominated Indwelling Perfectionism which is founded on the notion that the Holy Spirit, (or Christ,) dwells in them, controling every emotion, thought, and volition, and guiding them by inward suggestion, so as to preclude either error or sin, and render all their conduct holy: hence hey are prophets, their fancies are truth and law, their internal light superior to the Bible, and their conduct,

whatever it may be, perfectly pure.
4. Wesleyan Perfectionism, as taught by Wesley and embraced by the Methodists Christian Perfectionism, as advocated in the Ober lin Evangelist.

This is the most modern and plausible system, affirms that through the provisions of the gospel and by the Holy Spirit, Christians not only may, but actually lo, in this life attain entire conformity to the law of God, in heart, and life, and of entire and perfect consecration to Christ, so as to live without sin in thought or deed, in the slightest degree, towards God or man It is this system, as taught in their institution, and advocated in their paper, (circulating extensively in our churches,) which we propose especially to examne. Among others of less importance, we present the following, as doctrines on leading points in this sys tem:

1. That what the old covenant or moral law requires of Christians, the new covenant or gospel promises to them; and that it is the peculiar privilege of Chris tians under the new dispensation, in distinction from tions to the doctrine of vicarious atonement are, that the saints under the old, to attain to a sinless state, regard to the sinfulness universally of holy men, are not applicable to believers under the gospel. 2. That the new eovenant which is the gospel. con

sists in entire haliness of heart, "meeting of the law in the heart." The production of the obedience of the law in the heart by the spirit of God. "The new eov enant is the producing of this perfect perpetual obedi-ence," Oberlin Evangelist, vol. 2. p. 99. "The old covenant left men to their own strength, the new is the effectual sanctification of the Holy Spirit." is an inward covenant. It is the Indwelling of the Spirit of God, uniting the law in the heart, begetting and maintaining the very chedience required by the old covenant," or moral law. If this be overlooked, the new covenant is thrown away. Oberlin Evangelist.

? That is, none are really Christains, bu those who become and continue perfectly holy. liness in the soul.

It would be strange, indeed, if from these premi there does not flow a spirit of denunciation of minis ters and of the whole church, and of censoriousness and spiritual pride. And is it so-that the whole Christian nurch on earth, who have not attained and maintaine mercies of God," and stand on the ground of laws are forever lost?

3. That entire holiness is attainable in antly by simple act of faith, which every Christian can exercise and therefore emoraces the about affection and committee affection a dence, he will preserve you

vol. I. p. 19. And it throws the whole load on the Christian himself; he must do the very act in which perfeet holiness coaists, before Christ will help him at all; so that Christ does not make us holy, but only keeps us so when we bust him with a perfectly holy heart, and wholly consecrate ourselves to him.

4. We apprehend that the doctrine of full assurance of hope, is mistaken by many good men for the attain-ment of perfect holiness. Our standards follow the word of God in affirming that Christians may and de arrive in this life, to a state of unwavering full assurance that they are really the children of God, and that in this state of mind, their joys are unspeakable and full of glory; their peace flows like a river, the world is counted as dross, all suffering for Christ welcomed, and the will is swallowed up in his will. Such was the experience of Paul-of the martyrsof President Edwards and wife-of Payson-and of many in our own day. Yet these all buried their sin-

fulness in the deepest sorrow of heart. Now the present temptation, before which some have already fallen, is to mistake this state of sweet submission and holy joy, for actual deliverance from all sin, and the attainment of perfect holiness. sumed without evidence on the ground of personal con-

sness, which leads to the notice of a 5th Error, which is, that personal consciousness is the highest possible evidence, which we can have of our own state in regard to holiness; this is a dangerous error and a delusion of Satan, opening the door to all the vagaries of fanaticism and a diseased ima-While the evidence of conscient gnation. While the evidence of consciousness is not to be discarded entirely, it is to be received with exceed-ing caution. It is this which the advocate of inward illumination pleads for the wildest notions, and for allowing the basest crimes, on the plea of the indwelling of the Holy Spirit; forgetting that Satan may suggest as well, and that his indwelling may be as real as that of the Holy Spirit, and that the hallucinations of a diseased mind, the vagaries of shattered nerves, and the wildness of an ungoverned imagination, may all ap-pear as real, and as much matters of consciousness, as those feelings which are really the fruits of the Spirit. He that trusteth in his own heart is a fool: let him that thinketh he standeth, take heed lest he fall.

The true standard is, that our feelings and conduct correspond with God's word, or a holy life. Oberlin

Evangelist, vol. I. p. 44.
6. Another error of the system is, the notion that every volition, emotion, and action of man is either en-tirely holy, or entirely sinful—that there is no true act of love unless it be supreme and perfect, and no bedience at all in any act, unless it be perfect obe dience: Oberlin Evangelist, vol. i., page 42. This involves the position, that every person on earth is at each moment of his life either perfectly holy or perfectly sinful. That there is no such thing as character, except as each specific act is such; and that a Christian may be perfectly holy and perfectly sinful hundreds of times the same day; hence it must be a majority of the good or perferfect acts, or the last act of life that secures salvation. Now the Bible does recognize imperfect acts; not that repentance is not real repentance, and love real love, and faith real faith—but that *the degree* of repentance is not so great as it should be, or of love or of humility. While there s some genuine love, faith, repentance, holy joy, there is not so much of it as both law, and gospel, and eircumstances, justly require, and as we feel, we ought to exercise; and that which is right in us, is only accepted through Christ. Love may be genuine, and yet small in degree; how often it is so, the person Charge.

Beloved Brethers:—Having fully discussed the subject of Perfectionism, and solemnly passed the above resolutions, we deem it our duty to address you the following pastoral letter, as still further expressive of our passed the above the supreme point? Such notion is contrary to fact and sound mental philosophy, and involves the great-

est absurdity. 7. That it is the great design of the gospel to semade in the gospel for the deliverance of men from all sin ultimately, and that Christ is a sanetifying as well as pardoning Savior, we do not deny. The blood of

Christ cleanseth from all sin. He shall save his people from their sins. But the Christian life is a race, a warfare, a jourey; there is first the blade, then the ear, and then the ripe corn: love is the leaven, which gradually leaveneth the whole lump. And it is only at the hour of death that the Christian ever does or ean in truth ery, "O death, where is thy sting?" "Thanks be unto God who giveth us the victory." Now the opposite view ends the whole warfare by a single act of faith performed by the Christian, and ever after Christ keeps him from sin. Instead of being gradually erucified the world, he dies at once to all sin by his own simple act of faith, and forever lives thereafter by the power of Christ. He reaches the end of the race at a single stride; he ends the warfare by a single blow. He needs not now the Christian armor, for the victory is gained,

and Christ is now his surety for the future, and his armor is useless Letting down the law of God. We apprehend the language used in reference to the law of God is greatly liable to misconstruction; and if it does not actually teach, will yet be extensively understood to teach, that the law is accommodated to our fallen conditions, and does not demand supreme, perfect, and constant holiness in every thought, word, and action of life. The following are quotations to this point:—"It is objected that this doctrine lowers the standard of holiness, &c. It is not denied that, in some nstances, this may have been true; nor can it ied, that the standard of Christian perfection has been elevated much above the demands of the law, in its application to human beings in our present state of extence. The question is, what does the law demand of Christians in all respects in our circumstances, with all the ignorance and debility of body and mind, which have resulted from the intemperance and abuse of the human constitution through so many generations?"—Oberl n Evangelist, vol. II. p. 50. "The law levels is claims to us as we are, and a just exposition of it, as I have already said, under the present circumstances f our being, is indispensable to a right appre of what constitutes entire sanctification Evangelist, vol. II. page 50

It eannot be expected, brethren, that in the brief imits of this letter, drawn up in so brief a time, we should present every erroneous sentiment and inter-everation of seripture involved in this system, and taught by its advocates, and published in their principal papers. Nor ean we now attempt any thing like a refutation of the errors above named. That they are errors, and are thus taught, we think undeniable. This letter and these resolutions are the labor of two sepa-rate committees who have carefully examined this subject; and after a protracted debate by synod, are given to you as our solemn and deliberate judgment. And now, beloved, we are desirous not to be We therefore say further, that we are not to be understood as condemning the brethren who are the leaders in this new Theology, as without piety and talent, or principle: while we concede to the and admit the past usefulness of some of them, w refer you to the significant fact, that the good which was accomplished by one of them in our past revivals, was while preaching the very doctrines he now re-

jects as dangerous errors.

We would also guard you against the allegation that We would also guard you against the allegation that we are opposing homess, when we resist these errors, or that we teach the necessity of continuing in sin.

We believe that the word of God does most clearly require the fulfillment of the law. Our Confession also, clearly explains the Bible as requiring the most entire and reflect holiness, and as teaching that the fault is just to be charged on God, but on ourselves, in every instance in which we come short of "perfecting holiness in the fear of God."

We also admit that want of greater believes in the

We also admit that want of greater holiness in the ministry and church, is a serious obstacle in the way of the salvation of the world, and we urge upon you to seek after the highest attainments in every grace, to give all diligence to make your calling and election sure, to agorize to enter in at the strait gate, to seek first the kingdom of God and his righteousness. We deelare unto you the fullness of Christ and of the gospel for all your wants, that without him you can do nothing, and with him all things.

adopt the most absurd and wicked notions, and as a general fact, the helievers of these errors have not become more penitent, humble, prayerful, or become more penitent, humble, prayerful, or become more penitent is abundant that they have led to pride, general solutions and the solution of law, in a court of justice! No matter whether this solution is abundant that they have led to pride, general solutions and solution is abundant that they have led to be solved in the solution of law, in a court of justice! No matter whether this solution is solved in the solution of law, in a court of justice! pride, censoriousness, self-sufficiency, and neglect of his grandlather stole it, and conveyed it to him as an more weighty duties. One quotation must suffice for many.—Ob. Evan. vol. 11. p. 28.—"Are not the church, in their present state, a standing, public, perchurch, in their present state, a standing, public, per-petual denial of the gospel? Do they not stand out before the world, as a living, unanswerable contradiction of the gospel; and do more to harden sinners, and and retain in possession a little pelf, is not worthy to lead them into a spirit of caviling and infidelity, than all the efforts of professed infidels from the beginning of the world to the present day; and these are said to be but a hint at the facts, as they exist almost every

We deem this a most gross slander of the church of Christ. At no period of the world, has the church done so much for the world's conversion as is now doing; and never have there been so great revivals at home and among our missions, as in the present age, and the fruits borne by the whole church, contradict most powerfully the slander above quoted.

In conclusion, we deem it our duty to caution you

against the general circulation in our churches of those publications, which, while they may embrace many excellent sentiments, still teach, with much power of reasoning and specious argument, tenets which we deem highly dangerous to the souls of our youth and others, whose minds are not sufficiently matured to separate the truth from the error.

We also earnestly and affectionately caution the suns of the church, who are seeking an education, especially such as are looking to the ministry, against placing themselves in the focus of this great controversy where they are in danger of imbibing errors, withou gaining the talent and piety of their teachers.

We are, &c.,

W. H. Bercher, ¿ Com. of
W. C. Wisner, § Synod.

Lockport, October, 1840.

For the Evangelist.

Report adopted by the Presbytery of Montrose, Sept. 1840. [Consluded from last week.]

The sixth commandment, is, "Thou shalt not kill." Such was the prohibition of Jehovah amidst the light-nings and thunders of Sinai. But American slavery is em of legalized murder. Let us hut keep in view the single fact, that no slave or colored person is allowed to testify against a white man, and we must be convinced that it is in the power of the planter, slavedriver, or overseer to murder his slaves with impunity This power is exercised. Slaves are often sc to death; they are not unfrequently murdered outright; and in ninety-nine cases in a hundred, if not nine hundred and ninety-nine in a thousand, their days are shortened by excessive lahor, scanty fare, and unnumbered tortures. Says Mr. Bourne, in his "Picture of to possess the vineyard of Naboth. This ungodly pur-Slavery,"—" Some years since, a man in Virginia, after a long trial was acquitted for the unrelenting and undisa long trial was acquitted for the unrelenting and undisputed killing of a young woman, who died from the mortification of her lacerated body, during several weeks of exeruciating protracted torture. Her body and legs tify and say, "We have heard him blaspheme God and the king." On this same principle of false testimony, williams and a half of moral heings are condemned. ded even in the annals of man-stealing. The facts The woman had not received, so far as the evidence stated, more than the number of stripes which hy law he was empowered to inflict at one time; and she had expired under the lash. It was also maintained in his defence, that the woman was his property do as he would with it. One of the counsel for the do as he would with it. One of the counsel for the usual operation of whipping. Extreme confession; but when the pain was cial investigation for whipping a slave to death. 'For,' drew from her a confession; but when the pain was eased, the poor girl returned to her first and honest deased, the poor girl returned to her first and honest deased, the whipping recommenced, and would notice of any gentleman for killing a negro.' That lawyer's statement is doubtless correct; for even in identical gentleman who witnessed the accident, pass-the case of the woman-killer referred to, there was ed by, declared the truth, and rescued the girl." Mr. in procuring a formal investigation which elicited the facts; and the examining court were try, relates a case similar to that of the Kentucky girl try, relates a case similar to that of the Kentucky girl, so intimidated, it is supposed, by the apposition of the slave-drivers, that they durst not transfer the murderer to the higher court for trial and punishment. One of the coursel assured me, that he aided in the villain's defence, solely to expressible inquity of the boy's feet, and suspended him from the limb of a This tree butchering iniquity is so frequent, that when a slave is missing, citizens who are not men-stealers, may would break the blows. He then whipped; the boy 'gness,' but they dare not express their opinions, or even their knowledge. A few years ago, in Maryland, the offence itself. The lad died under the lash a most barbarous planter was killed in a fit of desperation, almost in self-defence, by four of his slaves, whom he had threatened to half-murder for not performing some work within a given time, which it was absolute ly impossible for them to accomplish. It was discovered while the unfortunate culprits were in prison, that with the commission of every other atrocions outrage upon their female companions, within a few years, that slave-driver had deliberately butchered wenty or more of his slaves, their relative associates. with circumstances of almost incredible harbarity.-The four men were murdered by law, as a sacrifice to popular clamor." These crimes are not perpetrated e a white man can be evidence; and the climax heaven-daring, hell-born wickedness of slavery is this, that a colored person's testimony is not received against a white man, not even from a female for the violation of her person, or for an attempt to kill. tual commission of murder. "A minister continues Mr. Bourne, "informed me of for the actual conn this fact which occurred in his own congregation. 'A member of my church,' said the brother, 'has lately member of my church,' said the brother, 'has lately whipped a colored young man to death. No hody saw the rest of his slaves. What shall I do ?" reply was, 'I hope you do not mean to continue him in church?' 'How can I help it!' the minister re marked, 'we dare not call him to account, for as we have no legal testimony, he would sue all the offi-cers of the church for slander, and ruin us." Now, when we find the annals of American Sla-

whole system is a flagrant violation of the command, "Thou shalt not kill ' The seventh commandment is, "Thou shall not commit adultery." The churches may not start at the annunciation of this statute in God's law! God himself was not ashamed to thunder it from Sinai in the ears of millions of Israelites. Let not our sense of imperative duty, then, yield to that of a spurious deli-cacy. "Thou shalt not commit adultery!" thunders the Almighty amidst the lightnings of Sinai. But the system of American slavery, in defiance of this awful and direct prohibition, is a system of boundless licen- justifiable for ministers and sessions in our co We need no more evidence of this than the thousands of sallow slaves, creoles, or mulattoes, who are scattered over southern plantations, and are seen in the streets of every city in the United States. Apologists for slavery, and the calumniators of colored Americans, have held up abolitionists to public scorn as pleading for amalgamation. But as the slave code now stands, and as slavery now exists in this country, "every distinguishable shade of complexion, from Congo black to that sallow which the ingenuity of an artist can scarcely define," presents a living and perpetual monument of our country's shame! It is a monument of "amalgamation," not in the holy compact of marriage, which an inspired apostle pronounces "honora-ble in all;" but it is an amalgamation founded in crime y. Those who are competent to judge in have affirmed of the Southern States this matter, nave ammed of the Southern States, "that almost every plantation is of necessity a Sodown, and nearly every kitchen of the planter, and hovel of the slave, is a brothel." Says the same faithful witness, whose testimony we have adduced, "In the houses of slave-holders, you behold young ladies elegantly attired, and attended by their colored sisters, shilden of the same father, and yet slaves. You see children of the same father, and yet slaves. You re cognize the driver of the carriage, the footman, and other domestics as manifestly the plant. r domestics as manifestly the practice, the domestics as manifestly few exceptions, the tics as manifestly the planter's own offslave plantations are a scene of promiscuous uncleanness of the most abhorrent character, which defies all attempts to preserve the existence of decency, personal or social." That such a system must destroy all feminine purity, and domestic confidence is obvious —
"Two ladies of the first rank in Virginia, affirmed that Northern citizens were totally incompetent to form any correct idea of a slave plantation. 'We are called wives, and as such are recognized in law; but we are ittle more than superintendants of a colored seraglio.'

very full of such horrid details, who can doubt that

the lineaments of this abhorrent picture to their extent; nor is it possible for an individual finite mind to conceive of the extent to which the seventh commandment is violated by the whole system of American slavery.

The eighth commandment is, "Thou shalt not steal."

It is not necessary, nor indeed is it possible, to trace the lineaments of this abhorrent picture to their ex-

men of great intellectual acumen, piety, and usefulmens; and because the system comes as a deliverer
from the law, and from a constant warfare, and as the
from the law, and from a constant warfare, and seedictual power apparently wiledded by him, less in the
sand because so many passages of scripture as manufacturing, and often of piety and usefulbear is when have deninted deep the matter of astonishment
of Christ and the Holy Spirit received by
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which as interpreted and applied by them, seem to
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But almost all the errors which have destinated by the mention in the sacred volume. Our
which as interpreted and applied by them, seem to
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to the world, but the whole secret of the immense in
to the world and property in human beings, and to not define of piety and usefulties is lawful earnings, or all his destruction to the law of God, that if hardly seems necessasition to the law of God, that if hardly seems necessasition to the law of God, that if hardly seems necessasition to the law of God, the first and the bondage of delnation is brokenties lawful earnings, or all his destruction of the
thet. The Merculean labors,
or and breads of the individuals of the contrary would all
descriptions in view, and be commended with earnest prayer
that he have devoted much time in preparing themselves for
selection. If you think this indicative
of a "pro-slavery" spirit. We
defending their sentiments from the sacred volume. Our
schedule of the individuals of the contrary would all
descriptions in view, and be commended with earnest prayer
or the theory in the schedule of the hard to one or the theory of the defending their sentiments from the sacred volume. Our
schedule of Christian contrary would all
the wo have been led to his possession a thousand dollars which he knew had of being reduced to a system equally perfect, but there

public, per-cal strength. How, under such circumstances, can it stand out this man be considered as any other than a thief? But "He who steals my purse steals trash." To steal be named in connection with stealing and retaining in bondage "flesh and blood, and souls!" How, then, can the slave-holder, as well as the kidnapper, be con-The whole

sidered any thing else than a man-thief? system of slavery is a system of man-stealing. But the divine law says, "Thou shalt not steal; and he that stealeth a man and sclleth him shall be surely pu

to death.' The ninth commandment is, "Thou shalt not hear

false witness against thy neighbor." That American slavery is a system of false witness and calumny from beginning to end, needs but very little labor to prove. It gives the lie direct to the word, purposes, and pro-vidence of God. Not only so, but this false witness is extremely inconsistent and contradictory. When he vishes to punish a man of a dark skin, he swears that he is a man and a subject of law; when he wishes to kidnap, steal, sell, or enslave him, he swears with equal earnestness that he is nothing more than a brute; and when this brute is butchered, the testimony in open court is, that he was a mere chattel, which the mur derer had the same right to dispose of, that he had of any other piece of property. But the drift of false witness is to calumniate the work of God. But the drift of this has " made of one blood all nations of men, for to dwel on all the face of the earth." Those who differ in complexion and features, are still moral beings, and subject to his moral government, But this, the Amer-Those who differ in ican slave system practically denies. It degrades these same moral beings below the brute creation; shuts them out from all the privileges of civilized life; and then calumniates them as incapable of elevation, even by the gospel of Jesus Christ. Such a flagrant and gencral breach of the ninth commandment is unparalleled in the history of niankind. It proves that Americans are more imperviously entrenched in prejudice, than any other people, and more determined to set at defiance the letter and spirit of the divine law, as well as every principle of the gospel. To say, according to the almost inconceivable facilities for intercourse and action the practice of all slave-holders, and all apologists for slavery, that God has created a part of the human family for no other purpose than to be vassals to the rest, is an impeachment of the divine goodness, and one of the grossest violations of the ninth commandment of which we are able to conceive. In short, the whole American slave sytem corresponds with the conduct of pose they finally effected by false witness, and hy experpetual servitude, and not a few have been scourg-He was acquitted on two grounds. ed to death, or murdered outright. Rankin, in his letters to a brother, details the case of a female slave in

> doubtless have continued till she expired, had not the Sutcliff, an English Quaker, who traveled in this counch kicking and writhing in such cases to prevent so Then the slave-holder's own son, smitten with remore acknowledged that he took the leather."

> nite number of instances of a similar character might

he adduced, but we forbear. The authority of the

ninth commandment finds no place in slave-holding mo

Kentucky, whose master had purchased an article o

furniture, which his wife in the presence of a neighbor-

charged this accident upon the slave girl when her hus-

band inquired respecting it. He suspended the girl to

ing gentleman, had the misfortune to break.

rality; and its violation is absolutely necessary in or der to retain a fellow-man in bondage. The tenth commandment is, "Thou shalt not cover thy neighbor's house: thou shalt not covet the neigh bor's wife; nor his man servant, nor his maid servant nor his ox, nor his ass, nor any thing that is thy neighbor's." But who does not know that the whole system of slavery is founded in covetousness? This truth seems to be so obvious, as to be almost self-evident .-It is covetousness which brings a fellow-man into bondage. It is covetousness which, defrauds, and wrests from him the hard carned fruits of his toil. It is covetousness which brandishes the whip, and urges him on to excessive lahor. It is covetousness which provides him nothing but the miserable hovel, and the scanty allow ance. In short, it is covetonsness which forms the principal "dramatis persone" of slavery throughout the whole system of cruelty and abominations, whether it kindles the torch of war on the coast of Africa, crowds the middle passage with cruelty and death, kid naps the free negro at home, rallies the multitude around

coffles" for the Southern slave-market. It does appear, then, that slavery sets at defiance every precept and prohibition of God's moral code.—Slavery, therefore, must be sin; for "sin is the transgression of the law. It is, also, as evident that this whole system of abominations is at war with the principles and spirit of the gospel. It is hence demonstra bly certain, that this subject comes within the compass of Christian ethics and theology; and that it is a minister's duty to lift up his voice against slavery; for it is the imperative duty of every minister to "declare

he stand of the auctioneer, or throngs the road with

In view of these facts and principles, the Presbyter of Montrose are constrained to regard it as perfectly o decline inviting slave-holding preachers to their pulpits, and slave-holding professors to the commun the churches. If it would be inconsistent to receive to our pulpits and Christian fellowship, those who are guilty of petit larceny, it must be as inconsistent to re ceive to our pulpits and Christian fellowship, men-SYLVESTER COOKE, stealers and slave-holders. Stated Clerk, Presbytery of Montrose

IMPERISHABLE SUBSTANCE. - Says the good Mr Newton, " I one day visited a family that had suffered by a fire, which had destroyed their house and all their goods. I found the pious mistress in tears. I said. goods. I round the processing the second of ou have so much property that no fire can touch.'-This turn checked her grief, and she wiped her tears and smiled like the sun shining after an April shower.' When afflictions come, of any sort, how apt are Christians to feel that they are ruined, desolate, destroyed. If their house is consumed, they forget that house no made with hands, eternal in the heavens. If a beloved object is torn by the hand of death from their grasp, they forget that better friend who sticketh closer than a brother, and never dies.

System.—This little word, carried practically into the affairs of ordinary life, is of incalculable importance. It is well to have certain portions of the day departments of a man's business are thus kept distinct, and mistakes and losses arising from forgetfulness or neglect, are not as likely to ensue. Every one knows how easy it is to remember a well arranged and clearly directed discourse, and how difficult it is to retain any portion of a confused one. It is precisely so with business. Without a distinct division of the day's duties into parcels, so disposed in the mind that the doing of one thing will regularly call up another of the same class, they become confused, and perhaps the

are no kinds or classes of employments, which are not capable of being methodized to an extent that will greatly enhance the facility of prosecuting them .-Olive Leaf.

For the Evangelist TO THE REV. JOHN ANGEL JAMES, BIRMINGHAM, ENGLAND. No. II.

hst a more intimate acquaintance with the educated, evan-relical elergy and Christians of this country, would probaly change your opinion respecting us, if not give you omewhat different views in relation to the subject of African Slavery, and the best mode of remedying its evils. It may be possible, however, that you cannot be moved from the position you have taken. While the manner in which have snoken of us, and treated the whole subject in hat your mind will ever be open and free to consider whatever may be presented on a subject so important to the terests of our common humanity.

You may have met American elergymen and Christians

the fully sauction what you have written on the subject of slavery, as found existing among us, and our responsibili-ties and duties in relation to it. Many others, however, do not, and such too, as are probably as well acquainted with the relative positions and hearings of this subject, as those

with whom you are acquainted.

Without appearing to reflect at all on the Christian inegrity of those whom you have met from this country, as he seknowledged advocates of the recently-developed within the country. principles of Abolitionism, I must hazard the declaration that they may not in all cases be the men, whom the elergy the churches of this country would have selected, to re-resent their views and feelings abroad, on the subject of avery. And in saving this, I am willing to be understood s including both the self-constituted champion, in public lebate in Glasgow, and the many who have appeared at your recent Convention in London; some of whom have ong heen alroad, soticiting funds to a Ivanee their favorit

They are good men, and most of them we have greatly valued, but at the same time, it must be confessed, that they have not always been the most cool and deliberate in the rmation of their judgment-most cautious and conciliatory n their mode of expressing it, if the most familiar with the cts and the feelings of good men in relation to the system of lavery. Those who have generally represented the party in this country, have been chiefly young en, of ardent, bold, and impatient minds, who have arisen this age of rapid reform, imbibing the notion, that from moral revolutions were to be secured as national govern-ments are changed, in a day, and the deep-rooted evils of ages, to be destroyed at a single blow. The maxim they pted and avowed, is, that "what ought to be done be done." And to say nothing of the wisdom or folly o this maxim, they have in many cases entered on the work of reform, as though they were the men to do it, and the present, not only the moment to begin the work, but also to finish it entirely. Under that almost intoxicating spirit of evolution and reform, which has risen in our land, as hy nchantment; invoking the aid of religion, and summo the power of wealth, the perverted promises of prophecy, and the combinations of the young, who have been hopefully converted in recent revivals of religion, in which this same spirit has had free range, the men of whom I speak, have unquestionably, in the ardor of their feelings, their hopes and their faith, outstripped both prophecy and providence; and whether their fourteend feithers are feithers. ence; and whether their faults and fail buted to their "untempered zeal," and uncompromising resolution, or to the sluggish mass of mind and moral feel ng with which they have been surrounded, I will ttempt to decide. Yet the fact is fully before us, the ave signally failed in almost every attempt at moral change Yet the fact is fully before us, they and in no one so manifestly, as in that of African slaver In this, as well as in other public and national sins, the have seemed to lose sight of the leading principle of the ivine government, that in moral reform ex pect the development of the means of reform to be gradual, in proportion to the magnitude of the evil to he removed, and the lapse of time in which it has been coming pon as. In this, we think our friends have greatly erred ont only in reference to the evil before us, but in relation to other and kindred objects of interest. Under the present reluckes of Providence and the utter failure of their purpo-ses and hopes, we expect that they will now turn their attention to other and more judicious measures of reforming he evil in question. We have no desire to see them unin sted and inactive, and least of all, to see them deno used and persecuted. To the dever has been most deei-

It is natural to suppose, that from this class of men, and neir numerous publications, you have horrowed your im-ressions of the ministers and Christians of this country. present fairly and impartially, in reference to the subject ry! Without even appearing to impeach the of their judgment or their Christian integrity, 1 slavery ! nust auswer, No. It cannot be questioned, that they, well as yourself, have misunderstood the standing aloof ne arm of that vast oppression under which he groans. Hence, too, has been created dissension at home and dis-trust abroad, till multitudes have been under the deplorable afelicity of suspending those efforts in the cause of emanipation, which before were fast working at the deep-laid

ases of this mighty evil.

For a season, the minds and hearts of the class of men in uestion have been utterly absorbed in the subject of African clavery. "Immediate Emaneipation," has been their ratchword and their symbol. This has been the one, ex-Slavery. "Immediate Eman iscussion. Under its supreme control, friends have seps ated; churches have been divided; new tests of con union formed; schools and colleges creeted; new civil nstitutions projected; political parties arisen, and we have now the melaneholy spectacle of disunion and rebellion in e church, and political organization in the State, even for he highest gifts of office in the power of the nation Is it too much then to say, that under the press of

such a spirit and surrounded by such circumstances, men ecome disqualified. fully and fairly to represent the vice belings and purposes of those who are compelled to differ om them? I say this with the greatest kindness, and with tofound admiration of the leading principles under which our friends started in their work.

Many of those who have been most forward in representng the self-styled "Anti-Slavery Party," in this country, re men with whom we are well acquainted—some of them have already become the open advocates of principles desructive of civil lights and religious order, and are now ac ually at war with the most venerated institutions of our ommon Christianity. They are fast becoming victims to heir own theories. Others have been my long and personal riends. As Christians, I love and respect them; as religious reformers, they are not iospired: as professed "aboutionists," they early threw themselves, with an uncompronising ardor and determinateness, into the cause of " emancipation." Believing it to be a righteous canse, in harmony with the genius of our free Institutions, hey expected and claimed the co-operation of every Amercan, as they devoutly confided in the certainty of God' siog. From the peculiarity of their situation and conects of rebuke, of denunciation, and in some instances riolence and outrage from those who felt their personal and ivil rights assailed. There arose an opposing spiril—of There arose an opposing spirit-of civil rights assailed. There arose an opposing spirit—of sensitiveness and violence, whotly unnecessary and unjustifiable. During this high and heated conflict, the great body of the American Clergy and Christians, have been compelled, to stand still and silent; while the belligerents of either side, were free to assail and denounce us, as with the party of their respective opposition. And, at times t has been impossible to free ourselves from this suspicion. There has been so much violence on both sides; so much that nas been denunciatory and revengeful, that many have been compelled to express decided disapprobation towards each of the conflicting parties.

For this, the more ardent friends of "immediate emanci-

pation," with whom you may have been familiar, have often lenounced us, as enemies to their cause; and you too have represented us as "pro-slavery" in the practical bearing pur conduct, if not in the principles that govern us. On this ground, you say, we cannot expect the expressions of ground, you say, we cannot expect the expressions of Christian salutation to be extended towards us, and you leading Christian Periodical, I sec, has precluded from sympathy and fellowship, all who will "not array themselves in the Anti-Slavery ranks." Of this we seriously complain t array themselves in pathy and fellowship, all who will "not array themselves in the Anti-Slavery ranks." Of this we seriously complain, and cannot acknowledge the justness of your conclusions, nor the right of those alluded to, to be our representatives abroad. We prefer to spesk for ourselves, and would still solicit your freedom of intercourse, and beg you to come yourself in person among our elergy and churches, to l our feelings and principles of ac gs and principles of action in relation to African
Do so, my dear Sir, and while you will go home with new sympathy for the slave, you will have new view doubt not, recall some portions of your fraternal epistles to

your American friends

New-Work Evangelist

NEW-YORK: SATURDAY, NOVEMBER 21, 1840

Reader! once more we would speak to thee, on the vas nportance of loving the divine government, and of having hy heart reconciled to thy Supreme Sovereign. Consider ow reasonable all his laws are. Take the ten and compare them. The claims which he makes for himself are ertainly just what they should be. The manner in which he guards the mutual interests of men, you must confess to be truly divine. His insisting upon the heart in all our conduct towards himself, or our fellow-men, you feel to be proper, essential, and right.

Let not the conviction that you have violated these laws and withheld that heart, keep you away from him. Do not onsider him as an object of terror and hatred. In his holy entence of eternal death against sin, he is governed by a proper regard to his laws. You should honor him for that entence. You should feel entire confidence in him

But he has provided an all-sufficient salvation. It is ofged through the blood of atonement, and in the name of lesus. The Savior is able to pardon all your sins. His voke is easy, and his burden light. Take that yoke upon you. Bow under his powerful and peaceful sceptre. Enist yourself with him, devoted to the same cause, and trusting wholly in the power, wisdom, and goodness of his medi-

Consider what a glorious enterprise the Savior has undertaken. He has procured for all men the offer of unlimited pardon. He has established and maintained a holy church He is leading many rebellious minds to submission. He is affecting the whole condition of mankind. Thou shouldst not be a stranger, or an enemy to this enterprise. Thy heart, hands, mind, and time, should be employed for its

Reader, the government of God is eternal. The grea iginal principles of the moral law will hind the sinner rever and ever. The righteous penalty will be inflicted or the incorrigibly wicked. The system of mediation will the more illustrate and aggrandize the law. Thou shalt live, and act, enjoy or suffer, under this glorious governmen eternally, according as thou lovest or hatest it. See to i then now, that thy heart is right with God. Rest not un til an intense feeling of delight shall thrill over all thy soul, when thou meditatest on the exceeding beauty, and eternal glory of the supreme government.

Thou mayest repose in holy love and faith That works by love. The joy of God is sure; Thou mayest partake it. Come then to the cross! Come to the throne where now the Savior sits; Let thy whole soul believe. Awake thy powers, And give them all to reverence and to faith. Thy Spirit shall stand shouting on a rock : Eternity will show her orbs of light, And Time command his wheels to bear thee up, Come to the fulness, fellowship of God! Stay thee, immortal one, on his strong arm ! Drink of his nourishing truth, and thou shalt feel Renewed in spiritnal youth, and endless grace : Come now-for death is nigh, and thou must choose, And as thy choice, shall thy condition be !

Treatment of Fatal Errors and their Advocates The Universalists complain that in our article on Organzed Rebellion, and in some other remarks, we have been too severe upon them, as a denomination. Some explanaion of our system of treatment, may, perhaps, convince

them that their complaint is unreasonable, and he of some use to our Christian brethren, who are called to vindicate tne gospel against their attacks.

There are two great principles which we hold ourselved his community of our fellow-men, but to every other, in edly opposed, and we would, that is every instance of volved in similar errors. One is, to preserve a constant and violence, the law had been strictly enforced sense that they are our fellow-men, destined to an immortal existence beyond the grave, and having a claim upon us for good-will, courtesy, and honorable treatment, on all oecssions. The other is, that according to the degree in which on may ask. Are they not able to judge correctly and to their system is false, fatal, and opposite to the will of God, we are bound, with all carnestness, to show it to men as it is, and to express that solemn disapprobation and unmitigated disgust for it, which its evil nature and tendency ought to excite. We are bound to do this, not only from ought to exeite. We are bound to do this, not only from be great body of the American clergy and private Christians.—Hence they have been pronounced "fearful" and opposing,"—as "pro-slavery," and submitting to the production of the slaveholder—not only as destinte of those who trust it—which it is overwhelming with eterpropulation of the African in clasins, but as actually nerving along the case the weather. We are bound to do this, not only from our regard to that divine government to which it stands opposed, but from this very good-will to the personal welfare of those who trust it—which it is overwhelming with eterpropulation of the African in clasins, but as actually nerving not ready to acknowledge, that, provided their system i false, and the evangelical system is true-provided God does actually intend to punish those who do not believe in Chris in this state of existence, with never ending punishmentare not those who preach and believe accordingly, bound t bear their most explicit testimony against the doctrine of universal salvation? Are there any epithets too severe for the system-for the doctrine, provided it be false, as our usive subject of thought, feeling, prayer, preaching and argument supposes? We are confident that many Univer salists themselves, would now say, If we believed as you profess-that our fellow-men were every moment exposed to everlasting burnings in hell, we would even surpass your zeal, in our reasonings, warnings, and expostulations. We ask them, therefore, to regard us, as they would wish to be regarded, were they in our place; not as animated by any iscrable personal animosity; not as disposed to rejoice life, or forgetting the common bonds of humanity; but as remonstrating with them sincerely, from a regard to their good; and resisting their sentiments, as fraught with the most awful of all woes to the human race-that of fatal deseption respecting their eternal welfare. Canit be a ques tion of trifling importance to us, whether our neighbors, our ehildren, and our nation, have a proper sense of eternal things, or receive and die under a fatal delusion? Are we alone to be excluded from all charity, becau

we cannot consistently recognize their doctrine as Christian doctrine, or their denomination as a Christian denomination? If our sentiments are false, let them be exposed and denounced. We ask no sparing of any appropriate epithets against false and destructive sentiments, let them be advo cated where they may.

In our srtiele on Organized Rebellion, we considered the nomination as the professed embodiment of their fatal doctrine, and as holding their organization especially for its defence. The object of the denomination is, therefore as really opposed to the divine government as their denial of eternal punishment is; and, therefore, in this sense the enomination must be subject to all the disapprobation which the doctrine deserves.

In our article on the influence of Universalism on the abstract, and as we still believe perfectly logical. Our They translate the Bihle to meet their views. argument amounted to this: that, other things being equal, such as a sense of honor, regard for character, &c., the believer in universal salvation had fewer motives for adhering to truth than mankind in general, and therefore could claim only a proportionately less amount of confidence. This argument we have seen no attempt to answer. If it can be fairly met and refuted on its own merits, we stand obligated to retract it.

The Universalists must not imagine themselves treated severely, when in fair logical argument the embarrassing

and degrading nature of their system is demonstrated. It is important, however, for those who are called have their minds impressed with an abiding sense of the redemption; of the dangerous nature of the Universal doctrine; and of the peculiar desirablenesa of the conversion of its adherents. We say peculiar-because they having the Clergy and Christians of America. You will then, I about it, may, if once led to the scknowledgment of the truth, not only cease to exert their present withering influence, but be calisted in strenuous labors for the saivation

er in the Congregational Observer, argues, that because we admit many things about responsibility, attainsbleness, rscious provisions, and conditional promises, which Mr. Mahan asserts, and differ only on the question of actual attainment, there should be no debate between us and them. But the question of fact, is, the question. The ultra perrong belief on the question of fact. A man that believes so. If he is in error here, he is prepared for ultraism beyond ultraism, to the extremest bound of all absurdity.

HITTING THE MARK .- The supreme choice of God, is, in its nature, perfect. It is holy, and not sinful. Every inernal act of genuine obedience; that is, every holy voition, does imply the exercise of this choice. This supreme ove of God, becomes a governing purpose of life; and lenominates him perfect or truly righteous in his general character. But the whole character of a man is not revealed or embodied in one holy exercise. Worldly affections, for the moment displaced by the energy of the spiritual action, may soon succeed. We speak of a man as sinlessly percet, only when he is uninterruptedly and constantly so .-This is the point in dehate. An individual choice may hit the mark; but an external action, requiring minutes, or hours for its performance, may be of a varied character, while the governing motive is holy. We are aware this theory binds the Christian to amazing watchfulness and effort hat it gives him no time for negligence; but, we ask, will the spiritual Christian dislike it on that account? Do not the scriptures do the same thing ? Does responsibility seem weakened? Is obligation lessened? Does grace aunear ss ample and rich? Does sin appear less hideous?

True, it demolishes the pretensions of the Perfectionist out it conserves and promotes every obligation, every provision, and all the beauty of holiness. We have some most cheering evidences of the corrective influence of our recent expostulations on this subject.

CONVERGING TO A POINT .- Our readers will remember hat when Mr. Mahan taught that perfection in holiness was ttainable, and also actually attained, we admitted the first, out denied the second.

When Mr. Mahan contended that it was not only attainable on the ground of natural obligation, but in a higher ense, on the ground of gracious provisions, we admitted this at once; but denied that this proved that any so used the proision as actually to make the attainment. the church.

The Oberlin Evangelist acknowledges that neither or these arguments prove actual perfection. "It says, if the mere fact that an atonement has been made sufficient for all men proves that any accept the salvation it provides, it proves that all do; and we have universal salvation. So if the fact that full provision is made for our entire sanctificathe fact that full provision is made for our entire sanctification proves that any one is sanctified, it proves of course that all are sanctified." Again, it says, even if none had ever attained to this state, "it would be no more an objection to its attainability, than the fact that since none had been saved by the atonement was an objection to that."

The error against which we have contended as taught hy Oberlin, is simply the doctrine that perfection is actually attained. It is now admitted distinctly at Oberlin, that his doctrine cannot be proved from morol obligation, or from gracious provisions. Their paper expressly says, the ques ion whether any ore, is a question of fact Well-now, as o the fact. There are two methods of proving it-one by ving examples, the other by seriptural biography. The first method is impracticable, all will acknowledge; because, owever well a man appears, God alone thoroughly knows the heart.

The whole question is therefore parrowed down to this. Do the scriptures assert that any saints possess sinless perfection in this life? We say that both observation so far as it can go, and scripture, in its own infallible province. rove just the contrary.

An Invitation.-If any one can bring forward any scripis such by scripture, except the Lord Jesus Christ, we will

A REQUEST .- Will the Oberlin Evangelist publish the remarks which we made on Mr. Mshan's article ? We feel THE FLOWER GARDEN, or, Chapters on Flowers, a sequel to suxious that our views should come before their readers,-Of course we have no claim, but it would afford us much leasure if it can be done.

PRESIDENT MAHAN has furnished us with a reply to our remarks on his article from the Review. He says that the editors of the Review omitted a part which he considered aportant. They state in a note that they omitted only an relevant portion. We have nothing to do with that quesion. It would not he proper for us to interfere. So far as Mr. Mahan's reply respects our remarks, we shall insert

The Bible Translated.

In the third Annual Report of the American (Baptist) and Foreign Bible Society, it is asserted that "the Baptists are the only denomination that furnish an entirely TRANSLATED version of the Holy Scriptures." We showed last week. that to the English reader they feel that it is not expedient to furnish such a version of the Bible. They have caused an exact reprint, we are told, of the first edition of King James Bible to be insde, errors and all; and have prefixed to the New Testament a table of seven words, with dithis Bible or directory. Our object now, however, is to inquire for this entirely t: anslated version of the Holy Scriptures, which our Baptist brethren alone furnish. Where is it? by whom translated? and into what language? By these words is meant, that every word in the

done in our English Bible, from the original. That haptizo for those of the London Tract Society. and bantisma are translated, we have no doubt, and by words meaning immerse and immersion. But has no word been transferred? This is the question we want to have of the Theological Seminary of this city, who has been abthe word baptize, is a transferred word. Has it been eal Geography, the preparation of which induced bis jour-India, are they ready to say that there are no words trans- must prove of great interest and value to the students of ferred? We have one question more to ask. If the the Bible. Professor R. is soon expected home again. American Bible Society had aided them in circulating among the heathen translations of the Bible, in which baptizo is rendered by a word signifying immerse, would our the talent, and learning, and piety of former times. Mr. Baptist hrethren have felt any difficulty, or even started Appleton of this city, and others we believe, are importing their enterprise? If not, then the whole matter comes to this: They have cut loose from our national Society, and credibility of a witness, we maintained an argument purely formed one of their own upon a basis entirely secturian.

LECTURES ON HISTORY, BY S. H. Cox, D.D .- This distinguished for intelligence and respectability. Dr. Skin- 4 vols., and offered at a price about one-fourth of any prener offered an introductory prayer. Dr. Cox lectured in ceding editions. The works, too, of that "old man elohis usual eloquent manner. His chart of Time, which was quent," Jeremy Taylor, the "Shakspesre of divinity," in hung in view of the audience, presented at one glance a 3 vols. Many of the best works of Owen; of "the silverhappy exhibition of the chiliads and the centuries of time, tongued Bates;" of Barrow, and Cudworth, and Howe, and and of the proportion which different periods sustained to Edwarda; of Chillingworth, Butler, Horsly, and many each other, and to the whole course.

To the young student of History, these lectures must be worth of the human soul; of the atonement made for its his frequent bursts of eloquence, render him peculiarly nishing the world a deeply-read and strong-minded ministry. qualified both to instruct and amuse. His habitual regard for the providence of God, and for the prophecy of the proffering their rich contents to the public. Mrs. Mason's Bible, leads him to the fountains of that genuine philosophy of history, which, if a man possess not, he may rave like nomically afforded. The journalism of the present age, Carlyle, with a sybilline inspiration; or sacer like Gibbor, with a fiend's malignity; but must leave his readers or of its literature. The greatest minds are now giving ex-

sure of listening to the performances of this distinguished ocslist. And we can accord to him the not trifling merit of having met and satisfied the high expectation which his repute as a composer and singer, had produced in our earliest musical remembrances. As this gentlemsn now chiefly devotes himself to the cause and culture of sacred music, ectionism, which all unite in condemning, grows out of a we are heartily glad, as well for the sake of his influence upon that subject, as for the rational entertainment which hat other men are perfectly holy, will soon think himself he affords, that he has, even in his old age, honored us with a visit, and favored us with an exhibition of the style, which s anjudged the best in the cultivated circles where he has equired his fame. We wish that every choriater of the

whole country-snd every singer too, for that matter-

could hear him. He has a power of execution, a clearness of enunciation, a modulation-and above all, a soul and expression, which shows, what many have not learned, the effect which sacred music is capable of producing. How often are we reminded, in listening to the musical performances in our churches, of Whitefield's expression, that "it was a pity the devil should have monopolized all the best Incomparably the worst music we bave, is perpetrated in our galleries-the very place of all others, where the richness and power of song should be pre-eminently exhibited and felt. The cause of sacred music, is the cause of vital religion. However the relation may be overlooked. they have a common object, and tend to a common effect. Who does not know, that a solemn piece, well performed, is, for the purposes of moral impression, almost equal to a rmon-and often quite better? And who, on the other hand, has not been compelled to experience the power of an unadapted or ill-performed hymn, to dissipate the influence of the most pungent truths? The full effect of sacred music. we believe, has not yet been realized in this country; the preparedness to which it may minister, the unloosing of the aind of worldly thoughts and carea, the aoftening and refining of the moral feelings-jnst the state of mind which gives to the truth its most unimpeded access. If there were better singing, there would be a better hearing of the gospel, and more religion. And we have regarded it the interest of ministers and churches, and all who rejoice in the success of the truth, to give great attention to this nost interesting part of God's service. Every church essesses the material of a good and effective choir. Let t be developed and cultivated; let the great responsibility of wielding so powerful an agency for good, be pondered and felt, and we are certain that effects will accrue, which will astonish, as much as they will bless and gladden

LITERARY NOTICES.

Publisher, 132 Washington-street, 1840.

This publication is well calculated for the use of Msternal ssociations, and for the improvement of the mother in the place of lonely retirement. In his directions for the manner in which religion is to be exhibited to the child, we think Mr. Martyn, among much that is good, fails for want of definiteness. We believe the child may very early be taught the fundamental truths of religion, and that they should be presented to his mind in the most natural order.

The benevolent character of God should be exhibited, but should be shown that Justice is a part of Benevolence You are thus able to make the child feel what is the object of chastisement, and what is the reason for severe punishment, in the domestic discipline. With these views, a manly approbation of God as a holy Sovereign, may be implanted in connection with a tender sense of his lovingkindness and tender mercy. The first class of views prepare for the aecond. Both combined are needed, in order to give the child a true and strong realization of the Savior's character and office. The intelligent Christian mother should read this portion of the work with care, and thus derive from it profit. We do not observe any false inculeations, only a want of definiteness and plain expression of the ure declaration which asserts the existence of sinless men author's real meaning. The remarks of Rev. E. N. Kirk, in this life, or present one example of such a man endorsed are in that warm-hearted and impressive style by which his shed. The work, as a whole immediately publish it for the perusal of our numerous read- | will contribute to increase that impression-so important to all efficient maternal influence-of the amazing worth of the mmortal being committed to the mother's care.

> Floral Biography. By Charlotte Elizobeth. New York: Published by M. W. Dodd. Brick Church Chapel, corner of Park Row and Spruce-street, 1840.

The author of this work has done as the master of the Wedding Feast in Cana had the eredit of doing-she has kept the best wine until the last. We are delighted with this work. It is no unmeaning book. It does not shun to inculcate the rich truths of the gospel. It is lovely in its flowers, and it is glorious in its heavenly ductrines. For meditation, for pleasant reverie; for wholesome emotion, for pure instruction, it is not excelled by any recent book which has been sent us. We mistrust that there is a slight mitation of Mrs. Sherwood in the atyle-which we would prefer not to see-but there is no treacherous affinity to Mrs. Sherwood's erroneous sentiments. We hope that we shall hear from this writer again.

MISSIONARY RECORDS-INDIA .- London Religious Tract

Society, 1839; 16 mo, pp. 495. This neat little book is one of a series of volumes to be sued by the London Tract Society, descriptive of the principal missionary stations and fields of labor in the world. It s written in an interesting style, interspersed with touching aneedotes of missionsries and natives; some of which, for their reverses; not as abandoning the common courtesies of rections how to understand them when they occur. We bringing out striking views of trnth, illustrations of scripintend, on another occasion, to make some remarks upon ture, are worth whole tomes of theology. The whole series, prosecuted in this manner, will form a cheap and most valuable repository of intelligenee and facts, from which Christian missions may derive comfort to themselves, and new and exalted ideas of the power and excellence of divine truth. The book is sold by Mr. J. . Meeks, who is the riginal is translated; that no word is transferred, as is agent for the publications of the Am. S. S. Union, and also

> LATERARY INTELLIGENCE.—It is said that Prof. Robinson, answered. How have they translated, for instance, the sent three years in Germany and in the East, has arrived at Jehovah? This, in our English Bible, like London, where he is soon to issue his great work on Bibliranslated by our Baptist brethren! and, if so, how! In ney. It will also be simultaneously published in Germany Judson's translation of the Bible, which they circulate in and in the United States. Such a work, from such a source,

One of the most praiseworthy enterprises of the book publishers, is that of bringing to the access of the present, new and complete editions of the works of all the principal worthies of that Augustan age of Theology, the seventee century, issued in all the Inxury of the modern press. By a sort of resurrection, those great men, whose praise is in all the church, are again allowed to wield their power upon the opinions and sentiments of the present age. We have ourse commenced on Monday evening. The audience was all that are desirable of the works of Baxter, gathered in othera, all brought into small compass, and at a price requiring less ascrifice than that which Robert Hall advised f great value. The familiarity of Dr. Cox with his sub- to be given for one of them, "to sell your coat rather than ontend with this most lamentable error, that they study to ject—his power of pleasant and impressive association—his be without him." We regard this an auspicious circum colloquial manner—his interesting use of anecdotes, and atance; and cannot but hope its effects may be felt in fur-

The European Quarterlies and Magazines are again reprints are produced with great punctuality, and are ecoconstitutes one of the most striking and important features same class, they become confused, and perhaps the half of them escape a timely attention.

Cobbett, somewhere, shows conclusively a large amount of valuable time absolutely saved, by having a mount of valuable time absolutely saved, by having a mount of valuable time absolutely saved, by having a mount of valuable time absolutely saved, by having a mount of valuable time absolutely saved, by having a means of their fellow men. Many of them are descendants of their fellow men. Many of them are descendants of their fellow men. Many of them are descendants of their fellow men. Many of them are descendants of their fellow men. Christian families, and once mingled in congregations where the gospel was faithfully preached. Many among our winter studies, than the unwholesome treasures of fic-sant with the periodical literature of the day. It is a matter thing, that the clergy should be in the habit of perusing them. The ministry needs the enlargement, and the grasp, and the liberal views, which can in no way be so well real ized, as by familiarity with the great topics of moral and political discussion which are engaging the master intel lects of Great Britain. Our literature no more needs to be made religious, than our religion to feel the impulse of a large-minded and generous literature. To keep pace with the popular mind, there must be a corresponding increase of the vigor and learning of the elergy. And the times are hasting on, when religion is to maintain her ascendancy only by grappling in with mind, and vanquishing it to the obedience of her claims. Give attention to reading, is a wise and needful injunction. Let the mind be brought into contaet with the quickening influence of great thoughts and deep research, and the ministry will never lack moral power, nor fail to realize in their experience, that the truth is mighty and must prevail.

> For the Evongelist. The American Eclectic.

The undersigned deem it due to their subscribers to state, that, in consequence of a more extensive call for the above work than was anticipated, they have determined to publish a larger edition than they at first supposed would be required. On this account, the sppearance of the first number will be delayed till quite the last of the present month, or the first of December. This number, besides the Introductory article, will contain a sketch of the origin of Introductory article, will contain a section to the origin of mewspapers and of the early British periodicals; a review of Carlyle on Chartism in England; Opinions in Germany and France on the moral condition of North America; the relations of England with China, and the opium question; Sketches of Washington, Hamilton, and Jefferson, by Gnizot, of France; Russian expedition on the Polar Sea; a surject the region of Sarchish Riverture furnished by G. P. pecimen of Swedish literature, furnished by G. P. curious specimen of Swedish literature, luraished by G. Marsh, Esq.; interesting examples of Icelandic literature containing some account of the voyages of the Northmer along our Eastern coast, in the tenth and eleventh centure. ries, translated by E. Burritt; and several condensed miscellaneous reviews and bibliographical notices. The price of this work, per annum, is lice dollars in advance; and to those who take it by mail, four dollars in advance.

ABSALOM PETERS, Editors. New-York, Nov. 16, 1840.

> For the Evangelist. Show-Bill on a Gravestone.

Coming by the Brick Church, in Beekman-street, this coming by the Drick Chulten, in Beekinan-street, this morning, where they are substituting a neat iron railing for the old board fence,—during which alteration the burying-ground is fully exposed to public view—I was startled at seeingla SHOW-BILL FOR A BALL shixed to a gravestone! "Parker's First Ball." Many reflections occurred to me, as they doubtless will to those who read this announcement There is often but a step from the ball to the grave. I old be well if a gravestone could be erected in every ball-room. "Memento mori" should be written bortals. "There is a time to dance." Aye, and a time to dance." Aye, and a time to be written beautiful to be a second of the board. die. May the thoughtless living lay it to hesrt. For one, I shall not soon forget the gravestone, with the record of the death of some one on one side, and a gaudy show-lull advertisement for a ball on the other.

S. A.

Spirit of the Age.

"Truth, crushed to earth, wilt rise again— The eternal years of God are hers; But Error, wounded, writhes in pain, And dies amid her wershipers."

Romanism, or the Wounded Beast.

The disposal which the Great Head of the Church about to make of the Roman Antichrist, is now a mos important inquiry. The sure word of Prophecy must be studied. Romanism was in danger from the Albigenses but she quelled them by blood. She was soain in jeonardy from Philip the IV. of France, from her divided Popedom and from the voice of Wickliff. She surmounted all these She was again shaken to her foundations by the Lutheran Reformation. In fifty years from the time of Luther, she was deserted by England, Scotland, Denmark, Sweden Livonia, Prassia, Saxony, Hesse, Wuitemburg, the Palati nate, several Cantons of Switzerland, and the Northern Netherlands-the countries this side the Alps and Py rences were doubtful. Here was the battle for fifty year, more. Romanism triumphed in France, Belgium, Austria Bohemia, and over all the debateable ground. Two hundred years have rolled away, and Protestantism has no larger geographical extent in Europe than it had fifty year. after Luther. Popery was asssulted by Infidelity in France. The Jesuits have been humbled-the Inquisition put down but Popery reigns now in France again.

In England, the Wounded Besst is rising. Pusevism heralds its approach. In Ireland, it is entrenched in the national heart. Emigration is pouring it upon the American Enough! It is time to awake. The English Church was never more than half divested of Romanism Puritanism is the bulwark of the world. Great commotions of a moral nature, are coming up in English society. Rumors of wars hang over Catholic nations. Great events are at hand. Again, we say, study the Prophecies. Banish every vestige of Romanism from the churches. Cling fast to simplicity in worship. Preach-Justification by Faith alone. Whether Popery is to have a brief and dreadful triumph before her downfall, or whether she is to be crushed in the very arrogance of her hopes, it is difficult to say. There is no doubt her hopes now of regaining the world are strong. Let England and America fall before her and there is little to withstand her. Her doom however is near. See Spain and Portugal bleeding with civil war. See France and Austria in danger of terrible collision-see England and Russia engaged in Asia-see the deep excitement among the lower orders in England See the hand of over ruling Wisdom stretched over all this! Are the twelve hundred and sixty years about to close? Is it in 1843, or 1856, or later? Who can tell! Be that as it may-the Christian soldier must not forget his armor for a moment, nor must be sleep on his post at a time like this -Romanism is well organized-is artful-wealthy, and active. She is not to be considered a weak foe. She aims at the corquest of the world. "Stand, therefore, having your loins girt about with truth, and your lamps trimmed and burning."

ENGLAND AND RUSSIA .- A writer in Blackwood's Magazine labors to show that the impression fastered in France. and countenanced by English journals, that Russia and England must, some time, be the two great rivals, and ed and condemned by the British, from January 1st, 1839, that Russia, in her Khivan expedition, has ulterior designs on to March 9th, 1840, was 77; of which, 43 were found the acquisition of British India, is altogether without foundation. He argues that the resson assigned by Russia for the war on Khiva is the true one-the protection of her overland commerce, which is constantly disturbed by Khivan marauders,-that if she has any ulterior designs, they fix upon Persia, and not upon India.

The writer eloquently decribes the grasp which Christianity has in Asia. Russia has half the continent in her power on the north; England one-fifth of the central portions in her Indian possessions; China is ready to fall into her bands. Steamboats even now navigate the Indus. Civilization will pour in upon Asia from Europe. Christianity will go before it, and with it, and after it. Mohammedanism exists even now at the merey of Christendom. Ita doom is sealed. How much interest these views give to Egypt-to Palestine-to the mutual relations of the five great powers-to the present European policy. Bonaparte compelled into existence the league of the powers. They now govern the affairs of smaller nations. They partition among themselves the realms of Paganism and of Moham med! They are in danger, France with the rest, of fighting over the spoils. A train of earthquakes seems to be laid all the way from Paris to Jerusalem! Sarely there is One who ruletb the nations with a rod of iron, and who will perform all his pleasure.

"THE STRANGER THAT IS WITHIN THY GATES."-The greatest danger to this nation is from the influx of foreigners. Ignorant or learned, they have been accustomed to oppression in Church and State, and are totally unqualified to appreciate our institutions. Still, the danger is not in surmountable. Christian faith and diligence will accom plish wonders. The American Church has certainly great work to accomplish within her own borders. She is to meet these strangers with all the power of Christian love? Their conversion and education should be an object intense regard. The Spaniard, the Italian, the Frenchman, and the Irisbmsn, the Germsn and the Swiss, all seek a refuge and a home among ua. Now is the time to let the power of Christian truth-of the plain, simple mighty gospel, appear. Politicians feel the force of these thoughts. But Christians should feel them as politicians never can.

MR. WHITTAKER .- This gentleman has been recently licensed to preach the gospel, by the Congregational Asso ciation in this city, and is regularly supplying the Church at the corner of Catherine and Madison street, recently under the pastoral charge of Rev. James J. Ostrom, Mr. Whitta-

of gratulation, that the best of these reviews can be so ker's field of labor is near his former one, and we wish him] chesply had, either reprinted or imported. It is a desirable all success in preaching the gracious gospel, and in expoaing the false system which he has so long defended.

> THANKSGIVING .- We are approaching the day so long nonored by our fathers, and so peculiarly sppropriate to our present circumstances as a state, and of our nation. Let us engage in it with prepared hearts, and with ardent expectations. Our temporal blessings should he remembered with such gratitude as may prepare the way for the coming o the Lord in his spiritual power and glory.

> For the Evangelist. FAVETTEVILLE, Nov. 12, 1840. FAVETTEVILLE, Nov. 12, 1840.
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> Mr. Editor: —The following resolutions on the subject of slavery, were passed by the Prest-ytery of Onondags, at an adjourned meeting held in Pompey on the 28th of Oct., 1840, which you are requested to publish in your paper.
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> 1. Resolved, That, in the opinion of this Prestlytery, slaveholding is a heinons sin, which ought not to be tolerated in any Christian church.

rated in any Christian church.

2. Resolved, That the sin of slaveholding is worthy of notice and action in the Presbyterian Church, inasmuch as t exists unrehuked by the judicatories generally, within whose bounds it is practiced.

3. Resolved, That as a Pro-

as a Presbytery we feel called upon not only to expostulate with and importune our brethren at the South to abandon the sin of slaveholding, but also, when represented in the General Assembly, to bear our

testimony against it. 4. Resolved, That the stated Clerk be requested to forward the above resolutions for publication in the New-York
Evangelist.

A. C. Tuttle, Stated Clerk. Evangelist.

We receive cheering intelligence of revivals, commenced and in progress, in different parts of the country, and in several of the evangelical denominations. It will be our pleasure to record them, and their effects, as soon as it may with safety and propriety be done. We should rejoice to be assured that the great excitement which has spread over the land the past season, shall be followed by another, greater and more healthful, of pure and undefiled religion. We shall be happy to receive from our ministerial friends, and others, notices of any particular attention to religious hings.

A protracted meeting is in progress at Catskill, under the conduct of the Rev. Mr. Knapp, at which a wide and powerful interest has been awakened.

There has been a revival of considerable interest at Nantmead, Pa. Also, at Richmond, Va, a meeting, conducted by the Rev. Mr. Danforth, which has been productive of ich good.

The Canada Baptist Magazine states that a most precious and extensive work of divine grace is going on in the Talbot district, extending from Waterford to the lake, and emhraing several towns and villages. Hundreds of hearts are broken and pierced with a sense and knowledge of their sins, and other hundreds have found peace in believing.

A revival of a peculiarly interesting character, has been in progress at Sudbury, Mass., for several months, in which about fifty have given evidence of conversion to God. A writer in the Boston Recorder, states, that 1740 was a

year signalized by an extensive revival in New-England, and elsewhere, and suggests an appropriate commemoration of it by solemn religious exercises, before the close of the

RUINOUS INFLUENCE -The Vice-President of the United States, Col. Johnson, Gov. Shannon, of Ohio, Hon. William Allen and Hon. Benjamin Tappen, U.S. Senators, after having attended a political meeting at Cleveland, on Satur day, departed about noon the next day, the Sabbath, in the presence of a crowd of citizens. What progress can the presence of a crowd of citizens. What progress can the real friends of good order expect to make in their endeavors to reclaim the day of God from desecration, while men is high places "remember the Sabbath day" only to violate it

THE SYNON OF INDIANA, at its late session, passed with nt a dissenting voice, a series of resolutions which mild-but firmly bore testimony against the system of slavery, and sgainst the indirect support which the Presbyterian church was affording it, by a failure of unanimous and Chris-

ian rebuke of the great sin it involves. The ladies of Boston hold a fair, in aid of the anti-slavery terprise, in the first week of Dec. Great preparations re making to render it a splendid affair.

The Kennebeck Baptist Association, at its eleventh as versary, passed unanimous resolutions, expressing its con iction of the sinfulness of slavery, and the duty of immediate mancipation. Also, in favor of temperance, urging reewed zeal in carrying forward the enterprise.

The Wayne county, N. Y., Baptist Association, passed milar resolutions at its late meeting, and the Potomac Baptist Association, likewise.

The legislature of Vermont, at its late session, adopted a preamble and resolutions. in which the toleration of slavery in the district and territories, and the internal state slavetrade are deplored; and its sense of the expediency, and duty of their immediate abolition are urged. new state be admitted whose constitution tolerates the sys

Mr. John Colbert, of Jefferson county, Va , in attempt ing to arrest a fugitive slave, was killed by him. Had the slave been white, the deed would have been justified; as in is, he will probably forleit his life.

MORALS OF THE SOUTH .- Vicksburg has been the scene of another outrage. Dr. Moorehead, killed Dr. Sullivan, by shooting him in the abdomen, and then cutting his throat! A little misunderstanding was the cause of the barbarity. How can self-control be expected from those use rom infancy to an undisputed tyranny?

ANOTHER AT GRAND GULF .- On Wednesday more last, while Dr. S. was in the store-room of Messrs. Taylor and Ballard, he met with Dr. B. W. Moorehead, of this place; and an altercation ensning, Dr. S. was first stabbed everely in the right side with a pocket knife-two other inflicted upon his throat leep and horrible gashes were then inflicted upon his throat and neck, which entirely severed the jugular vein, and he bled to death in less than two minutes.

"SLAVERY AS IT IS."-A slave in Louisiana, was a few days ago tried for an assault with the shedding of blo The jury after a consultation of three hours, found him guilty, and seotenced him to receive twenty-nine lashea minediately, twenty-nine more in eight days, and to wear an iron chain around his neck, and an iron chain around his

leg, in his master's service, for four years. There is in contemplation a project of holding a great State Convention, at Columbus, Ohio, during the session of the legislature, to give countenance and support to the peitions and memorials with which it is proposed to over-whelm that body. The cause of emancipation has a vigo-rous hold of the churches in that state. The late Cincinnati Synod listened to an abolition discourse from Mr Rankin, and appointed Mr. Blanchard to give another nex

vear.

CAPTURED SLAVES .- The number of slave-vessels captured sailing under Portuguese colors; 3 uoder Spanish; 5 under the stripes and stars of the United States; and 26 under flags not reported. From 26 of these, 5541 slaves were one found with the residue.

The Anti-slavery party in England are actively engaged in getting up an opposition to West India sugar, and have formed a company under the name of British India and Anti-slavery Sugar Company.

ANOTHER EXPLOSION -- Negro forbearance has it limits everal negroes belonging to Mr. Green, in Anne Arun-MI, revolted from service and threatened the death of the family. The police being summoned, the slaves armed themselves, with scythes, and clubs, and for awhile obeyed stoutly the first law of nature. The whites fled, and the negroes pursued them, but failed to reach them; after-wards, they were with one exception arrested. These frequent eruptions are sad, but not wonderful, since the negro

In Amherst College, an agent of the Colonization Society lately delivered a lecture to an audience of thirty persons; from out of which he received no contributions from the fa-culty. A respectable colored young man was received into the Freshman class at the last commencement, and and

ther is expected soon. WEST INDIES -Good AUTHORITY .- Parliament was pro West indies—Good Authority.—Farmament was pro-rogued by the Queen in person on the 11th of August.— The following is a paragraph of her speech: "The con-duct of the emancipated negroes throughout the West Indies has been remarkable for tranquil obedience to the law, and peaceable demeanor in all the relations of social life."

Signs.-Among the indications that point to the speedy termination of slavery is, the earnest prosecution of the at-tempt to procure the cotton needed in England, from other eountries than the United States. A society has been formed having the culture of cotton in India one of its chief designs. The East India Company bas offered prizes of designs.

22000, £1000, and £500, for the growth of certain quanti-ies. It has sent a gentleman, Captain Baylis, to this country, to examine the qualities of cotton, and the most approved modes of culture; and is determined to spare no exertion to dispense with American cotton. This is a movement that cannot be without its bearing.

The whole number of votes east in Pennaylvania for irney, is estimated at 241. The World's Convention, and its addresses, have be

reachted to the governors of the several states; and also several of the sovereigns of the old world. It is inte-esting and yet humilisting to notice the different manner resting and yet humilisting to notice the different manner of their reception. The Governor of Georgia, Alabama, and and Tennessee, return replies of a wrathful and abusive character, while those of Lord Palmerston, and the Pacha of Egypt, are respectful, and expressive of deep interest in sympathy with the views and feelings of the convention. Governor Penuington, of New-Jersey, though not concurring in its views, is yet respectful, and expisits the spirit of a gentleman. The Queen of Eogland, has also signified her acceptance, in gracious manner, of the addreas made to her.

Birney's vote in Pennsplyania stands thus 60 Philadelphia county, Philadelphia city, Dsuphin, Adams, 3 Cumberland, Laneaster. Chester, Beaver, In Ohio he received about 300.

ANOTHER VICTIM.—Edward Roney, while in a state intoxication, sat down to dinner on the last day of election at Federal Store, Columbis Co. In taking too large piece of roast beef into his throat, he was choked, and in two minutes was a corpse. He has left a wife and thre

EVEN HANDEN JUSTICE.—A tavern keeper of Baltimor ately, in quarreling with one of his customers by the name of Fredric Plain, shot the latter in the neck, so that he die n about an hour. Fill a man with that which infuriate him, and then kill him in the affray which it induces.

A most judicious and praiseworthy act was done by th A most patienous and praiseworthy act was done by the citizens of the city of Cincinnati, at the late election, in closing every tavern and coffee house, and grocery, where ardent spirits were sold; in consequence of which, the day of excitement passed with as much order as a New England Sabbash.

Jacob Schwartz, of Waldoboro, Me, in a fit of iptoxica tion, after having driven his wife and three children from their home, destroyed himself by getting into the hsy loft of his barn, and setting fire to it.

Rev. Thos. P. Hunt has been lecturing to crowder uses in Philadelphia, on Temperance, with great success Nearly one-fourth of the revenue of Russia, is derived rom the sale of ardent spirits. It is estimated that 82 mil ions of gallons of brandy alone, are drank by the peasanrt of that empire.

The one gallon law of Mississippi, is said to be working well. A gentleman writing from that State, thinks it will prevent more crime than the severest penal law. It will undoubtedly receive again the sanction of the legislature. THE MEANS AND THE END.—In Jackson, Mich., there is one distillery in operation, another erecting, one hall-alley three billiard rooms, fifteen places for retailing intoxicating uors, and THE STATE PRISON.

John Evans was recently executed at Sandusky, O. for murder. On the gallows, about to launch upon his destiny he warned the bystanders to beware of intoxicating drinks seribing to their influence his own most unhappy condition The Western N. Y. Temperance Convention adopted the following resolutions, with a small majority. They were introduced by Rev. Geo. Beecher. Some are good,

and some need considering.

1. Resolved, That the sole object of government is Resulved, That the sole object or government is to secure the happiness of the people.
 That the manufacture and sale of alcoholic drinks as a beverage is destructive in the highest degree of the life, liberty, morals, intellect, wealth and happiness of the com-

3. That therefore these evils should be abolished and 4. That only such men should be elected to office as will

enact such laws. 5. That therefore no man should be nominated to our State Legislature by any political party, who will not vot for such prohibitory laws. 6. That no one of any party, who is a temperance man

consequently vote for any insn, of any party, who wil exert his influence and give his vote for the repeal of the license laws, and the enactment of prohibitory ones and to the carrying out of these resolutions we solemn! ledge ourselves. The depression of the laboring classes of Great Britain

has other causes than political faults. Here is one: the bread of Great Britain and Ireland costs 25 millions sterling; the strong drink, upwards of 50 millions. The consum tion of gin alone amounts to more than 12 millions.

Mrs. Robinson, wife of Prof. Robinson of the N. V. Th. ological Seminary, is the author of a work in German, just oublished at Leipsic, entitled, "Treatise on the Historical Characteristics of the popular Soogs of the Germanic Na-tions." Popular foctry has for years been one of her fa-vorite studies. In 1826 she published two octavo volunoes of poetical translations from the Servian, remarkable both for beauty and versification and the learning displayed. It is well known that Mrs. R. is the author of the very learned articles on the Slavonic languages, which are contained in the fourth volume of the Biblical Repository. These have heen published separately, and are to be found in the libraries of the learned scholars of Europe.

Anvantages of Learning .- In looking over the page of Blackstone a few days ago, we were much amused wit a distinction observed between offenders in England to many centuries previously to the age of Queen Anne.—
This distinction had effect in all cases in which hencit o clergy was allowed, in which, for the first offence the lassubjected the layman who could read, in early days, only t a brand in the left thumb, and at a later period, to a sim mark on the left side of the nose. But a layman who coul not read was hanged !

A letter from Virginia appounces the death of Pr essor Bonnycastle.
There are upwards of 2000 newspapers published in thi try-a greater number, it is estimated, than is published

ORIENTAL LITERATURE.—A society has lately been form ed in London for the purpose of preserving Oriental litera-ture, and causing texts of standard works in every branch o Oriental literature to be printed in the Syriac, Arabic, Per sian, Sanscrit and Zend languages, and in those of India Thibet, China, and the countries that lie between China and Hindostan. At present the whole literature of Asia, with the exception of Thibet and China, exists only in manascript; copies therefore can never be numerous, and must always be expensive. These difficulties will be obviated always be expensive. hy the formation of this society.

Compulsory Englation -In Pressia, the parent who beeps his child from school between the ages of seven and urteen, is by law punishable by a fine of 6d per week, or, if he refuse to pay it, by imprisonment. This law is strict! enforced in some of the towns. EDUCATION BY CATHOLICS - In the American Almana

for 1841, page 247, occurs the following item. How far it furnishes an argument to commit to Catholics the education of even their own children. I leave your readers to judge Of Catholic cathedrals, churches, chapels, and nu ere is, we believe, no lack in Canada "In July, 1840, an Act was passed by the British Parlia

nent, by which the two Provinces of Upper and Lowe anada are to be united under one Govern "The petitions against the union of the two Province are slated to have received in Lower Canada 39,023 signa tures, of which 24,253 were proprietors of land, yet only 2,463 out of the whole were able to sign their names. This

English names among these signstures was only 1907." We have received the catalogue of the Oberlin ! titute for the present year. It shows a faculty of 10 pro essors and 4 tutors in the male department, and 6 female eachers; theological students, 64; undergraduates, 73; reparatory, 181; ladies, 166. Total, 484.

SUMMARY. The Auburn and Rochester rail-road is to be in readines

or travel ss far as Geneva, by 1st of July; and through to anburn, in Nov. Capitalists in New-England have taken \$200,000 of the stock. The old drum, formerly used in Farmington, Ct. instead of a hell, to convene the people on the Sabbath, is still in existence, and was used for the purpose at the late celebra-

An earthquake was felt in Philadelphia on the 14th, as companied with violent thurder and lightning, so as to becasion a great and fearful panie.

A case of breach of promise, was tried at Frederic Md Ast week, and the verdict of \$1200 was awarded to the complainant, a little girl 12 years of age.

Another land slide has taken place from off Mount Ida, at Groy, by which a house occupied by a colored family was estroyed, happily during their absence.

A steam frigate is soon to be launched at this city, built for the Emperor Nicholas of Russia, of beantiful struct and dimensions, equal to the largest class of vessels.

A new and splendid chandelier has been hang in the Hall of Representatives, having 78 lights in two horizonta planes, ornamented with the srms and the stars of the 20 states, and surmounted with an eagle. Its diameter is 13 feet, and weighs 7500 lbs.

Amos Choate, Esq , of Salem, has offered prizes of \$120 for three years, to be awarded to the most deserving scho the high schools of the city. The message of the Governor of Georgia recommend

the message of the coordinates the speedy resimption of the banks; suggests an enlargement of the Common School Fund; strongly opposes a tariff; abuses the abolitionists—Mr. Gates especially—and calls attention to the work of internal improvement. The importation of silk into the United States, in 1839, nounted to near \$23,000,000; an amount more than one-

fourth greater than that of any other; equal to the importa-tions of woollen and linen together, and to half of all the emaining fabrics combined. Three boys, between 14 and 17, have been arrested Philadelphia for selling lottery tickets, contrary to law, an

ound over for \$300 each. A large varnish and white lead manufactory, belongi lardin, Philadelphis, was burnt on the 12th

stimated at several thousands. Miriam Wilson, a woman npwards of 50 years of age waa put upon her trist for the multon and nale, named Tamer Filbert, in Philadelphia, aeveral mo

Crockford, who has kept for years the greatest gamhling

The clergy of the city of Washington, at a late meeting, resolved to address a circular to each member of Congress, setting forth the disadvantages of holding divine aervice in the Capitol on the Sabbath during session of Congress. The Governor of Indiana has appointed the 19th Dec. as of Thanksgiving; the first, we believe, ever observe

n the state. A state Convention of agriculturists has been notified a Tuscaloosa, Ala., for the exchange of information upon the esources of the state, and for extending knowledge of the aproved methods of cultivation.

The celebrated D'Hautville case, after long and painful vestigation, has resulted in the decision that Msdam D'Hautville shall retain the guardianship of the child. The Eldridge case also has terminated with a verdict of

The Elections.

New-York .- The official returns of all the counties of he state, except Putnam and St. Lawrence, have been re-seived, and give the following votes: For Gen. Harrison, 220,088; Van Buren, 206,186; for Seward, 216,320; for Bouck, 214 194. Whig majority on the Electorial ticket, 13,903; for Governor, 6126. If the votes of the two other ounties be added, the difference hetween Harrison's marity and Seward's, will be 7700.

Harrison's official majority in Ohio, is 23,375. In Alabama, four counties heard from give a Harrison msjority of 1353; gain from Aug., 711. In Mississippi, returns from 28 counties give a Harrison majority of 3650; gain since 1839, of 2274. From Louisiana, the vote thus far ascerained, gives Harrison a majority of 2671.

Since our last, returns sufficiently ample and exact, have seen received from Maine, Delaware, Michigan, Vermont, Tennessee, Louisiana, and Missouri, to determine the comolexion of their vote. The position of the states heard from sthis: For Harrison, 17 states, having 215 electoral votes; for V. B, 3 states, having 34 votes; 148 necessary to a

The popular and imperishable air, "God save the King," ras composed by Dr. Bull, an English composer of the sign of Elizabeth, and has been lately discovered written his own hand, among his manuscripts. WHO DESERVE REMEMBRANCE ?-- The year of Napoleon's sumption of the imperial crown, a few and obscure phi-

anthropists succeeded in originating the British and Foreign Bible Society. The influence of each has been felt, but Of the fifteen monarchs who were upon the throne in Europe in 1788, five were deposed, two died of insanity, two were poisoned, one was murdered, one assassinated, one driven from his country, one died of sudden visitation, and

one only of natural death. The blacksmith shop of Mr. Heberd, of Homer, was desroyed by fire on the 9th. This is the second destructive fire which has occurred in that village the present season. Mr. Isaac Laughlin, was injured in 1838 by the upsetting f a stage, occasioned by a collision with an opposition stage which attempted to pass. He sued the proprietors of the opposition, and after much delay, he recovered \$200

damages. This is righteous judgment. The Gambier Observer, an able paper, edited by Bisho Mc livaine, has been enlarged and removed to Cincionat and is now published under the title of Western Episcopa bserver.

The salary of Dr. Chalmers, in Edingburgh, is said to be mly £196, and that irregularly paid. The Bible which Burns presented to his Highland Mary, has been purchased and deposited in the monument on the banks of the Doon, a humble offering at the shrine of Scot-

land's hard. McConahy, the wretch that murdered the family of Mr. Brown, some time since in Pennsylvania, has been executed; alleging his innocence until the drop fell. Accidentally the rope broke and let him down upon the ground. When laced upon the drop again, he expressed a willingness to onfess, and made to the elergymen present a disclosure on is guilt, which casts yet deeper and darker shades of cru elty over the bloody affair.

Natchez is again the theatre of fearful calamity. On the 4th, a fire occurred in the lower city, destroying property of the value of more than \$40,000. The benefit of celebrations, has been well attested at Wal-

llingford, Conn. While the Whigs were giving veot to their patriotism, by an accidental discharge of the cannon, the two men engaged were awfully maimed. One lost both hands—blown into strings and sireds; the other, lost one hand, twisted off at the wrist. The sum of \$600 immediately hestowed by the citizens, will poorly compensate the s to the sulferers.

George R. T. Hewes, the last survivor of the Boston teaparty, died at German Flatts on the 5th instant, in circum stances of destitution, aged 109 years. Hannah More was once expressing to Dr. Johnson her surprise that Milton, who wrote the Paradise Lost, should write such poor sennets. Madam, said Johnson, Milton was

a man who could cut a colossus from a rock, but he could It is estimated that over a million of dead letters are an ually opened at the General Post-Office.
In the Vermont Insanc Asytum there have been, during

the past year, 142 patients; of whom 61 were discharged. Of these, 33 were cured by the treatment received, 13 improved, 8 hopeless, and 6 died The condition of all has been greatly ameliorated, and the power of kind treatment, diversion and good care hannily dom Professor Renwick, one of the engineers engaged in the urvey of the Northeast Boundary, writes that the results

of his investigations will leave no other basis for the British claim, than the quibble, whether the Bay of Fundy be the Pretty clearly settled then. The population of the city of Boston, by the late census

The British Government are building at Chippewa an armed steam vessel of 400 tons, to be employed for the protection of its shipping interests in the Lakes. The tides at New-York and Boston have been un

igh, rising so as to effect very considerable damage on the A blacksmith of Cleveland, named Raiorden, was kicked the head while shocing a horse, on Monday last, and killed. A wife and three children mourn the sudden be

The Trade on the Western lakes has been the last season

Delaware is the first State of which a comp'ete cenhas been announced. It oumbers 78,107 inhabitants; in 1830, 76,739, making in 10 years an increase of only 1368. The American Fur Company obtained the last year fur-o the amount of \$250,000. The operations of the Company have been much circumscribed by the Hedson Bay the pany, which pessesses great sdvantages of introducing

Pierce's Identifying Detector Lock, is an invention con ved not only to resist, by a combination admitting of a finite number of changes, any attempt to open it, but al to affix upon the offender an inexpected stamp which cannot be removed for several weeks, and thus affording in

merring means of detection. A large company of gentlemen, mostly mechanics starte om Nerthampton, Mass, on the 9th instant, for Jamaic W. 1., having been employed by the Governor of the Islat to erect necessary huildings for making silk, which he is tends to make a staple commodity.

Mr. Nehemiah Cobb, late of the Seminary at Anhpre was ordained as an Evangelist, by the Presbytery of Detroi at Mount Morris, Genesee county, Michigan, September 23 1840. Mr. Philander Bates as a missionary, by the sam

body, at Gand Blanc, in the same county, Feb.uary 19: Mr. John Waters, a colored man, was ordained by the

Presbytery of Baltimore, as an Evangelist, to go to British Guiana. Mr. Gaylord L. Moore, was installed by the Preshyte Philadelphia, as pastor of the church at Fairmount Rev. Wm. A. Scott, pastor of the Presbyterian Church Tuscaloosa, Ala., 18th of Oct. Rev. Wm. Longbbridge pastor of the Fourth Presbyterian Church, Pniladelpi i

17th inst. Rev. Thomas Riggs, pastor at W. Barnstab Mass, Oct. 28th. Rev. Henry Eddy, pastor at Stoughte Mass., Nov 4th Rev. Nathaniel Richardson, pastor, F. ysville, Coon , Oct 21st. Mr. H. A. Kendall, pastor ov Prinitarian Church, Doblin, N. H. Oct. 21st. Mr. French ordained evangelist at same time and place. Mr Mage, evangelist, at Dracut, Mass. Nov. 4th. Mr Brainerd, late of Andover, ordained over the Presbyteri Church in Londonderry, N. 11. Rev. A. H. H. Boyd, bas received a call from the Pres

Rev. Prof. D. H. Allen, of Marietta College, Ohio, has been appointed professor of sacred rhetoric, and pastoral theology, in Lane Seminary, in place of Dr. Dickinson, renoved to Auburn. A meeting preparatory to the departure of Revs. Danie

Dole and Elias Bond, and their wives, to the Sandwich Islands; and Rev. J. D. Paris, and Mr. W. H. Rice, and wives, to Oregon, was held in Boston, on the 15th inst. Miss Eleanor Macomber, a devoted missionary Baptist Society among the Burmese, died at Maulmein. April 15th, aged 39 years.

INSTALLATION .- On Wednesday, Oct. 28th, Rev. Her-IAN L. VAIL was installed Pastor of the Presbyterian church MAN L. VAIL was installed Pastor of the Presbyterian chirch and society in Seneca Falls, by the Presbytery of Geneva.'
The introductory prayer was offered by Rev. Mr. Schofield of Fayette; Rev. Leonard E. Lathrop, D. D. of Auburn, preached the aermon, from Rom. 15: 19, list clause. "I have fully preached the gospel of Christ." Rev. Samuel H. Gridley of Waterloo, presided and proposed the constitutional questions; Rev. Mr. Merrill of Junius, made the installing prayers.

Married. On the 16th last, by Rev. Isaac Orchard, Mr. LYMAN DERBY t Miss SARAH CAROLINE, fifth daughter of Rev. Isaac Orchard all of this city.

At Ashford, N.Y. Oct. 21st, b. Rev. Miles Doolittle, Mr. WILLIAM
F. ELLIOT, of Waverly, 10 Miss LLEN JOHNSON, of the former

At Brooklyn, on the 13th inst. ZECHARIAN LEWIS, Esq., long known as a philanthropist and Christian gentleman.

He was the somint Vice-president of the Biblo Society, and had beet engaged with an interest leith y few men, in most of the percevolen institutions of the day. He was for several years the cover of the Commercial Advertiser—the bosom friend of the late Dr. Dwigner, and for a considerable period, e teacher in the family of General Westlem. The last year of his life, which has been passed in feeble healt and comparative retirement, has been healtowed with an unwonted as often an extraordinary spintanl enjoyment. He died in a cordial true in the love und merits of the Redeemer.

At the residence of her sister West Ruthnd, Vt. on Sabbath my g8th inst. Mrs. MFRCV RICE, in the 66th year of her age. So passed this aged follower of Christ from the enjoyment of orthly Sabbath to the full fruition of a Sabbath that will never en At his residence in Geines, Aug. 18th, Deacon SAMUEL MOSS

At his residence in Geines, Ang. 18th, Deacon SAMUEL MOSS, aged 61 years.

Deacon Moss has far many years been a firm pillar in the church of Christ in Stafford, Genesee co. N.Y. to which place he found his way through a dease forest, in the early days of Western settlements—There he, associated with a few friends of the Redeemer, resred the standard of the cross, around which many gathered, until its friends divided into branches, which constituted the germs of some of the most flourishing churches in the vicinity. This soldier of the cross clied in the taith of the gospel, leaving to his friends behind him, ample evidence that their leas was his infinite gain. 'Blessed are the dead which die in the Lord, from henceforth; year, suith the Sprint, that they may rest from their labors, and their works do follow them' [The Clevelend Observer and Eastern papers will please insert 1 In this city, on the 8th inst. at the residence of her brother, A. G. CRANE, CHARLOTTE BALDWIN, youngest daughter of Orandala CRANE, Esq. and wife of CHANNCEY L. NORTON, of Geneva, N.Y. aged 20 years.

At the age of 16 she united herself to the church of Christ, and gave convincing evidence of her faith in Jesus. A long as her health permitted, she was constant in her ottendance upon the wurship of Gotter.

O how unlike the complex work of man, edemption's glorious, unencumbered p stands like Heaven's high arch for me

Majestic in its own simplicity.

At South Hadiey Canal village, Sept. 20th, suddenly, of inflamma in the bowels, Miss Sarah K. Camp, aged 15 years, only chil GEORE F. CAMP.
had, about two weeks previous to her sickness a
heart to God, and found peace and pardon of her so

ig scene:
"Jesus can make a dying bed

WEEKLY REPORT OF INTERMENTS. In the City and County of New-York, from the 7th day of No the 14th day of November, 1840. 43 men. 36 women, 36 boys, 48 girls-total 163

WILLIAM A. WALTERS, City Inspector City Inspector's Office, Oct. 31, 1840. NEW-YORK CITY TRACE SOCIETY.—The next public of the Board of the City Tract Society will be held at the atch church in Lafayetto Place, on Monday evening Nov. 2 tracts will be read from the Monthly Reports of the Mi

Address may be expected. An opportunity will be the funds of the Society.

stians of every name are cordially invited to be present. 20th, 1840.

NOTICE.—The regular monthly meeting of the Board of Manag f the New-York Sunday School Union, will be held on Wednes vening 25th inst, in their room at the corner of Centre and Wi treets, at 7½ o'clock.

JOSEPH McKEEN, Rec. Sec. Nov. 20th, 1840. TEMPERANCE MEETING .- Gen. Ripley, of Rochester, N. Y

nmence at the usual time. The public are respe-SECOND EDITION OF THE PICTOTIAL ILLUSTRATIONS OF THE BIBLE.—The Publisher of the above splendidly Illustrated Work, respectfully informs the Public, that owing to the unprecedented

orders, until the first week in December The First Edition has all been sold. The Second will be issued perior paper and clegant binding; and sold at the same price. sure, hereafter, a constant supply in the market, the whole wor has been Stereotyped; and after the first week in December, orde or any quantity will be promptly attended to.

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MENTIONED IN THE OLD AND NEW TRSTAMENTS, REPERSENTING
EACRED HISTORICAL EVENTS, COPIED FROM CELEBRATED PICTURES, PHINCIPALLY BY THE OLD MASTERS; THE LANDEAFE
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OR ASYMPTOTICS

SACRED TEXT.

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To Publishers of Papers throughout the United States.

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RECOMMENDATIONS.

RECOMMENDATIONS.

RECOMMENDATIONS.

The above work has received the encomiums of all whose good opinion is to be appreciated. Numerous testimonials like the following can be produced:

From the Rev. Charles G. Sommers, A. M. Corresponding Secretary of the American and Foreign Bible Society.

New-York, Nov. 12, 1840.

Mr. Robert Sears—Dear Sir—I have carefully examined the elegant copy of the "Pictorial Ulustrations of the Bible," which you sent me; and for which be pleased to accept my thanks. I reguld at as a valualle addition to my library. As a work explanatory of ancient and mode in Oriental customs, it comprises no ordinary amount of ear and incode in Oriental customs, it comprises no ordinary amount of ear and incode in Oriental customs, it comprises no ordinary amount of earlier training, useful, and religious information, which could got, wither and mode in Oriental customs, it comprises no ordinary amount of etertaining, useful, und religions information, which could not, white great labor, be ottained from other sources. It is due to your formste, enterprise, and great industry and care, us the compile of express my opinion, that your book as to its general excellences, standing the country. Its typography is beautiful, the paper and anding are it perfect keeping, not the very low price of two closes for a book of 400 pages, adorned with 200 superior American engestings, cannot fat to commeod it to general patro; age, and will exclude it untroduce into intelligent and pions frmilies throughout the United States.

Charles G. SOMMERS.

Installing prayer; charge to the pastor, by Rev. Mr. Barton of Romulus; address to the people, by Rev. Mr. Gridley; and concluding prayer, by Rev. Mr. Gleaton of Rushville.

The aermon by Rev. Dr. Lathrop presented a clear exhibition of the essential and distinguishing features of the gospel, as understood and inculcated by the inspired Apostle; and of the obligations resting on the miniaters of Christ to preach this gospel fally. The other exercises were also especially appropriate to the occasion.

Yours truly,

CHACLES C. SOMMERS.

Yours truly,

CHACLES C. SOMMERS.

Wr. Roher Seales, Professor of fiction and Oriental Literature in the New-York University.]

Mr. Rohert Seales—Leas for The State's true in the New-York University.]

Mr. Rohert Seales—Leas for the New-York University.]

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Yours truly,

CHACLES C. SOMMERS.

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SUNDAY SCHOOL ANNIVERSARY.—The Sixth Anniversary of Sabbath School No. 5, connected with the Reformed Dutch church in Third street, [hatween Avenue D and Lewis street] will be held max Sabbath afternoon 22nd inst. at 3 o'clock. Addresses may be expected from the Rev. M. S. Hutten, of this city, and the Rev. Richard Scoonmeker, of Harlesin. The Annusl Report will be read, and hymna sung by the children. A collection will be taken in behalf of the poor children of the School.

The friends of S. Schools are respectfully invited to attend. Nov. 20th, 1840.

NOTICE.—At a meeting of the First Free church of Pfilladelphia, eld a tew days since, the name of the church was changed to that of he Second Congregational church of Philadelphia.

The Rev. DAVID ROOT, recently of Massachna-tis, having accepted a navi attor to labor with the church, entered upon his duties on the scond Sabbath in this month.

Nov. 16th, 1840.

LECTURES ON THE DOCTRINES, USAGES, &c. OF THE EF, DUTCH CHURCH.—The Seventh Lecture in the course, will repeated in the church on Lafayette Place, next Sabbath evening Vorwagad, by Rev. Dr. How, of N. Brunswick. Subject—Jastification y Faith.

ORDINATION .- It is expected that the Rev. Mr. Whittaker flate It is expected that the Rev. Mr. Whitaker larversalist precaser will be orderined in the Catharine street chan Sabbath evening "saxt 22nd irst, nt 7 o'clock. On the Sabbath ing Idlowing, Mr. Whitaker expects to resume the course of arres, and continue them dwing the winter. Subject of the next ure—The Existence of a Gress, First Cause shown by the Plane system. Mr. W. is engaged and supertist to preach regularly a bove plane.

three place.

GIFT FOR THE HOLYDAYS.—Will be published in a few days, and for sale at the Sunday School Depository, 192 Nassau street, N. York, and 146 Cheannt street, Philadelphia, a GIFT FOR THE HOLYDAYS; a beautiful book for children, with eight line French engravings, and very neatly bound.

NEW EDITIONS JUST PURLISHED.

A fine edition of that highly interesting book for children, "Anna Ress," with four engravings.

Ross," with four engraviogs.
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J. C. MEEKS, Agent, 152 Nassau st.
Nnv. 14th, 1840.

Sob—2t HELPS TO SUNDAY SCHOOL TEACHERS & BIBLE STU-

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The new edition of the Dictionary, in 8vo. contains, besides all the above engravings and maps, the new original "Map of Palestine" and "Map of the Ancient World" mentimed below, and is sold at the exceedingly lose price of \$2.00.

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A Map of Jerusalem.—This is a beautiful map of ancient Jerusalem, and its environs, drawn on stone, from the latest and best authorities. Missionary Map—representing the evangelisal condition of the world, and designed to accompany the Mannal, No. 1122. It is engraved on plate measuring 24 inches by 14, and is sladed so as to represent to be used to be used. the rengious in the dimerent portions of the world.

Map of Poul's Travels—drawn on muslin. \$2.25 each.

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2.25. These Maps are compiled from the best nuthorities, sud are drawn ladis lak with a bold outline, and designed to be sus, ended for the se of a whole school or Bible class, by natural or artificial light. By The above are for sale at the Depository of the American Sunday School Union, 152 Nassau at New-York.

Also, by WILLIAM B. Tappan, Cornbill, Biston; E. H. Pease, State street, Albany; and E. Vernen, 131 Genes e street, Utica.

Oct. 28th, 1840.

Oct. 98th, 1740.

THE MISICAL VISITOR is the title of a new paper just published to adult and the bean association of geatlemen, adapted to adult and Baston, Mass, by an association of gentlemen, adapted to adult and remile readers. It is devoted to the cause of Sareet Masic, and issu-semi-mouthly, at \$1.90 per unnum in advance. It is published in the quarto form, containing three pages of original titer, and one page of Music, alapted to the church and Sabbath

Contributions and subscriptions may be sent, post-paid, to No. 32 ashington st. Beston, directed to ASA FITZ, General Agent. 521-1via March 21st, 1846. Price Current and Exchange List. CORRECTED WEEKLY FOR THE NEW-YORK EVANGELIST, BY ANI HONY LANE, Dealer in all kinds of U current Money, No. 28 Wall st.

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liural Bk, Troy .. Yours, &c GEORGE BUSH.

Commercial Ek, Poultney. Irand Fasex, at Guildhalf. aroke Mostpelier, at Mostpelier.

XUM

LITERATURE & SCIENCE.

The Pauper's Death-Bed. BY MRS. SOUTHEY. Tread sofily-bow the head-In reverent silence bow-No passing bell doth toll, Yet an immortal soul

Is passing now. Stranger! however great. With lowly reverence how ; There's one in that poor shed-One by that paltry bed-Greater than thou.

Beneath that beggar's roof, Lo! Death doth keep his state Enter-no crowds attend Enter-no guards defend This palace gate.

That pavement damp and cold No smiling courtiers tread; One silent woman stands Lifting with meagre hands A dying head.

No mingling vuices sound-An infant wail alone; A sob anppressed-again That short, deep gasp, and then The parting groan.

Oh! change-Oh! wondrous change-Burst are the prison bars-This moment there, so low, So agonized-and now Beyond the stars !

Oh! change-stupendous change! There lies the aoulless clod The Sun eternal breaks-The new Immortal wakes-Wakes with his God.

CHRIST IN PRAYER.

"He went out into a mountain to pray, and continued all night prayer to God."—LUKE vi. 12.

Who art thou -on the midnight air Pouring out thy lonety prayer? Who art thou-on the mountain still Crying, " Father! do thy will?" My God! my God! I see thee now, The humid dews upon thy brow, Thy longing eye, thy bended form, Thyself all naked to the storm ; The forest pines about thee cast Their greenness on the mountain blast-The wandering stars, obscurely dim, Hurrying draw their last rays in-The captive clouds come black and torn-The moon, affrighted, veils her horn-But thou, O Savior! wrapt in love, Heedless of our nature's yearning, Would draw my sense-chained soul above,

Precept by thine act confirming. Wake, my soul ! up, up ! and flinging All thy sluggish joys away, Clasp the cross, and to it clinging, Of thy Savior learn to pray

Two words improperly used.

MR. EDITOR :- I have for a long time perceived that the words learn and instrument are very improperly used in the pubications of the day, as well as in conversation. Will you, by inserting this note, attempt to arrest the evil ? Learn is often used as an active verb. For example: "Who learned you to write! I learned him to read. Mr. A. B. learns him arith-The word instrument is frequently used, and in the pulpit too, for the word AGENT. For example: "God made Williams an instrument in effecting many conversions in the South Sea Islands." God made an instrument of Napoleon, but he made an agent of John Williams. Is it not so, Mr. Editor ! PHILO-WEBSTER.

For the Evangelist BIBLE CLASS STUDIES.

MR. EDITOR: -The season of the year having arrived when Bible classes are most successfully sus-tained in Sabbath schools and congregations, it becomes tonic of enquiry . v may their objects be most happily attained ? Much has been said and written on the subject, and little room seems left for further essays; yet useful hints may be derived from individual ce, and so I venture to obtrude mine on the

notice of your readers.

One of the most formidable difficulties which the pastor or teacher meets, is that of keeping up an interest in the class; a difficulty, which, happily compelled me at one season to take up "The Gospels in Harmoand I hope many others may be so environed as he driven to the same resort for relief.

But I wish now to say a few things on another interesting portion of the sacred oracle; a portion, which I apprehend is too much neglected—too little under-stood or appreciated, even by Christians—the Prophetic Books. My extremities led me, a few years since, to resort to them, and attempt what was to me in manner, and may possibly be to some others, a new mode of investigation, which it is my purpose in the sequel

To many, these are comparatively scaled books; true, they are frequently used as a devotional exercise, and to aid them in which, we have many excellent expositions, commentaries, &c. "Keith," too, has happily occupied an interesting compartment of their contents in his work, where the *literal* fulfilment of many of the most remarkable predictions they contain, is so strikingly illustrated, infidelity itself, being compelled bear unwitting and unwilling testimony to the rity and divine inspiration of the scriptures.

Who but the God of providence, could direct the

sacred seer to portray proud Tyre and Babylon's utter ruin, or Idumea's desolation? To say of Tyre, "They shall lay thy stones and thy timber and thy dust, in the midst of the water; I will scrape her dust from her; I will make her like the top of a rock; it shall be a of nets in the midst of the sea, Or, of Babylon: "Babylon, place for the spreading of n for I have spoken it." On the glory of kingdoms, the beauty of the Chaldee's excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation neither shall the Arabian pitch his tent there; neither shall the shepherds make their folds there." And to Idumea: "O thou that dwellest in the clefts of the rock, that holdest the hight of the hill; though tho shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. Thou shalt be desolate, O mount Seir, and all Idunea, ever all of it; and they shall know that I am the Lord."

This volume of Keith, may be usefully studied, i connection with the Bible class; with equal advantage also, may it be used in the exercise of the family. But if history and research subserve such valuable ends as we see illustrated in the peculiar object of the ove referred to, why is it not put under contribution for more general objects, and made to yield a rich and satisfactory a revenue. The objects of his tory are to represent the relations in which man exists the influences which he exerts, and to which he is sub ject. Who that is familiar with the history of the times of Richard Baxter and John Howe, does not fee a double interest in the productions of those great and

Apply, as far as applicable, this principle to the prophets. They too were men, surrrounded by providential relations, which made appropriate their divinely inspired instructions, reproofs, warnings, exhortations, and predictions.

This brings me to the peculiar object for which took up my pen, which was to commend the study of the prophetic books of scripture in their chronological order, and in connection with contemporary history. The subject may be resumed hereafter. Yours, &c., H.

The Power of a Right-minded Minority. Whence is it derived? And how is an influence to be accounted for, leading to results every way so note

Power belongeth unto God. He is ever active, ye never wearied. His quickening and sustaining breath pervades all existence. He is our Creator. "In him we live and move, and have our being." From him we derive the will to resolve, and the hand to execute And his gifts are real, and not merely apparent, endow ments. They are ours; ours to employ under the eye and control of him from whose bosom we sprang, and to whose bar we are hastening. For in man reason no less than will is essential to his constitution. Upon the whole sphere of his activity the light of reason s lines : reason, whose every dictate has the :

self to pronounce the absurdity that he is at liberty to be unreasonable. Now in every dictate of reason we have the voice of Cod. He is the Supreme Reason. Every expression of his will must be a form of reason. And his will is all-powerful.

In wielding their powers in a given direction, men may violate the laws of their own being. An awful myssery this, in whose depths we are lost and confounded; but so it is. And what they may do, men in founded; but so it is. And what they may do, men in the weak of the lost sheep, they all have

this respect have done. Like lost sheep, they all have gone astray. They have joined hand in hand in doing wickedness. They encourage and sustain and in easting off a control which in their inmost souls they feel to be legitimate and authoritative. They forn majorities in evil-doing. They combine their abused powers; and under the sway of passion, contrive to confound, subvert, and destroy. Activity, with such results, they reckon success. But amidst such exertions, they must be cut off from communion with the Father-Spirit. Their wills are at variance with his They resist his authority. His handiworks they disfigure and derange. The tasks, then, to which they apply themselves, they must perform in the presence of a frowning Deity. Their powers must wither be-

neath his scorching breath.

To counteract their designs, God summons from the general mass of humanity his chosen vessels. Their distinctive characteristic consists in a cordial regard for that authority which it is their native right-their inborn privilege to honor. Their activity is accordant with the dictates of reason; and of course coincident with the will of the Creator. Now they may be many or they may be few. But, few or many, they have fellowship with Omnipotence. Will, by coincidence with will, even within the limits of human ability, se cures a great increase of living energy to every indi so sustained and aided. Hence the maxim Union is power. The results of the union must con respond with the elements of which it is composed. may be the union of one feeble spirit with another; of of the feeble with the strong; or of strength wit strength. In every case, there must be increase of power, but proportioned in degree to the living energies supplied by one individual and another, which are brought into combination and activity. But what it we have, not a vine clinging to an oak; not a child throw ing his arms around a giant; not even a hero embraein an angel; but man in sweet fellowship with God! A little one has at once become a thousand. The dis tinction between few and many has lost its significance Sustained and cheered by Omnipotence, what may not a single hand attempt, and with full assurance of complete success? The hour of triumph may be delayed. But come it will. And we may now anticipate and the glories which, when it arrives, will burst upon the waiting spirit .- Rev. B. Green.

For the Evangelist Select Thoughts.

Dr. Nevius .- "I prayed for years, that I migh rite one tract that God would bless.

The Tract Visitor -" I spent the morning of the succeeding day in humbling myself before God and seek-ing earnestly a preparation of heart and divine direction for the work before me."

"I went, and was astonished at the display of divin power.

Who will work, as well as rejoice? Many rejoice in hearing from Burmah, and the Sandwich Islands, what God has done; but it cost labor; somebody had to do the work; somebody had to go forth "weeping, and bearing precious seed." There was much toil; there were many dark days before faith could be exchanged for sight.

Now, I come to ask you, not to rejoice in what is done, for that is very easy. Will you aid in the work! onversion, and this the Lord has now granted me in I talk not of your going to Burmah, or Hindoostan, or an abundant manner." Five days after, she was seized to Borneo. No. I am not sure that you are fit for it. am not sure that you love the Lord enough for that But, I ask, what are you doing for the souls that are perishing around you? For what one, have you labored and prayed? What have you been doing in the where the Lord has placed you? If you are idle here, it would be the mere romance of idleness to send you to Borneo. Where would you have a hear to serve God, if you can be idle here; where labor will cost you so little, and where there is so much that your hand findeth to do ?

Circulate standard religious volumes -We migh as well lay aside the inventions of Arkwright, Whit ney, and Fulton, as the living, breathing, works of Bax-ter, Doddridge, Legh Richmond, and Bunyan. What artist: what man of science: what inventive genus ferred so much benefit on the world as th Could you give a poor family a steam-boat, or a cotton mill, you might give them a hundred thousand dollars. But give them the "Pilgrim's Progress," the "Saint's Rest." or the "Rise and Progress," or the "Call to tian words, and with God's blessing you may save their onls.

"He that converteth a sinner from the error of his ways, shall SAVE A SOUL FROM DEATH! How much reater such a work as this, than all the achievements of Cæsar, or Bonaparte! How much more the angels will rejoice over it ! How much more precious the remembrance of such a work in the eternal world! How much more durable its results!

A Question .- How can one secure more substantial. exalted, and enduring pleasure, than in being the in strument of the conversion and salvation of one soul?

Don't be afraid of trying to do good to the most hardened .- Make no calculation that any are so strong so proud, so wicked, so prejudiced, so unhelieving that the gospel cannot subdue them. They have souls and they have feelings. They often feel misgivings, and fears, and remorse, to which God alone is witness. How can you tell that God has not sent you to speak to such a person at just such a time? Besides, God's Spirit is to do the work, and that Spirit can do any thing. Beware of limiting omnipotence.

The first Convert at Orissa .- Mr. Sutton had lahored seven years without success. A poor man that could not read, carried a tract three hundred miles. It fell into the hands of a man who read and believed. He came to Cuttack to be baptized by the missiona ries; and became a preacher of the gospel.

Impressive Facts.

There is nothing in history that is so improving to the reader as those accounts which we meet with, of the deaths of eminent persons, and of their behavior in that solemn season. A few examples are subjoined.

Phillip the Third, king of Spain, seriously reflecting upon the life which he had led, cried out, when laid upon his deathbed, "Ah, how happy should I have been, had I spent in retirement those twenty-three years during which I have held my kingdom! My ncern is not for my body but my soul.

Cardinal Wolsey, one of the greatest ministers of tate, poured forth his soul in these sad words, "Had been diligent in serving my God as I have been serving my king, he would not have forsaken me

Cardinal Richelieu, after he had given law to Eu epe for many years, confessed to M. Du Moulin, that having been forced upon many irregularities in his life time, by what are called "reasons of state," he could not tell how to satisfy his conscience upon several ac counts; and being asked one day by a friend, why he was so sad, he answered, "The soul is a serious thing It must be sad here for a moment, or be sad for ever Cardinal Mazarin, having made religion wholly subservient to worldly interest, discoursing one day with a doctor of the Sorbonne, concerning the immor-tality of the soul, and a future state, said, weeping, "O my poor soul, whither wilt thou go?" Afterwards, seeing the queen mother, he said to her, your favors undid me: were I to live my time again.

Sir John Mason, privy counsellor to King Henry the Eighth, upon his deathbed addressed himself to the people around him to the following effect: "I have seen the most remarkable things in foreign parts, and een present at most state transactions for thirty years ther, and have learned this, after so many years experience, that seriousness is the greatest wisdom mperance the best physic; and a good conscience he best estate; and were I to live again, I would change the court for a cloister; my privy counsellor's for a hermit's retirement; and the whole life have lived in the palace, for one hour's enjoyment of

would be a capuchin friar, rather than a courtier.

God, my duty, and my prayers. the plainest and exactest way of making his peace with him; addiag, it is a great pity that men know not nearly to go out of it.'

Sir Philip Sidney left this as his last farewell to his friends: "Govern your will and affections by the will and word of your Creator. In me behold the end of the world, and all its vanities.

Therein are contained the words of eternal ment. life. It has God for its author; salvation for its end and truth, without any mixture of error, for its matter. "At my death," says Sir Thomas Brown, " I mean to take a total adieu of the world, not caring fur a moment for history or epitaph: not so much as the memory of my own name to be found any where, but in the niversal register of God."

From the Mother's Magazine. Praying Mothers. Samuel, who became a Prophet and a Judge

Israel, was early brought to the Sanctuary, and dedicated to the special service of God, by a Praying Timothy, who was an eminent minister of the New blessed with both a Praying Mother and Praying

John the Baptist, who was filled with the Holy Ghost, even from his very hirth, a greater than whom had never been born of woman, was the son of a Pray-

The pious and excellent Doddridge had, long before he could read, enduring impressions made upon his heart, by means of Scripture prints on the tiles in the by a Praying Mother.

good he accomplished, was instrumental in the con- or from the need in which we stand of its unceasing version of those eminent and useful men, the Rev. Claudius Buchannan, and the Rev. Thomas Scott, was

I recently read of a whole family of children in America, who were all in a remarkable manner brought under the influence of the Gospel and of the Holy Spirit. But these children had received the caresses, and been brought up under the eare and instruction of a Praying Mother.

A few years ago, the students of a Theological Seminary felt interested in the inquiry, what proportion of their numbers have been favored with godly parents. And it was ascertained, that out of one hundred and twenty students, who were preparing for the sacred ministry, more than a hundred were the offspring of and acquisition of truth; and this is essentially a

enstine, that sublime genius, that illustrious father and the intellectual faculty, is, to acquaint its possesses great luminary of the Church, whose fame filled the with the laws and order of the divine system and beginning of the fifth century, was, till his 28th he forms a very small part, which embraces innume and her prayers went up as incense before God. carried to his praying mother the news of his conversion, and she received "the oil of joy for mourning," and "the garment of praise for the spirit of heaviness. with a fever, and on the ninth her tears were for ever viped away. And wherever the name and writings of er," the story of the Praying Mother.

The way to find the Almighty.

Lorenzo! know, Without a star, or angel for their guide, Who worship God shall find him. Humble love, And not proud reason, keeps the door of heaven; Love finds admission where proud science fails.

Resignation to God.

Oh thou great arbiter of life and death Nature's immortal, immaterial Sun! Whose aff-prolific beam late called me forth From darkness; teeming darknesa, where I lay, The worms inferior; and in rank heneath The dust I tread un; high to bear my to To drink the spirit of the golden day, And triumph in existence; and couldst know No motive but my tdiss, and hast ordained A use in blessing! With the patriarch's joy, Thy call I follow to the land unknown; I trust in thee, and know in whom I trust Or life or death is equal, neither weighs ; All weight in this-Oh let me live to thee !

"HEREIN IS LOVE."-The great agent of our reovery was the eternal Son of God, who descended frem the throne to the manger, and wrestled with un-utterable agonics on our behalf. So God set his heart ipon man, that for our rescue he spared not his own Dear as he was to him, he spared him not. Dear in his humanity; for it was unstained with the original taint of fallen human nature, and through life, was sanctified to God in a course of perfect and cheerful obedience. Dear, for the generous manner which that human nature consented, with the divine, to an obedience which was extended to death, "even the death of the cross." Dear, as the temple of the divine nature, of the second person of the Godhead, and that person infinitely dear as his own, his proper Son—the Son of his love. Yet he spared him not! It even "pleased him to bruise him and put him to grief." What words are these! The love of God to man surmounted even that natural anxiety to preserve an object so beloved as his own Son, from ignominy and grief, and deep and awful suffering. Herein, indeed, is love! Where shall we go for the manifestations of the tenderness, the sympathy, the benignity of God! Go to the heavens, which canopy man with grandeur, and cheer his steps with successive light. Go to the atmosphere, which invigorates his spirits, and is to him the breath of life. Go to the smiling fields, verdant for his eye, and laden for his sustenance. Go to every scene which spreads beauty before his gaze. which is made harmoniously vocal to his ear; which fill and delights the imagination by its greatness, or by its olow. We travel with you, we admire with you feel and enjoy with you, we adore with you, but we stay not with you. We hasten on in search of demonstration nore convincing, that "God is love." We press into the strange, the mournful, the joyful scenes of Calvary, and there, amidst the throng of invisible and astonis angels, weeping disciples, and the mocking multitudes under the arch of the darkened heavens, and with the earth trembling beneath us, we gaze upon the meek. the resigned, but fainting Sufferer, and exclaim. HEREIN is love—herein, and no where else, is it so affectingly, so unequivocally evinced;—"not that we loved God, but that God loved us."

TRUE FAITH .- True faith is a great and sublime quality. It is greater, I am persuaded, than it is commonly accounted to be, much as it is exalted and lauded in religious discourses. It is sometimes lauded in deed, at the expense of reason. It is often so represented as if its sublimity consisted in its being a mys of duty, to the exercise of the quiet and patient virtues. To the hearer of such representations, it often seems a f this glory and charm of faith, lay in a sort of visionary peace of mind, obtained without any reference to the culture of the mind or of the heart. But, no; the the culture of the mind or of the heart. But, no; the very reverse of this is the truth. Faith is a great and sublime quality, because it is founded in eternal reason because it is a patient and faithful inquirer, and not a hasty and self-confident rejector, not an idolizer of i own fanciful and visionary suggestions of doubt. It is great too, because it is moral; because, as an apostle declares, it works by love, and purifies the heart; b Gud in the chapel. All things forsake me but my cause it is an elevation of the soul towards the purity and glory of the only and independently great and glo God, my duty, and my prayers.

Sir Thomas Smith, secretary of state to Queen Elizabeth, a few months before he died, sent for his friends, the bishops of Winchester and Worsester, entreating them to draw for him out of the word of God, the plainest and experience and experience of the control of the contr as if that were the sum and perfection of all that it could ever receive. No: it is a sublime principle, because to what end they are born into this world till they are it takes hold of the sublimity of everlasting progress. When it reaches a brighter sphere; when it no longer knows in part, but knows as it is known; when contemplation has become actual vision, and its de ductions have risen to assume the certainty and take the place of first principles; then will it, on the basis the world, and all its vanities."

The place of first principles; then will it, on the basis of these first principles, proceed to still further deductions. Still, and ever will the fields of inquiry lie before friends, said, "I repent of all my life, but that part of it—far and forever before it. Onward and onward will

Is the first lesson of the gospel, the broad injunction written by God's finger, upon the very gateway of eternal life. This is everywhere insisted on. tears, or prayers, or interests, can relieve its necessity or dispense with its actual performance. But what is t to deny ourselves? Anxiety and fatal mistake may

result from confusion on this point. We hold nothing more evident, than that the desire of our own individual interest, pleasure, good—the principle which is ordinarily denominated self-love; is not to be condemned or destroyed. The tendency of this to excess, is indeed one chief moral danger. Self-partiality, in some form or other, enters into, and consti tutes chiefly, if not wholly, every sin. But excess is not essential to self regard, and this principle is the last which could be spared. Nothing is plainer, than Testament, and exceedingly dear to Paul, and who that to every being his own welfare is more specially from a child had known the Holy Scriptures, was committed than that of any other; and that a special committed than that of any other; and that a special sensibility to it, is imperiously demanded by his present state. He alone knows his own wants and perils, and the hourly, perpetual claims of his particular lot; were he to discard the care of himself for a day, he must inevitably perish. It is a remark of great importance, that the moral danger to which we are exposed by self-love, arises from the very indispensableness o this principle, from the necessity of its perpetual exer-

eise. According to a well known law of the mind chimney, which were pointed out and explained to him every passion, unless carefully restrained, gains strength by frequency of excitement and action. The tendence The Rev. John Newton, who, besides all the other of self-love to excess, results from its very importance agency. But this tendency does exist. It is strong It is fearful. It is our chief peril. It is the precipic himself brought to Christ by means of truth, which had been taught him in early life hy a Praying Mother.

on the edge of which we always tread. It is the great, appointed trial of our moral nature; the might great, appointed trial of our moral nature; the mighty warfare, on whose issues hang eternal consequences To this tendency, unresisted, we owe the guilt and misery of the present state, the extinction of charity a moral death, more terrible than all the calamities

But we are not to think that because of its importance, this instinctive principle is our only. Our na ture has other elements or constituents, and vastly higher ones, to which self-love was meant to minister and which are at war with its excuses. For we have reason, or intellectual energy, given us for the pursui Praying Mothers.

And—to mention but one instance more—St. Auof universal, impartial nature. The great province of whole Christian world in the latter part of the fourth tem which spreads infinitely beyond himself, of which year, only "a hitterness to her that bore him." From his own subsequent confession, he was deaf to the voice ses as its sublime and beneficent end, the ever-growing of conscience, hroke away from his moral restraints, and spent his youth amidst scenes of baseness and corruption. But, in all his wanderings, that depraved young man was followed by a constitution of the whole. And, too, human nature has its affections, corresponding to our social and most common relations; affections, which in multitudes of inoung man was followed by a weeping, praying Mo-her. Her tears on his account watered the earth, and her prayers went up as incense before God. "It ever-recurring toil by day, and strengthen the wearied rayers went up as incense before God. "It ever-recurring toil by day, and strengthen the wearied sible," said a certain Bishop, in reply to her frame to forego the shunbers of night. But above all, importunity that he would endeavor to reclaim her son; there is the moral principle, that which should especiimportunity that he would endeavor to reciain her son; "good weman, it is not possible that a child of such tears should perish." And at length the son himself authority over his whole nature, and was plainly described to his praying mother the news of his conversion of the convers whole man. Conscience is pre-eminently a disintersted principle. Its very essence is impartiality. Not long after, as they were journeying together, she said, "My son, what have I to do here any longer! tice, taking the rights of all under its protection, and The only object for which I wished to live was your frowning at the least wrong, however largely it may conversion, and this the Lord has now granted me in serve ourselves. Conscience especially delights in an abundant manner." Five days after, she was seized and enjoins impartial love, and makes the heart thrill with exulting joy, at the sight or hearing of magnani-mous deeds, of perils fromed, and death endured, in the Augustine, the gifted Bishop of Hippo, have been cause of universal right. This acts on higher grounds, known, there also has been "told for a memorial of and is swayed by higher considerations than those which relate to self. It bows alone to truth. It vields to right. It reserves its theme for God; and eries treason and ruin, so long as sin maintains the dominancy, and selfishness gathers to its own purposes the nergies of the soul.

MISERY OF THE LOST .- No suffering, even in this life, s so dreadful as that occasioned by the stingings of an insulted and enraged conscience, when roused by the recollections of past guilt. How many have pined away and died under her tortures! Sometimes you away and died under her tortures! Sometimes you may hear the commencement of those wailings which are never to end. Consciouso, "Alko the dying taper, which, before it expires, gives a brighter blaze," starts up and flashes conviction upon the stupid soul, which even here, kindles the fires that never die. "You tell me," said a dying man to his infidel companious, "you heart the blood of Jesus Christ can wash your wicked heart clean from all its pride; it can obtain the provided of the pro said another, "Ob for insanity-for any thing to quell memory, the never-dying worm that

Such, sometimes, is the influence of memory in this life. But oh, who can estimate her power beyond the tomb! where the the mind is untrammeled-where a whole life of sin and impenitence becomes the subject of solemn reflection! All that can be felt here, is only a slight foretaste of what lies beyond. There, unlike the taper, whose expiring blaze soon goes out in darkness, conscience burns on with ever-increasing and more insufferable brightness forever. There the sinner must submit to her fearful sovereignty. must forever think, and every thought will be lightning .- Rev. Mr. Thompson.

REMORSE REMORSE. Sometimes, the elements of future we become, in this life, too wild for the control book our wicked acts and sin.' even of the strongest minds. An eminent statesman has furnished us with a striking example. Though possessed of uncommon intellectual strength, a review a life of sin from his dying hed was too much for him. When questioned in relation to his feelings, his reply, in tones of agony, was simply, "remorse—remorse." And when his voice was silvened. imbs were stiffening, he made another effort to express the hopelessness of his misery, by motioning for a card and tracing, with his hand quivering in death, the same

significant word, "remorse-remorse. "So withers the mind remorse hath riven, Unfit for earth, undoemed for heaven.

ISAAC BARROW .- To the other great divine of this eriod, the greatest, we had almost ventured to say, of english divines, Mr. Hallam does not appear to us to have assigned quite his proper position. the main characteristics of Barrow's mind and manner with his usual discrimination; but we should be in clined, both as to the actual merit of his writings and his influence on his age, to claim a more separate and elevated rank for this solid thinker and norivalled master of the English language. The sermons of Barrow, with bis Treatise on the Pope's Supremaey, include the whole domain of theology and of morals. There searcely a question which is not exhausted, and, by inimitable copiousness of language, placed in every point of view, and examined with the most conscien ious accuracy. Barrow is high above indifference or Pyrthonism, but his commanding reason can venture give every fair advantage to the arguments of hi He is not, indeed, so much a polemic writer as an honest, though deveat, investigator of truth With Barrow, we are not haunted with the apprehen-sion that we are following out a partial or imperfect implest satisfaction that our assent is demanded to the nevitable conclusion. For this, indeed, and the firm, we trust, inseparable reunion of religion and the highst morality, which had been forced asunder in the we are more indebted to this great divine than to any other single writer. Barrow gave its character of snfferably prolix, and unnecessarily multifarious in his divisions. The well-known speech of Charles 11. that he was not a fair man-he left nothing to be said one who came after him, was no doubt true; and perhaps we, being accustomed to a more rapid and effective style, may feel some of the impatience of the merry monarch; yet we think the station to be adudged both to his intellectual powers and the influence which those powers have exercised on English literature and English thinking, must set him far apart rom most of the writers, either of his own or of any other period .- London Quarterly.

LORD BROUGHAM AND FOWELL BUXTON -The LORon correspondent of the New-York American, in on of his late letters, tells the following anecdote of Lord Brougham and Fowell Buxton, well known on both sides of the Atlantic for their long and ardgons struggles in the cause of human freedom :— An anecdote was related to me yesterday concerning

this gentleman and Lord Brongham, which I cannot forbear repeating. In the year 1824, when Buxton and forbear repeating. In the year 1523, when because the Brougham were in the Commons, some petitions were confided to them for the abolition of slavery in the Briday West India Colonies. On consultation, they agreed this continue. As he bounds along, he sees something on the ground, which looks round and smooth,

A storm was brewing; but Brougham cried "Hear! hear!" with all his night, and clapped and and made one of his adroit, elegant, and gentleman replies, which was loudly cheered from all parts of the House. In an instant Brougham was on his feet, his eye flashing fire, and his hair erect with excitement. Members eried "Divide!!" in stentorian tones.-'Harry the Commoner," stood unmoved as a rock. When silence was restored, he went forward kindling with his mighty theme, rolling out splendid thoughts, magnificent conceptions, and glowing illustrations which held the Honse in awe. The shouts of "Hear hear !!" from Buxton, as his peerless colleague brought out in strong light the dark facts of his subject, and his hearty cheers as he marshalled paragraph after paragraph of matchless eloquence in the field, soon became eontagious, and at the close of his speech, Brougham sat down amid thunders of applause.

CHILDREN & YOUTH.

DEATH OF MOSES.

BY W. C. BRYANT. When he who from the scourge of wrong. Aroused the Hebrew tribes to ffy, Saw the fair region, promised long,

And bowed him on the hills to die : God made his grave to men unknown, Where Moab's rocks a vale infold,

And laid the aged seer afone To slumber white the world grows old Thus still, whene'er the good and just Close the dim eye on life and pain, Heaven watches o'er their sleeping dust,

Tiff the pure spirit comes again. Though nameless, trampled, and forgo His servant's humble ashes lie, Yet God has marked and sealed the spot, To call its inmate to the sky.

THE PROUD HEART .- On the Fourth of July last, I aw a little girl walk past my window, dressed in white, with blue ribbons on her hair and bonnet, and dangling down from her waist. As she went along, she kept looking at her clothes, and then at every body she pas ed in the street. Her look seemed to say, 'Don'

you think I look very pretty to-day ! But a poor ragged boy stood in the road, and the lit the girl looked at him and curled up her haughty lip and tossed her head so proudly, you would have far ied she was a great lady. In her heart, she no doubt thought herself a great deal hetter than that poor rag-ged boy. O toolish little girl! What a wicked heart

'A wicked heart!' exclaims a young reader, ' how Because she acted proudly. Her lofty airs, and

curling lip, and vain looks, too strongly showed that she had a proud heart, and all proud hearts are wicked; for God says in his holy Book, ' Every one that is PROUD IN HEART, is an abomination to the Lord. And again he says: 'The Lord natern a Proun LOCK.

So, then, this girl, who trod so loftily with her white frock and gay ribbons, was in danger of losing her precious soul. She was doing wickedly, and God was angry with her. O, she had more need of weeping over her wickedness, and praying for divine mercy

than of showing her fine clothes.

Are you proud, my dear reader? Is your heart proud? How do you act when you have fine clothes n; when you do a piece of work; when you recite a lesson or gain the top of your elass in school? If you look proudly then, and feel yourself to be better than

forgiveness from all your past acts and thoughts of wickedness, and procure you a seat in the world glory. O, then seek, do seek, the Lord Jesus, by prayer and faith, and you shall be made happy .- Sab bath School Messenger.

THE LITTLE BOY WHOSE HEART ACHED WHEN HE SINNED.—One Sabbath last Spring, meeting my class as usual, to examine the lessons, I began then to explain the nature of sin. I told them that God's law required obedience of his children, but the disobedience the law was sin. It was when they played on the Sabbath, or took that which belonged to another, or took God's holy name in vain, or murdered-that God saw them, and charged them with the sin in a book o

remembrance, kept for that purpose.

One of the class said, that his mother had told his of it, and, 'if we were good, He would rub out of his

In another part of the lesson, he said, 'When I an wieked, it aches here,' (laying his hand on his breast. tried to improve the lesson from such simple instruc tion, by showing, that if that 'ache' was in their heart God bad written in his book some sins they had done and that they must pray to God, for him to rub their ins out of his book, that they might be happy, and love

God and his people, and go where the Savior is. this little boy! If you do, you do not love God, for There are a great many who have lived and died, who felt that ache while they lived, and when they died i ached more and more, for they did not love God, no obey him.
O, reader, use the remedy which this hoy gives;

s, pray to God to forgive you your sins, or rub them from his book. Go to him as you are, saying, 'Father, have sinned against heaven, and in thy sight,' and

then you will be happy .- Ib. RENDERING GOOD FOR EVIL .- " A slave in one of the Islands of the West Indies, who had originally come from Africa, having been brought under the influence of religious instruction, became very valuable to his master on account of his integrity and general conduct. After some time, his master raised him to a situatio f importance in the management of his estate. His master on one oceasion wishing to purchase twenty additional slaves, employed him to make the selection, giving him instructions to choose those who wer strong and likely to make good workmen. went to the slave market and commenced his serntiny. He had not long surveyed the multitude offered for sale, before he fixed his eyes intently upon one old and decrepit slave, and told his master that he must be The master appeared greatly surprised at the theory; it is all before us in its boundless range and its infinite variety; and it is not till we have received the marked that as they were about twenty, he would give them the old man into the bargain. The purchase was accordingly made, and the slaves were conducted to the plantation of their new master; but upon none did reckless contests of finalicism in all its various forms, upon the old decrepit African. He took him to his own habitation, and laid him upon his own bed; he fed him at his own table, and gave him drink out of his strong sense, solidity, and completeness to English bwn cup; when he was cold, he carried him into the theology. To some of us he will appear, no doubt, insunshine; and when he was hot, he placed him under ; and when he was hot, he placed him under the shade of the cocoa nut trees. Astonished at the attention bestowed upon a fellow slave, his master interrogated him upon the subject. He said, "you terrogated him upon the subject. He said, "you could not take so intense an interest in the old man, but for some special reason; he is a relation of yours, perhaps your father?" "No, massa, he no my fader." "He is then an elder brother?" "No, massa, he no my broder." "Then he is an uncle or some other relation?" "No, massa, he be no of my kindred at all, nor even my friend." "Then," asked the master. or even my friend.

"on what account does he excite your interest!"

"He my enemy, massa," replied the slave, "he sold me to the slave dealer; and my Bible tell me when ay enemy hunger, feed him, and when he thirst, give

And now tell me, do you not really think that his conduct was far more amiable than the course you propose? Do you not think that this poor negro felt much happier than you would, should you gratify a special to the course of the cour rindictive spirit; and, my son, ought not your object

confided to them for the abolition of stavery in the bits West India Colonies. On consultation, they agreed to submit a motion, founded on the memorials, for the thing on the ground, which looks round and smooth,

of law; which is so essentially legislative, that no man, whatever may be his nations of freedom, can force himber to pronounce the absurdity that he is at liberty to self to pronounce the absurdity that he is at liberty to have the voice of God. He is the Supreme Reason have the voice of God. He is the Supreme Reason have the voice of God. He is the Supreme Reason. He forgets it up. It is an acorn. He bright regions leading to yet brighter regions, bound-less worlds for thought to traverse, beyond the track of solar day,—where—where shall its limit be !—what else worlds for thought to traverse, beyond the track of solar day,—where—where shall its limit be !—what else worlds for thought to traverse, beyond the track of solar day,—where—where shall its limit be !—what else worlds for thought to traverse, beyond the track of the solar day,—where—where shall its limit be !—what else worlds for thought to traverse, beyond the track of solar day,—where—where shall its limit be !—what else worlds for thought to traverse, beyond the track of solar day,—where—where shall its limit be !—what else worlds for thought to traverse, beyond the track of solar day,—where—one the solar day,—where—where shall its limit be !—what else worlds for thought to traverse, beyond the track of solar day,—where—where shall its limit be !—what else worlds for thought to traverse, beyond the track of solar day,—where—where shall its limit be !—what else worlds for thought to traverse, beyond the track of solar day,—where—where shall its limit be !—what else worlds for thought to traverse, beyond the track of to make the motion, and Brougham to support him to make the motion, and Brougham to suppo form-he is six feet six inches high-Brougham peeps out; a rout grows down, and two little leaves whispered to him, "I will cheer you while you are open on the top of the ground. It lives and grows. speaking, and you must do the same for me."— During a hundred years it grows, while men live and "Agreed," responded the agitated brewer, as he rose die, and while many a storm beats upon it. It is now and commenced speaking amid evident signs of impawith goods; she sails round the world, and does her stamped so lustily, that the House was stack with an anazement, thought he was actually crazy, and permitted Buxton to conclude his speech without much interruption. Mr. Canning, the minister, rose immediately, and made one of his adroit elegant and made one of places. She bears the flag of her nation at her mast; and her nation is honored from small ones! What great things may spring from small ones! Who would have thought that such a little thing could contain the mighty oak in it? errands at many hundreds of places. She bears the year, to raise a thousand more oaks; and these, every year, hear enough to rear ten thousand more. Thus a whole forest may be shut up in the little bud of a single What great things may be found in little things .- Rev. J. Todd.

> Do NOT THINK ANY SIN SMALL .- In the new country, that is, in those new States where the great for ests are not ent down, and where only a few people live, the fire sometimes, when it is dry in the autumn, gets into the woods. It burns the dry leaves and twigs, and dry trees, and even the green trees. Some-times it gets so hot that nobody can go near it. It leaps from tree to tree, burning and erackling, and ushing on like a fierce army in battle. A thousand war-horses could not make more noise; and in the night, it throws up its flames, and is seen a great way off. Sometimes it goes almost a hundred miles before it can be stopped. Now, see what this has to do with my lecture A little boy was playing one day just at the edge of

the woods. His mother was gone; and though he knew it was wrong, yet he went into the house, and brought out some fire. He felt that it was wrong, but thought that nobody would ever know it. with the fire awhile, and it did no hurt. At length the wind blew a spark ioto the woods, and the dry leaves eaught-they blazed-the whole woods was on fire.-On the fire went, kindling into a great flame, raging and burning all before it. For whole days, and even weeks, it roared and raged without hurting any body. But one day, when the wind blew hard, it burned on faster and more awfully. And as it swept through the forest, it passed by a small new house, which a poor man had just built, almost in the middle of the forest, on some land which he had just bought. The man was gone away. When at a great distance he saw the fire, and hastened home as fast as possible. oh, what a sight! The woods were all burnt black .-Not a leaf was left. They looked like a funeral. His little house and barn were burned up, and what was worse, his faithful wife and little child—all were burned up. On the spot where he left them happy in the orning, nothing was left but a pile of smoking ashes.
All this, because that little hoy disobeyed his moher, and played with fire! All this from one single spark of fire! How much-how very much, may hang on little things .- Ibid.

WANTED-By a Graduate of Yale College, a situation as Classical eacher. Satisfactory testimoutals will be given respecting character dd ability. Address R. Bayton, Easthampton, Long Island, N.Y. Nov. 10th, 1840.

Nov. 10th, 1840.

GOULD, NEWMAN & SAXTON, Agents,
91 Nassan, corner of Fulton street NEW BOOKS .- Just published and for sale by M. W. Dedo, Brick

Clurch Chapel—
The Flower Garden, a Sequel to Floval Biography, by Charlotte Elizabeth. The Contrast, or Sketekes from Real Life, showing the True Scauce of Happiness. The Table of the Lord, by Caroline Fry. The Young Mother's Belight in the Guidance of her Child's Intellect by William Martin; with the Daties of Mothers, by Rev. E. N. Kuk Bishep Mellvaine on Oxford Divmity.

Nov. 10th, 1840.

555—3t UNFERMENTED GRAPE JUICE.—The subscriber takes this me

d of informing the churches, and the community generally, that he now some Pure Unfermented Grape Juice, in the form of a syrup ch may be diluted with water as required for use, for sale in quar-es to sair purchasers. Great care has been taken in the preparation

ind.
Doubts having been expressed by a fate writer in the New-York Evaugelist of there being any such wine in this country, the undersignate savers the public that he list the most positive and undoubted evidence, such as would be received in a court of justice, that they had received no addition or admixture of distilled spirit, or additeration of my kind previous to their being shipped it his country; and he pledges minself that they have received none since.

DANIEL POMEROY, Jr., 63 Waterst-New-York, Oct. 28th, 1840.

553—tf

We, the undersigned, have examined a sample of Grupe Juice concentrated to a syrup, and find it entirely free from alcohol—sample furnished by Mr. Daniel Pomeroy, Jr.

James R. Chilton, M.D. &c.

New-York, Oct. 28th, 1840.

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March 14th, 1840.

520—Iy* March 14th, 1840. 520—1y*

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