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NEW.YORK EVANGELIST.

REVIEW OF JENKYN ON THE ATONEMENT.

Continued. CHAPTER VI.

ON THE ATONEMENT IN 178 RELATION TO THE DI-

Mr. Jenkyn's views of the nature of Moral Go appear to be perspicuous and sound; and the advantage correct views on this point, is seen in the order and consist mey which they impart to the whole system. All the errors and all the disputes, about the atonement, arise out of inc tinct or abourd notions of the nature of Moral Gove We copy the first section of the chapter entire.

The Elements of Moral Covernment. Divine moral government is that control which th blessed God exercises over the minds of accountableings by reasoning with them; that is, by exhibiting motives and inducements addressed to their hopes are

God governs every thing according to its nature.

He manages the sea, and regulates the planets by physical force, and the various tribes of animals, by the laws of instinct. Every one knows that the waves the laws of instinct. Every one knows that the waves of the sea, the revolutions of the planets, and the migrations of birds, are not to be regulated by reasoning with them. But man can be governed and controlled by reasoning with him; and his conduct can be regulated by exhibiting to him sufficient motives and inducement. We keep our oxen to the plough by physical force, but we keep the ploughman at his work by moral government, that is, by giving him sufficient motives and inducements to be so. He is not chained, nor bound, nor yoked, but acts freely.

Physical force can never become an element of moral government. In proportion as force enters it.

moral government. In proportion as force enters it, it ceases to be a moral government. The more free-dom there is in a government, the more purely moral is it. Such a freedom is not the freedom of licentiousness and anarchy, for these encroach always on the freedom and liberty of some of the subjects.

It is by reasoning, and presenting motives, that we govern our own minds, and influence the minds of other men: and it is by the same means that God governs us. If minds become so debased and obstinate as to refuse or to dislike such a control in a community, then coercion will be employed to subdue them.—

The slaves at the gallies are governed by coercion, and criminals are drawn to the place of execution by force; but this is a just and refuse a control in a control by force; but this in a just and wise government, only befalls those who have voluntarily rejected the con-

befalls those who have voluntarily rejected the control of reason and justice.

Man is a reasonable being, and, as such, is a member of the great moral commonwealth of the universe. That commonwealth supplies him with a law as the rule of his conduct towards the whole universe. This law surrounds him with rich and copious exhibitions. of reasons, motives, and allurements, to lead him to the formation of a good character, and to the choice of a wise course of conduct. It forces him to nothing leaves him perfectly free. In this governme man, as a reasonable being, is free from every thing except from the moral obligation to do good, and from accountableness to his Ruler if he do wrong.

Law must indispensably have the sanctions of rewards and penalties. Without these a law would be

a mere advice, a recommendation only, and of no authority. The penalties of the moral law are sufferings and pains. In this enquiry it is no work of ours to account for the reasons why sufferings were annexed as penalties to the moral law, any more than it is discover why injury and declaration are in the to discover why injury and destruction are, in the physical laws, the penalties for falling down a precipice, &c. We can only say, that such is the moral constitution of which we are members; and such, do providence, conscience, and the scriptures, declare it

The sufferings of a sinner, of one who transgresses the law, are right and good for the ends of the government of which we are members. The penalty is in flicted, not for the sake of putting the delinquent to pain only, nor for the sake of putting the delinquent to pain only, nor of gratifying the private revenge of a ruler, but to secure and to promote the public ends of good government. These ends are to prevent others from transgressing; by giving a decided and clear demonstration of the dignity of the law, and a tangible proof of the evil of crime.

If a member, then, break the rule of the great moral constitution, it is right that he should suffer, that the evil of his suffering might restrain the evil of trans.

constitution, it is right that he should suffer, that the evil of his suffering might restrain the evil of trans-gressing. As far as sufferings answer these public ends, they are right and useful; but when they fall short of these ends, or in severity of infliction go be-yond these ends, then, they are only natural evils add-

yond these ends, then, they are only natural evils addeed to motal ones, without removing them.

It is due to the character of the governor, as the public organ of a commonwealth, and due to the weltare of the government, that the penalty should be executed on the offender. It is right and good that the man who injures you should feel an inconvenience, a pain, a suffering for it,—not to gratify your spleen and revenge, but to prevent others from again daring to injure you. You approve of the penalty when it is executed on others for injuring you: if you disapprove of you. You approve of the penalty when it is exeit, when inflicted upon yourself for injuring others, it is because you are selfish, and feel no concern for the

public good.
Sinners have transgressed the law, have wronged God, have spoiled his works, and have injured his liege subjects; therefore, for the public good, they deserve to suffer as transgressors.

The Penalties of Moral Government administered on the Principle of Public Justice.

Obedience is the first thing which man as a member of government owes to God. If man gives not obedi-ence to the law, then punishment is due from him for the ends of good government. In the classical writers of Greece and Rome, the "supplicium" or punishment is always represented as being given or paid by the offender, and as what was due from him to the government. And this language expresses the reality of the case of an offender in moral government. The promotion of the public good by his obedience is due from him: if he do not promote it in this way, then it is due from him to promote it by sustaining the penalty of the law.

of the law.

The question now occurs, "Upon what principle shall this penalty be administered?" Private individuals will answer this according to their own feelings and interests. Some will say, "Let power be employed to indict a severe chastisement and intense sufferings for the crime." Others will say, "Let mercy be exercised to administer the penalty gently and sparingly." Neither of these principles alone will administer the penalty safely and honorably for the ends of government. All honest subjects will say, "Let justice administer it, whatever be the consequences."

All may assent to this, but the difficulty of administering the penalty is not removed.

The question recurs, What kind of justice will you satisfy by the punishment of a transgressor? The correct answer to this question is of great moment. Plainly it cannot be commutative or commercial justice. For no person can pretend that the sufferings of a sinner under punishment are are equivalent to God for the bonor and homage of which he has been wronged. To see the abarrility of it, just suppose a father of a family, on the commercial principle, paying his children so much money for so much love, and in case it is not rendered, exacting stripes enough to balance the account.— Neither is it distributive justice that regulates our present state of trial, for in that case punishment would follow immedi-ately, on transgression. Nor does vindictive justice explain the existing relation between God and man. The principle concerned is Punic Justice—that justice which a governpoerned is Pounte Justice—that justice which a govern-ent exercises, in providing for the safety and honor and gen-al good of the whole community. According to the princi-tes of public justice, punishment is executed only for public

ends, and may be suspended or remitted whenever such provision can be made that it shall not be detrimental to the public good. In the divine administration of Moral Government, the atonement of Christ is an honorable ground for remitting punishment. It is at once a full recognition of the sinner's guilt and just liability to punishment, and is a powerful exhibition of God's concern as Moral Governor, for the ends of justice, and his death was substituted, instead of the punishent due to the sinner. Says our author:

Jesus Christ suffered for us, the just, for the unjust He was made a curse for us—and a sin-offering for us. When it is said that Christ suffered for us, it is not meant that he suffered the sufferings due to us in law, but that his sufferings were endured as substi tuted instead of our sufferings. An atonement goes on the supposition that the identical sufferings threat-ened against man are suspended, and other sufferings substituted instead of them.

This exchange, or commutation of sufferings, in the expedient for redemption, was intimated in the first promise made to Adam. Man by transgression had daily become liable to the literal sufferings threatened in

that which was threatened to Adam.

This view of the vicarious and substitutionary character of the sufferings of Christ will give some definiteness and force to the phrase, "Christ has paid our debts." Though this phrase is not scriptural, it is not to be treated contemptuously, as it is constantly used with much sweetness and unction by many Chris-tians, and has been sanctified by long usage in our ser-

nons, and in our spiritual songs.
"What are thedebts which Jesus Christ has paid for Some answer the question by saying that Jesus Christ obeyed the law for us; gave, in our stead, and in our name, that obedience which we owed to the law, so that the law cannot now demand perfect obedience of ns, because this was given to it in our stead by

Jesus Christ. Let it be duly considered-Did Jesus Christ pay our debts in this sense? . Did he obey the law that we might not obey it? Did he do what the law required that we might be discharged from our duty? Did he love God and love his neighbor, in our stead, so that we are delivered from the obligation to do so? I am ure, I wrong my reader, by supposing for a momen that he does not perceive, at once, that in this sense Christ has paid no debts for us. Paying for us the duty which we owed to the law, would be redeeming us from God, and not to God, and would be an axe at the root of all moral government. No class of rebels would ever be restored to their allegiance by a high

officer so obeying the law in their stead, as to discharge them from all fealty and homage.

It is, therefore, evident, that by Jesus Christ's paying our debts, must be meant, not the debt of duty but the debt of penalty. The handwriting, or chirograph which he cancelled, was not the bond of obligation to duty and service, but the bond of liableness to punish-

The sufferings of the Lord Jesus Christ answers the sam ends as the punishment of the sinner. The ends of government in the punishment are—to show the goodness and be evolence of the law-to demonstrate the impartial justice of ne governor-to exhibit the evil consequences of breaking the law-and 10 impress offenders with the hopelessness o escaping the punishment due to crime. Says our author:

There are two stupendous facts in the administra tion of moral government, which prove that the death of Christ answers all these ends. The first is, that though God declares sin to be an infinite wrong to im, yet, he never asks any sinner to make au at ment for his sin. The reason of this is, that he has set forth his sin. The reason of this is, that he has set forth his own Son as the propitiation for this.—
The second is, that God will not treat any man as a sinner, if he will believe that the death of his Son was a propitiation for sin. The reason is, that in Christ he is reconciling the world unto himself, without imputing their transgressions unto them.

By the death of Christ, provision is made that pardo be dispensed to the offenders in such a manner, as shall fully sustain the interests of moral government.

Pardon is proclaimed through an atonement, which

flects a disgrace and reproach upon sin. God, indeed, has always the disposition and the power to forgive, independently of the state and feelings of the sinner, but the sinner's discharge from his liableness to the penalty of the law, is not passed as a judicial act, until he repents of his transgression. As God has given an expression of his abhorrence of sin in proclaiming pardon, so has he ordained, for the ends of government, that the sinner also, should give an expression of his abhorrence of it. This the sinner does by his repent When one comes forth from the ranks revolters, and returns to his allegiance, it is, as far as his influence and example go, a reflection both on the revolt, and on the revolters. A repenting sinner blames both himself and others for rebellion agains God, and thus promotes the interest of the divine gov

rament.
Forgiveness is offered freely and sincerely, to all iders, which preserves the divine government from the charge, either of capricious partiality, or of arbitrary severity. God calls upon all men, every where, to repent, and this is an intimation to all men, every where, that there is for them, forgiveness with God. He exhibits his pardons, as in every way suitable and adequate to the case of the greatest offender, for he is plenteous in mercy, and able to save to the uttermost. He publicly promises free pardon to every penitent sinner, and sincerely offers it to every sinner, with a solemn declaration, that "him that cometh he will in no wise cast out." Hence no offender can de

spise the government for partiality, or blame it for un-deserved severity.

The pardon of the gospel comes from sovereign grace and unmerited favor, and this excludes all boastreconcileableness of God, and notwithstanding the atonement of Christ, yet no sinner can claim pardon. Some persons, indeed, have represented pardon as due from God to the elect; and have said, that it would be unjust in God not to pardon them. There is nothing in the Holy Scriptures, there is nothing in the nature of grace itself, to support such a bold and impious sentiment. Try it yourself. Did you ever feel in prayer, that you could claim the blessings you asked? Does a happy soul feel so on his entrance to Heaven? Does Gabriel feel that he has a claim even to his own crown? No: it is all of sovereign grace. The offer crown? No: it is all of sovereign grace. The offender accepts the pardon by believing it, that is, by faith. The whole of this arrangement, excludes presumption and self-gratulation. The reprieve is not the prisoner's own, until he accept it; he accepts it merely by believing it. Would any prisoner think that he deserved the reprieve because he believed it? Would he demand his pardon as a claimant, or would he beg it as a suppliant? Would he presume on the king's favor and live in rebellion? No, the king has freely of his own presengative forgiven him but it is in a way.

"that he might be feared" and served.

The dispensation of pardon still perpetuates and ontinues man in a state of probation, and this checks continues man in a state of probation, and this checks all inclinations to licentiousness. God pardons, not that he might be trifled with, but that he might be feared. Man, when pardoned, is not taken out of a state of probation and trial. He is still accountable to law, he is still liable to break that law, he is taught to pray daily for pardon, he is chastened and afflicted for his sin, and he will have to appear at the reckoning of the judgment day. By such an arrangement the honors of the divine government are safe.

The exhibition of pardon has in itself a tendency to affect the heart, and to restore a rebel to his allegiance.

The exhibition of pardon has in itself a tendency to affect the heart, and to restore a rebel to hisallegiance. There is forgiveness with God, not that he might be dreaded, but that he might be esteemed, revered and served. There is no tendency in the dispensation of wrath to make the sinner relent and return; it hardens more and more. Sinners who have been beaten with many stripes become harder and harder. Satan, Cain, as, are now harder than when the storm began and wins the rebel from his revolt. It is mercy that restores man to his allegiance, that God may be served. Wherever this is prominent in the ministry of the

gospel, thither do guilty criminals flock, as doves to their windows. After all, it is not mercy to rebellion, but mercy to rebels; therefore, there is nothing in forgiveness to connive at revolt, though it smile on

There is one other section in this chapter, which is so is ortant, so clearly stated, so well reasoned, so fully illustrated that we cannot consent to mutilate or abridge it, but shall pre sent it entire in our next.

To be continued.

MISSIONARY.

For the New-York Evangelist TO AMERICAN CHRISTIANS.

But, why do I dwell upon these points, which, though important, are yet of comparative importance only. Why do I speak of their science and national policy and commerce, when their souls are sinking daily, hourly into hell? Let me present to you my last

the peualty of the later staterings intractive in the peualty of the law. From these sufferings he was to be delivered by the Seed of the woman. This deliverance was to be effected, not by power, but by a price of substituted sufferings, designated the "bruising of the heel," a very different kind of suffering from the suffering from O living! O immortal!" &c. Such phrases they re peat hundreds and thousands of times, and expect, b the frequent repetition of them to merit the favor of God, whatever may be the state of their hearts .-Prayer does not produce holiness of heart, but is a cloak for sin. The moral precepts of Confucius, Zoroaster, the Vedas, the Shaster, and the Koran, are often good and worthy of remembrance; but they are mingled with so many others which are false, absurd, obscene, degrading and decidedly immoral, as to counteract their good tendency. Besides, the religion of the heathen is deemed a matter of speculation and convenience rather than a rule of action. Cicero considered the religion of his age an instrument of state, of use to keep in subjection an ignorant multitude, but, by no means such a religion as would satisfy the mind of an enlightened man. Hence, while he laughed at its folly in secret, he hypocritically pretended to everence in public while he at heart despised. Idolareviewed in point while he at heart despised. India-try is not innocent in its effects. It keeps men in dark-ness and produces the lowest degradation of morals. Their total disregard for truth is notorious. The ncient philosophers taught that, on many occasions a ie was to be preferred to the truth. Plato and the Stoics instructed their disciples that a man may tell a lie craftily and for gain. The Chinese are frauduent, liars and hypocrites. The Burmans consider a man a fool who is inflexible in his adherence to the truth, when he can gain any thing by falsehood. British Judges declare that no confidence can be placed in

he most solemn declarations of the Hindoos even un-Their profanity is shocking. Their obscenity in hought, word and deed is so revolting to the feelings of humanity that it cannot be farther spoken of here. Even their religious books and public services at the temples are made up of such gross exhibitions of vice as to shock every pious heart.

They are thievish. This is especially true of savage and semi-hardeness.

rage and semi-barbarous nations, with scarcely an ex-

ption. Time would fail me to enter into a further disclosure of the character of heathenism. I shall conclude ny remarks on this point with the words of Paul .-Being filled with all unrighteousness, fornication vickedness, covetousness, maliciousness; full of en y, murder, debate, deceit, malignity; whisperers, backventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, unmerciful; who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." In addition, Mr. Winslow, mis-sionary to Ceylon, declares that he has never seen a oly heathen, nor heard of one during a residence of

fifteen years amongst them.
Such being the character of the heathen, what are their hopes for eternity? Infidels and even some pro-fessed Christians would have us believe that their hopes are bright and well founded. But this is not Poor consolation, indeed! Mab Night, a Burman wo-man, said to Mrs. Judson, "To us all beyond the grave is covered with gloomy uncertainty and darkness." The Sandwich Islanders said they did not know what would be their future state, their fathers had never told them. Hindoos believe that the souls of men dwell in the bodies of beasts after death. Indians think they will go to some hunting ground, where they shall have plenty of game. Mohammelans expect to enjoy a sensual paradise. But these nopes neither afford solid consolation, nor produce ho-Men, by wisdom, have not found out God, nor has life and immortality been brought to light except through the gospel. Holiness is the only condition of final salvation, without which no man shall see the

From the foregoing remarks, it is plain that the missionary of Jesus Christ is destined to have not only an important influence in the salvation of men from sin and eternal death, but that his labors will eventu ally change the whole aspect of society. It is important, then, that he should have a clear view of the object at which he is to aim in all its bearings. He nust understand why it is that men are vicious, idolatrous and ignorant. Else, like the quack physician, he will never be able to reach the disease for which be is prescribing. Suppose, for a moment, that he goes orth, under the impression that men must be civilized efore they can be evangelized; he will labor, like the heathen and infidel philosophers of all time, to instruct the head, without leading forth the heart to God, to eparate science from its source, and then, wonder at he stupidity and depravity of man. As well might you expect the needle to point unerringly to the pole, after its magnetic quality had been removed. s to imagine that the mind of man can or ever will explore the whole ocean of truth, without a constant icknowledgment of the existence and providence of God. The experiment has been tried for nearly six thousand years in every conceivable shape, and has as uniformly failed. No nation can become enlightened, virtuous, prosperous and free, which does not build all its prosperity on the broad basis of love to God and love to man. But if the missionary has in his hands the moulding of the character of nations, he should not be week minded invorced to go deficient in should not be weak-minded, ignorant, nor deficient in Christian faith and virtue. If it be true, as Cicero says, that the orator should know every thing, much more the missionary of the cross. I do not wish to be understood that he should interfere with the governunderstood that he should interfere with the government of the people among whom he lives, nor that he should engage in commerce, nor devote the chief part of his time to science and literature. His proper sphere of labor is the spiritual good of men. But while he thus labors to impress upon men the principles of the Christian religion, he must necessarily teach husbands and wives, parents and children and neighbors to love each other; he must teach rulers to administer the laws in the fear of God, and the subjects to obey; he must instruct men that industry is a virtue. o obey; he must instruct men that industry is a virtue and that all science manifests the goodness and power, the wisdom and holiness of God, and should therefore the wisdom and nonness of Goo, and should diererore be used in his service and for his glory. In doing this, he will exert the same influence that religious teachers do in America, without interfering, in the least, with politics or commerce or the arts. If a releast, with politics or commerce or the arts. If a re-fusal to glorify God has produced the present wretch-edness of the heathen world, what may we not expect

edness of the heathen world, what may we not expect from the universal reception of the gospel?

Again—Having discovered the first and efficient cause of the ruin of our race, it is not difficult to propose the means by which the effect is to be removed. Why are men heathen? Because they forget God. Let old heathen be taught by the living preacher to think of God and worship him—let children be instructed to remember their Creator in the days of their worth; let there be trained prometly to regard and person. youth; let them be trained properly to regard and per-form their duties, and they will no longer be heathen, but Christians. Let the missionary preach Jesus Christ, translate the Bible, write tracts and school

peration of merchants, mechanics, farmers, seamen, let him have the hearty prayers of God's people and all the alms necessary to carry on his designs, and with a prejump blessing of God, he must inevitably behold such a revolution in the character of our like race as will make the saints triumph and all "the sons of God shout together for joy." The work is attended with difficulties, dangers and trials of no ordinary kind. It is one in which no intelligent man would willingly engage, unless he had the most unlimited confidence in the propriets of God. But it will have confidence in the promises of God. But it will pre-vail, and, blessed be God, it will prevail through the

nstrumentality of men.

The obligations of the Christian church to engage in this work are clear. It is our duty to labor for the good of others only when they have need of aid, and we have the means of affording them assistance. Six hundred millions of our race are dying without the gospel; dying in their present condition they must be lost. We have the Bible. Jesus Christ has committed it to our care not merely for our own benefit, but for the purpose of evangelizing the world. It has not Can we accomplish nothing for their salvation? If missionaries go to heathen lands, they must expect trials, persecution, dangers, and often an early death: they must sever the most tender ties which bind them to homes and friends and religious privileges. But if they are expected to make these sacrifices with cheerfulness, other Christians, who remain at home, blessed with all the delightful privileges of the gospel, must not count their substance and talents dear to them, but be willing to afford all the assistance to their missionaries which they can. Instead of hoarding up wealth for their offspring, they must remember that God requires them to use his pro-perty for his glory. And where can they do this to si.ess, and instead of grieving when God calls them into the missionary field, they should rather rejoice that God counts them worthy to train up soldiers for this glorious cause. To be a disciple of Christ, is to imitate his example, his precepts—to do good. Do we look for a people whose condition requires our sympathies? Do we desire an extensive field of usefulness? Do we wish to labor where success must eventually crown our efforts? Let us labor for the conversion of the world. While we remit not our exertions in behalf of our countrymen, let us remember those who sit in "darkness and have no light," who dwell "in the valley of the shadow of death." Brethren, the salvation of the heathen is the cause of humanity and needs your sympathies—it is your own cause, individual and collective, and should receive your constant attention; it is the cause of God and will prevail. I know your eadiness to engage in labors of love, for with many of you I have held sweet communion in times nov past: I do not despair. Buckle on the armor of God, then, and cease not your exertions till there be none to receive the doctrines of devils or worship things which be no Gods—or rather, I would say, send forth the olive branch throughout the world, proclaiming "good tidings of great joy," that "a Savior is born which is Christ the Lord," and through him, "on earth peace, and good will to men.

REVIVALS.

A NARRATIVE Of a Revival of Religion in Springfield, Vermont. The history of the Christian church presents a di versified scene. Light and shade, prosperity and adversity, joy and sorrow, revivals, defections and apostacies, follow each other in quick succession. In the apostolic age, a season of "refreshing from the pre-sence of the Loid" was frequently followed by a terrible persecution; sometimes by alarming instances rivie persecution; sometimes by alarming instances of apostacy; and generally by declensions more or less gradual. What is true of the great community of Christians, is so, in some degree, of individual churches. Unusual prosperity in a church seems to me now like "a handwriting upon the wall," or a signal held out from heaven, "prepare for trials." It is therefore with fear and trembling, that I proceed to give some account of the recent dealings of God with the church and people under my nastoral care.

the church and people under my pastoral care.

About a year ago, some of the brethren of this church began to feel an unusual solicitude for a revival of religion. In the spring and summer of this year, we By doing wrong, or sinning, man becomes liable to this penalty. Nothing else but sin will bring us into the law are not weakened. If God had had no regard for the honor of his law and government, he work of God, no measure or work of God, no measure of the whole universe will bring us within the reach in the whole universe will bring us within the reach of the numbers of the law, but sin.

Pardon is proclaimed inrough an aconement, which by its very provision, supposes that the honor and authority of the law are not weakened. If God had had no regard for the honor of his law and government, he was just, independently of the atonement, but he provided an equivalent. He was just, in the whole universe will bring us within the reach of the law, but sin.

Pardon is proclaimed inrough an aconement, which signorance of the future state of man, declared that we needed a divine teacher, and that he expected one to arise. To his friends, just before his death, he said, "I hope I am now going to good men, though this I would not take upon me peremptorily to say." Afterwards he said, "I am going out of the world and you are to continue in it; but which of us men.

Afterwards he said, "I am going out of the law, but sin.

Afterwards he said, "I am going out of the law was performed by the hetter nart is a secret to every one but God." The principal part of the labor was performed by the fourth Sabbath of the month; and the cleared that we needed a divine teacher, and that he expected one to arise. To his friends, just before his would not discipline; and that he expected one to arise. To his friends, just before his would not have provided an equivalent. He was just, in the strong wind of a powerful revival. The early in the strong wind of a powerful revival. The early with us. We had what is called a two days' meeting and white two of the special attention to discipline; and that he expected one to arise. To his friends, just before his would not take upon me peremptorily to special attention to discipline; and that he ex true. Socrates, the best of pagan philosophers, ac-knowledged his ignorance of the future state of man, declared that we needed a divine teacher, and that he special attention to discipline; and while two or three or the principal part of the labor was performed by the President. And these efforts, probably, had their share of influence in securing the glorious results which we let the fourth Sabbath of the month; and we thought it our duty to open our doors for the admission of memori influence in securing the glorious results which we

bath morning prayer meeting, and sustained it through the summer and autumn. There were two principal subjects of prayer—the youth, and those unconverted husbands whose wives were members of the church. Of this number, there were nearly fifty. About midsummer, and thenceforward, this praying band enjo ed unusual nearness to God and freedom in prayer. band enjoy-For a long time, a female prayer meeting has been sustained. Last summer, the meeting became very interesting, and special divine influence was enjoyed. The families of those sisters who have sustained this meeting, have been signally blessed. In the judgment of charity, salvation has come to every house.—
In the course of the summer, I preached a series of discourses on the moral lary in connection, with the ment of charity, salvation has come to every house.—
In the Judgprinciple that we should guard the purity of the
In the course of the summer, I preached a series of
church. We make no attack, and pass no censure updiscourses on the moral law, in connection with the
lessons of the Sabbath school. In addition to other
ferently from us; and it is possible that we have been labors of love, the cause of temperance was well sus tained; and from May, 1833, to May, 1834, there was

tage to our people.

The population of the town is nearly three thousand. A week or two before the meeting commenced, a very considerable portion of the inhabitants were visited at their houses, and kindly invited to attend.— This conciliatory measure had a very happy effect.-It was in our heart to offer salvation in the the Lord to all Springfield. Thus it will be seen, that, by the blessing of God upon our labors, we had been preparing for our recent meeting at least one year. We commenced our meeting on Thursday, October the 30th, continued two days, adjourned over Saturday, celebrated the Lord's supper on the Sabbath with unusual interest, admitted three persons into the church, and adjourned again till Monday evening. church, and adjourned again till Monday evening.— On Tuesday evening, November the 4th, Rev. J. Burchard arrived agreeably to previous arrangement, and immediately commenced his labors. The following pastors, Converse, Sage, Merrill, Burnap, Bradford and Graves, were with us for a longer or shorter time, and participated in the services of the meeting with great unanimity. Three Methodist ministers, Bates, Fletcher, and Quimby, were occasionally present, assisted in our labors, and manifested a truly Christian spirit. In the third week of our convocation, our Methodist brethren held in their church a quarterly meeting, which proved to be a season of deep interest, and in connection with it, we understand there were several hopeful conversions. Thus, simultaneously, all the people of God in town were cheered with the visitations of his love. In our church, the state of feeling was excellent; God had evidently "bowed their hearts as the heart of one man"—not one discrepant voice—a most delightful union of prayer and effort. The deacons and elders especially were favored with a fresh anointing from the Holy One.—There was no open opposition to the work of God; the impression of the community here, and around us, was manifestly strong in its favor. The fear of God fell upon all the people.

ell upon all the people.

For three weeks, our meetings continued very much Christ, translate the Bible, write tracts and school books, establish schools, converse and pray, let him be sustained in his work by the pious example and active by a meeting for inquiry, and similar exercises in the

evening. The fourth week, we had preaching every evening, and some meetings in the day fime. Most of this time seemed like one continued Sabbath; and the very atmosphere sacred. God was moving onwaits the majesty of his love, and from day to day rolling in upon us a sea of glory. The power of the Highest overshadowed us, and the windows of heaven were opened, and we had hardly room to receive the blessings that descended. Though the attention to

blessings that descended. Though the attention to religion was intense and long continued, there was no disturbance, no outery of joy or sorrow, no trespass upon the rules of Christian decorum; all was still, solemn, peaceful: there was unusual silence and quisolemn, peaceful; there was unusual silence and qui-etness in the village. Our house of worship, which is large, was filled from day to day, and oftentimes to overflowing. On one Sabbath, it became indis-pensable for the whole church to retire to another lace, to make room for the great multitude convened People flocked in from all the neighboring towns some traveling a distance of fifteen miles. The came with the expectation of finding their Savior nere; and, blessed be God, they did not come in vain.—About one hundred and thirty persons from other towns were, while here, the hopeful subjects of renewing grace. The whole number of hopeful connewing grace. The whole number of hopeful converts, exclusive of children under fourteen years, is, as nearly as we could ascertain, from three hundred and fifty to four hundred. How many of these will appear unto praise and glory in the day when the Judgment will tell. After the meeting had been in progress about one week, the number of hopeful conversions for seven days in succession, averaged more than thirty a day; and one day there were forty.—During the continuance of the meeting, we observed four days of fasting and prayer. On the fourth Sabotation in November, ninety-three were received into the above hand for the first time, sat down at the table of concern between their spirits, and "the Father of spirits;" that he required their immediate voluntary return to him, and that any delay was an experiment of incalculable guilt and danger. The duty of immediate voluntary and submission to God, pressed home, came with the expectation of finding their Savior here and, blessed be God, they did not come in vain. greater advantage than in laboring for the salvation of men? They must train up their children for this bushess, and instead of grieving when God calls them ers were admitted to the communion, and on the first Sabbath of this month, (December,) sixteen more, making in all, one hundred and fifty-four, who, we hope, will prove to be "the first fruits unto God and the Lamb," of this precious revival. We expect further all." the Lamb," of this precious revival. We expect fur-ther additions; several have been recently examined and accepted by the church, and undoubtedly some or ects of this work in town will unite with other As the work of grace here narrated is, for this sec

ion of country, extraordinary, it appears proper to say comething more of its character and circumstances. With the exception of one or two days, the weathe was uncommonly fine. If we could have had our choice out of every month in the year, we could not possibly have made a better selection.

The meeting in some form continued thirty days.— Had the question been discussed beforehand, in the church, whether we should have a meeting three or four weeks in succession, we should probably have decided at once, that in our circumstances, it would be neither prudent nor practicable. We commenced the meeting with no previous purpose as to the time of its continuance; intending to hold it so long as the providence of God, and the operations of his Spirit, should seem to dictate. Not only was the meeting unusually well attended by the inhabitants of Spring-field, but people flocked in from six or eight of the adjacent towns, and were daily pressing into the king-dom of Christ. Thus situated, it was impossible for the first three weeks to close the meeting, without do ing violence to our most solemn convictions of duty. There is a diversity of opinion respecting early admissions into the church. On this point, we have no definite rule; but suppose that we ought to be guided by the circumstances that attend each application, by present evidence of piety, or the want of it. The the present evidence of piety, or the want of it. The time of supposed conversion, is, in our opinion, of little account; except that great distance of time necessarily invalidates the evidence of piety, because in such a case, the person has lived long in disobedience to God. The operations of the Holy Spirit are exceedingly diversified; of course revivals have different characteristics. Where the gospel is faithfully preached, the evidence of piety in young converts depends ed, the evidence of piety in young converts depends, doubtless, very much upon the amount of divine influence enjoyed. A wind which moves a vessel a mile an hour, may be sufficient to carry her into port; but persons on the beach watching her, may at times be in oubt whether she moves or not. Give to that vesse a wind which carries her ten miles an hour, and who

have recently witnessed.

pastor and elders had sessions at certain hours, for
Last spring, some of our brethren established a Sabthe examination of candidates; and these examinations were conducted with unusual care. We did not receive every applicant; some were requested to wait ects of prayer—the youth, and those unconverted ands whose wives were members of the church. In y had been the subjects of special seriousness months and years before; many had been trained up in the Sabbath school and Bible class, and with scarcely an exception, they had been uniformly persons of correct habits and moral deportment. As to the practice of propounding for admission into the church, we have no strife with our brethren—in some cases it may be wise; but still we search the scriptures in vain to find an example, or warrant for it, except in the general premature in the early reception of these dear lambs We have, however, acted in the fear of God, and unan addition to the temperance society of two hundred members. In the month of August, our Baptist brethren of North Springfield, held a protracted meeting of seven or eight days' continuance. The meeting was well sustained, and attended and followed with blested results. Several of our church and congregation attended and received salutary impressions. As the fruits of that and subsequent Christian effort, about fifty have been added to that church. fifty have been added to that church.

In the course of this month, also, I exchanged labors with Rev. Joseph Merrill, of Acworth, N. H.—
Our united efforts were devoted for a week, first to Springfield, then to Acworth. Each day, we visited from house to house, and at 5 o'clock, P. M., held in some section of the town a religious meeting. These efforts were attended with manifest spiritual advantage to our people. of our darkness. The temperance reformation has diminished immensely the danger of spurious conversions, and removed some of the principal embarrassments in the way of early admissions into the church. But whatever views we may entertain on this subject, it becomes us all "to watch and pray lest we enter into temptation;" and to the young soldiers of the cross in this place, we would say, "let not him that putteth on the harness boast as he that outteth it off. As to the doctrines preached in this revival, we feel

have no fear, no wavering. The moral law, comprehending the extent, strictness, and purity of its requisitions, and its tremendous penalty; the entire and quisitions, and its tremendous penalty; the entire and exceeding sinfulness of unregenerate men; the divine sovereignty, that God doeth what he will with his own; "the election of grace:" the final perseverance of all true believers in obedience unto salvation; and the endless rewards and punishments of the future state, were docirines fully and fearlessly proclaimed; not generally in set and formal discourses, but in due preceptions, and in a manner so plain that they were not generally in set and formal discourses, but in due proportions, and in a manner so plain that they were understood. "Christ and him crucified, God mani-fest in the flesh," was, in every discourse and con-versation, exhibited as the sinner's only hope. If, proportions, and in a manner so plain that they were understood. "Christ and him crucified, God manifest in the flesh," was, in every discourse and conversation, exhibited as the sinner's only hope. If, however, any one truth was more prominent than another, it was the doctrine of divine influence, or the necessity of the special operations of the Holy Ghost in order to the conversion of a single soul. We shuddered at the thought of means, and measures, and excitement, without special divine influence. During the meeting, we endeavored to give great prominence to the office-work of the Holy Spirit, and this may be one reason why we have been so tichly blessed. The free agency and accountability of men was taught, and their dependence upon divine influence urged as a reason for immediate repentance; because if they continued obstinate, the Spirit might take his final department of charity, been "born again." The blessing seemed to descend most abundantly and almost exclusively, upon those who had been instructed in the Sabbath school. Twelve of these children we have received into the church; and others, probably, are in accordance with the laws of the human mind, and that, therefore, they ought immediately to receive Christ and believe on his name; and in do-

ing this, the Holy Ghost would give "them power to become the sons of God"—they would be "new creatures." The opinion has been entertained, that in a season of revival, some of these truths, especially divine sovereignty, and the entire dependence of the source upon the Holy Spirit for a new heart, ought not to be prominently presented. But our experience has taught us, that these truths, judiciously exhibited, instead of hindering, do greatly advance the work of God.

For the information of some of my brethren I would

For the information of some of my brethren, I would av something about measures. We wish, in some say something about measures. We wish, in some way, to awaken the careless, to break up the death slumber in which many remain for years even under the sound of the gospel, to bring divine truth to bear upon the understanding and the heart, to animate Christians to vigorous effort in the cause of Christ, to wild in the cause of Christ, to expense the research friendly. Christians to vigorous effort in the cause of Christ, to guide inquiring souls, to come into personal, friendly contact with men, and as far as possible, and on Christian principles, to lead them to an immediate decision on the subject of religion. The best way of doing this, is all we want of measures, and to us, it is perfectly immaterial whether they be new or old. Most of the time, we had three meetings for religious inquiry each day. I took part in every one of these exercises, the most important process. of incalculable guilt and danger. The duty diate repentance and submission to God, press

diate repentance and submission to God, pressed home, brought to burn upon the understanding and the conscience, was "mighty through God, to the pulling down of the strong holds" of sin. No other effort we believe, was so successful in winning souls to Christ.

Persons professing to have submitted to God, or to have found peace in believing, were not dismissed at once to the world, nor to the church. They were requested to meet us every morning in the inquiry room for further conversation respecting their spiritual state, and so far as practicable, they attended the morning meeting from day to day, and from week to week.—
Thus, by personal and familiar discourse and illustration, they acquired an amount of knowledge respecting Christian principles, duties and feelings, and an establishment in the faith and hope of the gospel, which months of instruction in the ordinary way, would hardly have secured to them.

hardly have secured to them. One thing somewhat novel, was the requesting of One thing somewhat novel, was the requesting of prayers at the opening of each meeting. This practice has, however, been attended with very salutary effects. The individual preferring the same request from day to day, from meeting to meeting, became himself intensely interested in the subject for whom he requested prayers. These petitions have, we believe, been answered in a multitude of instances. We heve, been answered in a multitude of instances. We do not know a single family for whom prayers were perseveringly requested, which has not received a rich spiritual blessing. Many a father is now rejoicing over his son, new born to God; many a mother over her daughter; many a wife over her husband. Jehovah has shown himself the hearer of prayer. One word about "anxious seats," as by some infelicity of language they are unfortunately called. It has been said, that they ought to be used, if used at all, "as a means of conversion to the convicted, and not as a means of conviction to the nnawakened." It is, however, remarkably plain, that the Spirit of God is not beautiful by any such rules. Some of our most intelligence. bound by any such rules. Some of our most intelli-gent young men have since told us, that when the ingent young men have since told us, that when the in-vitation to take those seats was given, they were con-scious of no seriousness; but having decided to go and converse with the ministers, they felt themselves committed in tavor of religion: and in some instan-ces immediately, in others gradually, they were con-victed of sin. This mode of preaching the gospel to individuals, by personal conversation, has been, I have no doubt, through the gracious co-operation of the Holy Spirit, the means of the conversion of many

Great and successful efforts were made to induce the people to attend the meeting for religious inquiry. And each day, during the continuance of it, the breth-ren separated themselves into several little praying circles: the sisters did the same, and the great burden of their prayer was, the conversion of those perishing souls whom we were persuading to be reconciled to God. Thus scores, and sometimes, probably, hundreds of hearts were ascending to God in supplication at the same time. It is not too much to say, that we felt these prayers. While pointing sinners to the Lamb of God, we sometimes found ourselves overshadowed with the fearful and glorious presence of Jehovah. Something seemed to whisper, "be still, for God is here." When we knelt down to pray with inquirers, there was a wrestling with God, a travail in spirit for the birth of souls, and an expectation of immediate answers of peace, which we believe is experienced only when "the Spirit maketh intercession." mediate answers of peace, which we believe is ex-rienced only when "the Spirit maketh intercess rienced only when "the Spirit maketh intercession for us." In their appropriate place, the efforts of the church were as important and successful as the labors of the ministers. So far as human agency was necessary, we consider the preparation made, the blessed state of feeling in the church; the amount of instruction communicated, and the earnest, effectual prayer offered, as fully commensurate with the result. To God be the praise for the preparation, the effort, and the result. His blessing crowned the whole.

To us it appears self-evident, that in building up the kingdom of Christ in this apostate world, in promoting revivals of religion at home, and in sending the gospel, abroad to the destitute and to the heathen, effort, much more abundant and efficient than heretofore, much made; but that he who trusts in measures, new or

made; but that he who trusts in measures, new or old, will be deserted by the Spirit of God

The subjects of this work have been of all ages, from the hoary head of threescore years and ten, down to the little child of seven or eight. They have generally had clear convictions of sin, varying in duration from a few days to a few weeks. Generally, the time of conviction has been shot; and one reason may be, they were taught that there is no virtue in conviction while the heart is in rebellion to God. For the mo while the heart is in rebellion to God. For the most part, the converts are apparently strong and happy; but they have had no wonderful raptures, nor ecstacies of joy. They do not appear assuming or officious, but humble and affectionate. An unusual number of them are heads of families, male or female. Seventy of them have already united with the church; between thirty and forty family altars have been recently erected; and twenty of our sisters, who two mouths ago, ed; and twenty of our sisters, who two mouths a came alone to the Lord's supper, now stand in a n spiritual relation to their companions, and have had the happiness to sit down with them at this Christian feast. A considerable number of influential people have shared in this visitation of mercy. And we bless God, that a large proportion of our young people are now rejoicing in the hope of eternal life. Several young men, who are commencing as adventised. young men, who are commencing an education, are of this number. It is not improbable, that this revival will eventually give to the church some faithful heralds of the cross. We have no expectation, that in the establishment of the Redeemer's kingdom on the the establishment of the Redeemer's kingdom on the earth, our colleges and seminaries are to be set aside; but our prayer is, "that the Spirit may be poured out from on high" upon them, and that thus they may be fitted more perfectly to meet the exigencies of the times—the wants of the world.

unbelief in the church respecting the early conversion of children. Undoubtedly we ought, with deep humility, and fasting and prayer, to examine this sub-

En In Faylow

ject anew.

This is the ninth protracted meeting that has been holden in town, and the third in our church. Nearly all of these meetings have been successful; nor have we been apprized of any unhappy reaction. Those holden in our church have been the means of great good. The first in October, 1831, before the present pastor had labored here, was richly blessed; and in pastor had labored here, was richly blessed; and in the succeeding month, forty-three were received into the church in one day. The second was holden in January, 1833. The revivals connected with these two meetings, were the means of bringing into the church about eighty persons. Thus far, they have appeared as well as other members. Of the recent meeting we would only say, that we have never seen clearer manifestations of the work of the Holy Spirit. I here beg permission to depart a little from simple narrative, to mention some thoughts which of late, have strongly impressed my mind. Formerly the

have strongly impressed my mind. Formerly the pinion prevailed, that there was nothing for the sinner pinion prevailed, that there was nothing for the sinner to do, except to be decently moral; that he must wait for some mighty impulse or influence to overtake him, and make him a Christian in spite of himself; that as salvation is all of grace, God must do every thing and salvation is all of grace, God must do every thing and man nothing. The sinner was quieted in his sins, perhaps to the ruin of his soul, under the fallacious idea of waiting God's time, while he was living in rebellion against him. Against a notion so monstrous and so fatal, good and talented men lifted the warning voice. They brought forward, clearly and fully, the doctrine of man's agency and accountability; proved unanswerably that he has something to do, that he is made capable of obeying the divine commands, and that for any refusal or delay, he deserves the everlast-ing wrath of God. These truths were not new; but in some sections they had been permitted to fall into disrepute. For bringing them forward into public view and estimation, these brethren deserve our thanks. But we fear that some have dwelt so much and so long upon the agency of man, as not properly to recognize the agency of God, and to leave in the shade the work the agency of God, and to leave in the shade the work of the Holy Spirit. This, we believe, is the danger to which some portions of the church are now exposed. We should be happy to learn that our fear is

groundless.
One truth has of late impressed my mind more than One truth has of late impressed my mind more than ever before. It is this; that the Christian dispensation is the dispensation of the Spirit. When our Savior was about to leave the world, he promised his disciples another Comforter, even the Spirit of truth, who should abide with them forever. The Comforter, the Holy Ghost, "reproves the world," mankind generally, "of sin, of righteousness, and of judgment." He is called "the Spirit of promise." He is the great subject of promise to the Christian church, ment." He is called "the Spirit of promise." He is the great subject of promise to the Christian church, the source and sum of all spiritual blessing. As it respects mediation between God and man, Jesus Christ is all in all—as it respects regeneration and sanctification, and all pure revivals of religion, though human instrumentality is employed, the Holy Ghost is all in all. We deplore most sincerely, cold and formal and melancholy acknowledgments of dependence, while nothing is attempted, nothing done. And we equally deplore the bringing forward the doctrine of divine sovereignty as an anology for inactivity, and consesovereignty as an apology for inactivity, and conse quent want of success. Such conduct does not honor, but grieves the Holy Spirit. But in avoiding one error, we should be careful not to run into another. Revi vals, where the Holy Spirit is not duly acknowledged, humbly relied on, and sought for, must be defective in point of purity, and cannot secure permanent blessings to the church. Much is said and written on the subject of revivals; it is a subject of infinite importance and of extensive relations; but in some respects it may be simplified. To secure them, the influences of the Holy Spirit are supremely needed and indispensable. Let a deep and affecting sense of our need of the Holy Spirit are suprement, sable. Let a deep and affecting sense of our need of divine influence be felt by all the ministers; let it pervade all the churches, seminaries and schools; then would fervent and effectual prayer every where ascend to heaven, and a new era in the history of revivals immediately commence. "The Spirit poured out from on high," makes "the wilderness a fruitful field." This would settle a multitude of difficult questions for revivals produced by the Holy Spirit, through the instrumentality of divine truth, would certainly be pure; and men deeply imbued with such a heavenly influence, would not be likely to make serious mistakes. This would give a new and mighty impulse to all the benevolent operations of the age, and hasten on the conversion of the world. Let all the brethren who are desirous of enjoying revivals of religion, first of all endeavor to feel suitably their need of the Holy Spirit, and put away from them whatever may grieve means which they believe are necessary to promote a revival, in humble dependence on his willing promised aid; and though now they sow in tears, shortly they will reap in joy.

During our long meeting, brother Burchard performed the greatest part of the ministerial labor; and I deem

it a duty which I owe to God, to say, that his labors have been greatly blessed. His doctriual views harmonized with those of the brethren present, and we labored together with great cordiality. While he in all cases be done by means of that kind of truth, applied in preached the truth with great plains his manner was conciliatory. He has left us; but he enjoys the confidence and grateful love of the young converts and of the whole church, and has, I believe, the kind regards of many others. In his farewell dis course he made judicious remarks respecting evangel-ists and settled pastors. The tendency of his labors with us has been to strengthen the hands of the pastor

and enlarge the sphere of his usefulness.

It only remains to request the prayers of my below ed brethren in the ministry and other Christian friends for myself and the flock under my care, that we may be humble and thankful, give God all the glory for his our high and increased obligations.

DANIEL O. MORTON, Pastor of the church in Springfield, VI.
Springfield, Dec. 20, 1834.

REVIVAL IN LONDON.

The London correspondent of the New-York Observer has given in his last letter a highly interesting account of the state of things in Dr. Reed's congregation in London, from which we extract the principal particulars. Dec. 5

"I was at his [Dr. Reed's] house to-day, and learned that since the last communion, a month ago, he had had much to do in attending to the cases of inquirers, and to applications for connection with his church; and that 50 applications for connection with his church; and that 50 persons were to be received this day [Friday] evening. I said to Mrs. Reed on leaving: 'Let us thank God, and taka courage.' She replied: 'Let us be humble and not lifted np.' Dr. Reed was not at home."

lifted np.' Dr. Reed was not at home."

"December 6th.—While writing the above last evening, I thought to mysolf—what can I do better, than jump into an omnibus, and ride down to Dr. Reed's church meeting? Perhaps I shall get some new and pleasant impressions; and in a half hour I found mysolf quietly seated in his chapel, with the members of his church, and the candidates for admission.

"The mode of admitting members into the Independent, or Congregational churches of England, is, I believe, very nearly and generally as follows: Persons wishing to join, make application to the pastor; if he is satisfied of their worthings he wire their worthings. make application to the pastor; if he is satisfied of their worthiness, he gives their names to the deacons, whose office answers very much to the elders of the American Presbyterian church, and invites them to make acquaintance with these candidates, for the purpose of acquiescing or disapproving; the pastor and deacons then confer and determine; next, at a recular church weaking, the pastor or disapproving; the pastor and deacons then confer and determine; next, at a regular church meeting, the names of the persons approved by the pastor and deacons are proposed—or as we say in America, propounded—and remain over for a month, or to the next communion, at which time, if there be no objection,—or rather, I should say, at the church meeting immediately previous to the communion, a day or two before, they are publicly received.

ceived.

The form of reception is various. More commonly, I merous, expressing their views and feelings, are read to the church, and a final vote taken on their admission; at which time, if approved, they are formally introduced by the pastor. I have never known a case of admission by the pastor. I have never known a case of admission by the public acknowledgement of articles of faith and covenant, as is the general practice with American Presbyterians and Congregationalists. This is considered too formidable a trial of feeling here; and very many object to the mode of being introduced by letters, as it is an easy way of getting in for those who would not be considered desirable members, and keeps back many worthy persons, to whom even this seems objectionable, compared with the sirable members, and keeps back meny worthy persons, to whom even this seems objectionable, compared with the sasier modes of the church of England. Some even shrink from having their names mentioned in public for such a purpose. How far this is being "ashamed of Christ before men," is a matter for the conscience of the persons concerned. Generally speaking, the modes of admission into churches in England are easier for the feelings of candidates, and their relation is held more loose, than in churches of the same name in America.

"The 56 persons, before alluded to, were not admitted into Dr. Reed's church, last night, but only proposed.—They stand over as candidates for next month. Certainly it was very interesting, and quite extraordinary, that so

They stand over as candidates for next month. Certainly that so many should appear at once before a church in London for such a purpose, as the gathering of a single month! I understood Dr. Reed, after meeting, that most of them had recently come to the decision. The greatest number he had ever received before at one time was 37. It has for a long time been a very prosperous church. But et present forward a revival. Churches have sometimes had powerful "Be sure and have nothing that is new." Strange! The

gregation is of the same stamp, as that which has so often been witnessed in the great revivals of religion in New England and other parts of our country, and it is equally interesting. Indeed I think it is in some respects better nteresting. Indeed I think it is in some respects better and more hopeful, as it has been a gradually rising state for months and years, and exhibits every appearance of

Continued increase.

One can see no reason why it might not be so with every congregation in London, on the supposition they were to enjoy a like instrumental culture,—until the metropolis, the centre of the world, were itself shaken to the center, and "fear should come on all the people." I hope indeed, that the Christien pestors of London will look on this spectacle, and be instructed by it. It can hardly fail to attract their attention." entinued increase

NEW-YORK EVANGELIST.

NEW-YORK, SATURDAY, FEBRUARY 14, 1835.

MR. FINNEY'S LECTURES.—The first edition of our Estra, con

IJ Mr. Finney's Lectures.—The first edition of our Estra, consisting of 1100 copies, comprising Mr. Finney's first four Lectures on Revivals, has been all taken up by subscribers who have come in since the first of January. The second edition, which with be somewhat larger, is now in press, and will be forwarded to such subscribers as have not received it, in a day or two.

We are proparing to re-print the whole series from No. 1 to 11, to occupy two sheets of the Evangelist size, and intended to be bound up with the volume. This will enable us to supply new subscribers who may come in for two or three months to come with the whole series from the commencement. The course will probably embrace about 20 lectures. We know there are many breakren who wish to have these lectures extensively circutated among their people. To such we would suggest the propriety of an immediate effort for that purpose.

We are in want of about 100 copies of the 1st No. of the prevolume, dated 3d January. Post Masters and Agents who have any othis number in their hands not called for, will confer a special favor b eturning them to us by mail immediately

MR. FINNEY'S LECTURES ON REVIVALS. [From brief notes laken by the Editor.] LECTURE XI.

TEXT. " He that wingeth souls is wise." PROVERBS XI. 30 I preached last Friday evening from the same text, on the nethod of dealing with sinners by private Christians. My object at this time is to take up the more public means of grace, with particular reference to the

DUTIES OF MINISTERS As I observed in my last lecture, wisdom is the appropri

te adaptation of means for securing a desired end. The to glorify God in the salvation of souls. In speaking on this subject I propose to show

I. That a right discharge of the duties of a minister re

II. The minister who has labored with success gives evilence that he understands several important matters. oures great wisdom. III. That the amount of success realized of a minister in

e discharge of his duties (other things being equal) decides the amount of wisdom employed by the individual in the exercise of his office

I. I am to show that a right discharge of the duties of ninister requires great wisdom

1. From the opposition it encounters. The very end for which the ministry is appointed is one against which is arrayed the most powerful opposition of sinners themselves. If nen were willing to receive the gospel, and there were nothing needed to be done but to tell the story of redemption, a child night convey the news. But men are opposed to the gospel. They are opposed to their own salvation, in this way. Their opposition is often violent and determined. I have somemes seen maniacs who had formed designs against their own lives, and they would exercise the utmost sagacity and cunning to effect their purpose. They would be as artful, and make their keepers believe they had no such design, that they had given it all up, and would appear as mild and sober, and at the instant the keeper was off his guard they would lay hands on themselves. So sinners often excreise great cunning in evading all the efforts that are made to save them.

And to meet this dreadful cunning, and overcome it so as to save men, ministers need a great amount of wisdom.

2. The particular means appointed to be employed i work, show the necessity of great wisdom in ministers. If men were converted by an act of physical omnipotence, cres ing some new taste, or something like that, and if sanctifi cation were nothing but the same physical omnipotence root ing out the remaining roots of s'n from the soul, it would no equire so much sagacity and skill to win souls Nor would there be any meaning in the text. But the truth is, that re-generation and sanctification are to bedone by moral means by argument and not by force. There never was and never will be any one saved by any thing but truth as the means Truth is the outward means, the outward motive, present first by man and then by the Holy Spirit. Take into view the opposition of the sinner himself, and you see that nothing, after all, short of the wisdom of God and the moral power of the Holy Spirit, can break down this opposition and bring him to submit to God. Still the means are to be used by men, and means adapted to the end, skillfully used. God has provided that the work of conversion and sanctification shall

3. He has the powers of earth and hell to overce that calls for wisdom. The devil is constantly at work, try ing to prevent the success of ministers, laboring to divert the attention from the subject of religion, and to get the sin-ner away from God and lead him down to hell. The whole rame-work of society almost is hostile to religion. Nearly all the influences which surround a man, from his cradle to his grave, are calculated to defeat the design of the ministry Does not a minister then need great wisdom, to conflict with the powers of darkness and the whole influence of the world in addition to the sinner's own opposition?

3. The same is seen from the infinite importance of the en tself. The end of the ministry is the salvation of the soul When we consider the importance of the end, and the difficulties of the work, who will not say with the apostle, "Wh is sufficient for these things?

II. The minister who has labored with success, gives e lence that he understands several important mate

1. He must understand how to wake up the church. get them out of the way of the conversion of sinners. often the most diffic uli part of a minister's work, and remires more wisdom and patience than any thing else. In the tone of piety to a high standard, and thus clear the way for the work of conversion. Many ministers can preach to sinners very well, but gain little success, while the counter acting influence of the church resists it all, and they have no skill enough to remove the difficulty. There is only here and there a minister in the country, who knows how to prol the church when it is in a cold, backslidden state, so as effectually to wake them up, and keep them awake. The members of the church sin against such light, that when they be ome cold it is very difficult to rouse them up. They have a form of piety which wards off the truth, while at the same ime it is just that kind of piety which has no power nor effiiency. Such professors are the most difficult to arouse from their slumbers. I do not mean that they are always more wicked than the impenitent. They are often employed about the machinery of religion, and pass for very good christians, but are of no use in a revival.

I know ministers are sometimes amazed to hear it said that nurches are not awake. No wonder such ministers do no know how to wake a sleeping church. There was a young centiate heard brother Foote the other day, in this city, pour ing out truth, and trying to wake up the churches, and h knew so little about it that he thought it was abusing the churches. So perfectly blind was he that he really thought the candidates, if they are not too nn- the churches in New York were all awake on the subject of religion. So some years ago there was a great controversy and opposition raised, because so much was said about the churches being asleep. It was all truth, yet many ministers knew nothing about it, and were astonished to hear such things said about the churches. When it has come to this, that ministers do not know when the church is asleep, no wonder that we have no revivals. I was invited once to preach at a certain place. I asked the minister what was the state of the church. "O," says he, "to a man they are a wake." I was delighted at the idea of laboring in such a church, for pers, send their ships abo it was a sight I had never yet seen, to see every single member awake in a revival. But when I got there. I found the church as sleepy and cold as they could be.

Here is the great difficulty in keeping up revivals, to k roughly awake and engaged. It is one thing for a church to get up in their sleep, and bluster about and run over each other, and a widely different thing for them to have their eyes open, and their senses about them, and he wide a wake, so as to know how to find God and how to work

and how to sit at the helm and guide them, he may feel strong, and oftentimes may find that they do more than he does himself, in the conversion of sinners.

3. In order to be successful, a minister needs great wisdom they appear to be all engaged, but as soon as your back is turned, they will stop and go to play. The great difficulty in continuing a revival lies here. And to meet is requires great wisdom. To know how to break them down again, when their heart gets lifted up because they have had such a great revival—to wake them up afresh when their zeal begins

Mankind are fond of form in religion. They love to have reat wisdom. To know how to break them down again, o flag; to keep their hearts full of zeal for the work these are some of the most difficult things in the world. Yet if a minster would be successful in winning souls, he must know when they first begin to grow proud or to lose the spirit of prayer, and when to probe them, and how to search them over again, how to keep the church in the field, gathering the har-

est of the Lord. 4. He must understand the gospel. But you will ask. Do not all ministers understand the gospel. I answer that they certainly do not all understand it alike, for they do not all

5. He must know how to divide it, so as to bring forward upon those points and at such times, as are calculated to proproduce a given result. A minister should understand the philosophy of the human mind, so as to know how to plan and arrange his labors wisely. Truth when brought to bear upon the mind, is in itself calculated to produce corresponding feelings. The minister must know what feelings he wishes to produce, and how to bring such truth to bear as is calculated to produce these feelings. He must know how to present truth calculated to humble Christians, or to make them feel for sinners, or to awaken sinners, or to correct them.

Often when sinners are awakened, the ground is lost for the want of wisdom in following up the blow. Perhaps a rousing sermon is preached, Christians are moved, and sinners lead them right to Christ in the shortest and most direct way begin to feel, and the next Sabbath something will be brought It is amazing to see how many ministers there are who d forward that has no connection, and that is not calculated to lead the mind on to the exercise of right feelings. It shows inner is broken down and brought in.

A great many good sermons preached, are all lost for the want of a little wisdom here. They are good sermons, and alculated if well timed, to do great good; but they have so little connection with the actual state of feeling in the congregation, that it would be more than a miracle if they produce revival. A minister may preach in this random way till he has preached himself to death, and never produce any great results. He may convert here and there a scattering going round to the individuals, he began to ask them the catoul, but he will not move the mass of the congregation, unle ne knows how to follow up his impressions, to carry out a plan of operations and execute it, so as to carry out the work when it is begun. He must not only be able to blow the trumpet so loud as to start the sinner up from his lethargy, ut when he is waked, he must lead him by the shortest way to Jesus Christ. And not as soon as sinners are roused by a sermon, immediately begin to preach about some remote ect, that has no tendency to carry on the work.

6. To reach different classes of sinners successfully rec great wisdom on the part of a minister. For instance, a sernon on a particular subject may start a particular class persons among his hearers. Perhaps they will begin to look serious, or perhaps talk about it, or perhaps they will begin to cavil about it. Now, if the minister is wise, he will know how to observe those indications, and to follow right on with ermons adapted to this class, until he leads them into the kingdom of God. Then let him go back and take another class, find out where they are hid, break down their refuges, and follow them up, till he leads them into the kingdom of God. He should thus beat about every bush where sinners hide themselves, as the voice of God followed Adam in the garden-"ADAM, WHERE ART THOU?" till one class of hearers after another are brought in, and so the whole commu ty converted. Now a minister must be very wise to do this. It never will be done so, till a minister sets himself to hunt out and bring in every class of sinners in his congregation, the old and young, male and female, rich and poor.

7. A minister needs great wisdom to get sinners away from their present refuges of lies, without forming new hiding places for them. I once sat under the ministry of a man who had contracted a great alarm about heresies, and was constantly employed in confuting them. And he used to bring up many such heresies as his people never heard of. He got his ideas chiefly from books, and mingled very, little among the people to know how they thought. And the re-sult of his labors of ten years was, that the people would be taken with the heresy, more than with the argument against The novelty of the error attracted their attention so much that they forgot the answer. And in that way, he gave many of his people new objections against religion, such as they never thought of before. If a man does not mingle enough with mankind to know how people think now-a-days, he cannot expect to be wise to meet their objections and diffi-

I have heard a great deal of preaching against Universalists, that did more hurt than good, because the preacher did not understand how Universalists of the present day reason .-They have never mingled with Universalists, and knew nothing how they believe and how they argue, now, but have go all they know of Universalism from books. And the conse quence is that when they attempt to preach against Universalism, they oppose a man of straw, and not Universalist sen timents as they are now found in the community. And people either laugh at them, or say it is all lies, for they know Universalists do not hold such sentiments as are ascribed to them by the preacher.

When ministers undertake to oppose a present heresy, they ought to know what it is at present. For instance, almost all those who write and preach against Universalism think they are called upon to oppose the idea that God is all mercy.

They suppose Universalists hold the doctrine that God is all mercy, and that when they have refuted this doctrine, they have got Universalists down. It is no such thing. They do not hold such doctrine. They deny it altogether. They reject the idea of mercy in the salvation of men, for they hold that every man is punished in full according to his just de-serts. Of what use is it then, to argue against Universalists, deed to do this successfully, is a most rare qualification in the Christian ministery. It is a point where almost all ministers they held to the justice of God alone as the ground of salvant of the church, and raise to the church, and raise to the church and do not admit the idea of mercy at all? In like manner, I have heard men preach against the idea that men are saved in their sins, and they supposed they were preaching down Universalist doctrine. Universalists believe no such thing. They believe that all men will be made holy, and this successfully, it shows that after all, he knows he must saved in that way. This shows the importance of knowing what people actually hold, before you try to reason them ou of their errors. It is of no use to misrepresent a man's doctrines to his face, and then try to reason him out of them. You must state his doctrine just as he holds it, and state his argumen fairly. Otherwise, if you state them wrong, you either make him angry, or he laughs in his sleeve at the advantage you give him. He will say, That man can't argue with me on fair grounds; he has to misrepresent our doctrines in order to confute me. Great hurt is done in this way. Ministers do not intend to misstate their opponents; but the effect of it is, that the poor, miserable creatures who hold these errors, go to hell be cause ministers do not take care to inform themselves what are their real errors. Errors are never torn away by such rocess. I mention these cases, to show how mu

> them, and do away their errors and mistakes. 8. Ministers ought to know what measures are best calc lated to aid in accomplishing the great end of their office, the salvation of souls. Some measures are plainly necessary. By measures I mean what things should be done to get the attention of the people, and bring them to listen to the truth.
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> Building houses for worship, and visiting from house to honse, &c. are all "measures" the object of which is to get the at &c. are all "measures" the object of the second is requisite to tention of people to the gospel. Much wisdom is requisite to devise and carry forward all the various measures adapted to favor the success of the gospel.

minister must have to meet the cases that occur. He must

be acquainted with the real views of men in order to men

What do the politicians do? They get up meetings, cir culate handbills and pamphlets, blaze away in the newspe ut the streets on wheels with flags and sailors, send coaches all over town, with handbills, bring people up to the polls, all to gain attention to their caus and elect their candidate. All these are their "measures," and for their end they are wisely calculated. The object is to get up an excitement, and bring the people out. They kno that unless there can be an excitement it is in vain to push their end. I do not mean to say that their measures are pious, or right, but only that they are wise in the sense that they are he appropriate application of means to the end.

The belief to the limits as the people to feel that the devil has no right to rule this world, but that they ought all to give themselves to God, and vote in the Lord Jesus Christ as the governor of the universe. Now what shall be done? What measures shall we take? Saysone, they may know the dead languages, and possess all learning they are and have nothing that is new." Strange! The

vation of adults. There is a great deal of practical the feeling that exists and prevails in the church and conunbelief in the church respecting the early conversion gregation is of the same stamp, as that which has so often

3. In order to be successful, a minister needs great wisdom to know how to keep the church to the work. Often the church seem first like children. You set children to work and they appear to be all engaged, but as soon as your back is their religious duties stereotyped, so as to leave them at ease. And they are therefore inclined to resist any new movement, designed to rouse them up to action and feeling. Hence it is all-important to introduce new things wisely, so as not to give needl ss occasion or apology for resistance

9. Not a little wisdom is sometimes needed by a minister, to know when to put a stop to new measures. When a measure has novelty enough to secure attention to the truth, ordinarily nothing more had better be done. You have secured the great object of novelty. Any thing more will be in danger of diverting the public mind away from the great object, and fixing it on the measures themselves. And then, if you introduce novelties when they are not called for, you will go over so large a field, that by and by when you really wan something new, you will have nothing else to introduce, without doing something that will give too great a shock to the public mind. The Bible has laid down no specific course of measures to promote regivals of religion, but has left it to ministers to adopt such as are wisely calculated to secure the end. And the more sparing we are of our new things, the longer we can use them, to keep public attention a wake to the great subject of religion. By a wise course this may unloubtedly be done for a long series of years.

10. A minister, to win souls, must know how to deal with careless, with a wakened and with anxious sinners, so as to ead them right to Christ in the shortest and most direct way. not know how to deal with sinners, or what to say to them in their various states of mind. A good woman in Albany how important it is that a minister should understand how to produce a given impression, at what time it may and should minister, and asked him to tell her what she must do to get be done, and by what truth, and how to follow it up, till the relief. And he said God had not given him much experience on the subject, and advised her to go to such a deacon, who perhaps could tell her what to do. The truth was, he did not know what to say to a sinner under conviction, although there was nothing peculiar in her case. Now if you think this minister a rare case, you are quite deceived.

many ministers who do not know what to say to sinners. A minister who had an evangelist preach for him, appoint ed an anxious meeting, and went to attend it, and in echism, "Wherein doth Christ exercise the office of a priest?" About as much in point to a great many of their minds as any thing else.

I know a minister who held an anxious meeting, and went to attend it with a written discourse. Just as wise as in would be if a physician going out to visit his patients, should sit down at leisure and write all the prescriptions before he had seen them. A minister needs to know the state of mind of the individuals, before he can know what truth will be proper and useful to administer. I say these things, not because I love to do it, but because truth, and the object before me, renires them to be said. And such instances as I have mentione

re by no means rare. A minister should know how to apply truth to all the situations in which he may find dying sinners going down to hell. He should know how to preach, how to pray, how to conduct prayer meetings, and how to use all the means for oringing the truth of God to bear upon the kingdom of darkness. Does not this require wisdom? And who is sufficient for these things ?

III. The amount of a minister's success in winning souls (other things being equal) invariably decides the amount of risdom he has exercised in the discharge of his office.

1. This is plainly asserted in the text. "He that wins ouls is wise." That is, if a man wins souls, he does skilful y adapt means to the end, which is, to exercise wisdom .-He is the more wise, by how much the greater is the number fsinners that he saves. A blockhead may indeed now and then stumble on such truth or such a manner of exhibiting it, as to save a soul. It would be a wonder indeed if any minister did not sometimes have something in his sermon that would meet the case of some individual. But the amoun of wisdom is to be decided, "other things being equal," by the number of cases in which he is successful i sinners.

Take the case of a physician. The grestest quack in New ork may now and then stumble upon a remarkable cure and so get his name up with the ignorant. But sober and judicious people judge of the skill of a physician by the uniform ity of his success in overcoming disease, the variety of dis eases he can manage, and the number of cases in which he i successful in saving his patients. The most skillful saves the most. This is common sense. It is truth. And it is just as ue in regard to success in saving souls, a

2. This principle is not only asserted in the text, but it is matter of fact, a historical truth, that "he that winneth souls s wise." He has actually employed means adapted to the and in such a way as to secure the end.

3. Success in saving souls is evidence that that a man un derstands the gospel and understands human nature, that he knows how to adapt means to his end, that he has commo sense, and that he has that kind of tact, that practical discernment, to know how to get at people. And if his success is xtensive, it shows that he knows how to deal with a grea variety of characters, in a great variety of circumstances who are yet all the enemies of God, and to bring them to Christ. To do this requires great wisdom. And the minister whodoes it, shows that he is wise.

4. Success in winning souls shows that a minister no only knows how to labor wisely for that end, but also, that he knows where his dependence is. You know that fears are often expressed respecting those ministers who are aiming most directly and earnestly for the conversion of sinners People say, "Why, this man is going to work in his own are not ignorant ministers, for they know exactly how to strength; one would imagine he thinks he can convert souls himself" How often hee the event showed that the man knows what he is about, very well, and knows where his strength is too. He went to work to convert sinners so earestly, just as if he could do it all himself; but that was the very way he should do. He ought to reason with sinners and plead with them, as faithfully and fully, as if he did r expect any interposition of the Spirit of God, or as if he knew there was no Holy Ghost. But whenever a man does depend on the Spirit of God alone for success.

OBJECTION.-There are many who feel an objection against this subject, arising out of the view they have taken of the ministry of Jesus Christ. They ask us. "What will you say about the ministry of Jesus Christ, was not he wise? lanswer, Yes, infinitely wise. But in regard to his alleged want of success in the conversion of sinners, you will of erve some things:

(1.) That his ministry was vastly more successful that is generally supposed. We read in one of the sacred wri-ters, that "he was seen by above five hundred brethren at once." If so many as five hundred brethren were found as embled together at one place, we see there must have been vast number of them scattered over the country. (2.) Another circumstance to be observed is, that his pub

ministry was very short, less than three years. (3.) Consider the peculiar design of his ministry. His nain object was to make atonement for the sins of the world. It was not aimed so much at promoting revivals. The "di nsation of the Spirit" was not yet given. He did not preach he gospel so fully as his apostles did afterwards. The pre udices of the people were so fixed and violent that they would not bear it. That he did not, is plain from the fact that even his apostles, who were constantly with him, did not understand the atonement. They did not get the idea that he was going to die, and consequently, when they heard he was actually dead, they were driven to despair, and thought the thing was all gone by, and their hopes blown to he winds. The fact was, that he had another object in view, to which every thing else was made to yield, and the erverted state of the public mind, and the obstinate prejudice evailing, showed why results were not seen any more in the conversion of sinners. The state of public opinion was such that they finally murdered him for what he did preach.

Many ministers who have little or no success, are hiding hemselves behind the ministry of Jesus Christ, as if he was an unsuccessful preacher. Whereas, in fact, he was emi nently successful, considering the circumstances in which inister who has no success should think of hiding

ing, and yet not be wise, in relation to the great end about | think any thing as of themselves, you would pray for them a

3. A minister may be very wise, though he is not learned. He may not understand the dead languages, or theology in its common acceptation; and yet he may know just what a minister of the gospel wants most to know, without

12. Those laymen in the church who know how to win knowing many other things. A learned minister and a wise minister are different things. Facts in the history of the church in all ages prove this. It is very common for churches, when looking out for a minister, to aim at getting a very learned man. Do not understand me to disparage learning. The more learning the better, if he is also wise in the great matter he is employed about. If a minister knows how to win souls, the more learning he has the better. But if he has any other kind of learning, and not this, he will infallibly fail of the end of his ministry.

4. Want of success in a minister, (other things being equal) proves, (1) either that he was never called to preach, and has taken it up out of his own head; or (2) that he was badly educated, and was never taught the very things he wants most to know; or (3) if he was called to preach, and knows how to do his duty, he is too indolent and wicked to do it.

b. Those are the best educated ministers, who win the most souls. Ministers are sometimes looked down upon, and called very ignorant, because they do not know the sciences and languages; although they are very far from being ignorant of the great thing for which the ministry is appoint-This is wrong. Learning is important, and often useful. But after all, a minister may know how to win souls to Christ, without great learning, and he has the best educa-

tion for a minister, who can win the most souls to Christ. There is evidently a great defect in the present mode of educating ministers. This is a SOLEMN FACT, to which the attention of the whole church should be distinctly called; that the great mass of young ministers who are educated a complish very little.

When young men come out from the seminaries, are they fit to go into a revival? Look at a place where there has been a revival in progress, and a minister is wanted. Let them send to a theological seminary for a minister. Will he enter into the work, and sustain it, and carry it on? Never. Like David with Saul's armor, he comes in with such load of theological trumpery, that he knows nothing what to do. Leave him there for two weeks, and the revival is at The churches know and feel, that the greater part of these young men do not know how to do any thing that needs to be done for a revival, and they are complaining that the young ministers are so far behind the church. You may send all over the United States, to theological seminaries, and not find a young minister to carry forward the work. What state of things!

There is a grand defect in educating ministers. Education ought to be such, as to prepare young men for the peculiar work to which they are destined. But instead of this, they are educated for any thing else. The grand mistake is this They direct the mind too much to irrelevant matters, which are not necessary to be attended to. In their courses of study, they carry the mind over too wide a field, which diverts the attention from the main thing, and so they get cold in reli-gion, and when they get through, instead of being fitted for their work, they are unfitted for it. Under pretence of disciplining the mind, they in fact scatter the attention, so that when they come to their work, they are awkward, and know know nothing how to take hold, or how to act, to win This is not universally the case, but too often i

It is common for people to talk loudly and largely abou an educated ministry. God forbid that I should say a word against an educated ministry. But what do we mean by an ducation for the ministry? Do we mean that they should be so educated, as to be fitted for the work? If they are so educated, the more education the better. Let education be of the right kind, teaching a young man the things he wants to know, and not the very thing he don't want to know .-Let them be educated for the work. Do not let education b such, that when young men come out, after spending six, eight, or ten years in study, they are not worth half as much as they were before they went. I have known young men come out after what they call "a thorough course," who were not fit to take charge of a prayer meeting, and who could not manage a prayer meeting, so as to make it profitable or in

Suppose you were going to make a man a surgeon in the Instead of sending him to the medical school to learn urgery, would you send him to the nautical school to lear navigation? In this way, you might qualify him to navigate a ship, but he is no surgeon. Ministers should be educated to know what his Bible is, and what the human mind is, and know how to bring one to bear on the other. They brought into contact with mind and made with all the aspects of society. They should have the Bible thing that requires wisdom; something which, if you de in one hand, and the map of the human mind in the other, and know how to use the truth for the salvation of men. and know how to use the truth for the salvation of men.

Christian ministry. There are many good men in the minstry, who have learning, and talents of a certain sort, but they have no common sense to win souls.

8. We see one great defect in our theological schools. Young men are shut up in their schools, confined to books, and shut out from intercourse with the common people, or contact with the common mind: Hence they are not familiar with the mode in which common people think. This accounts for the fact that some plain men, that have been brought up to business, and acquainted with human nature, are ten times better qualified to win souls than these who are educated on the present principle, and are in fact ten times as wel acquainted with the proper business of the ministry. These are called "uneducated men." This is a grand mistake.— They are not learned in science, but they are learned in the very things which they need to know as ministers. They reach the mind with truth. They understand the minds of

chinery of the schools.

I wish to be understood. I do not say, that I would not have a young man go to school. Nor would I discourage him from going over the field of science. The more the h ier, if together with it he learns also the things that the minister needs to know, in order to win souls,-if he understand his Bible, and understands human nature, and knows how to bring the truth to bear, and how to guide and manage minds,

and to lead them away from sin and lead them to God. 9. The success of any measures designed to promote a revival of religion, demonstrates its wisdom; with the followng exceptions:

(1) A measure may be introduced for effect, to produce ment and be such that when it is looked back upon afterwards, it will look nonsensical, and appear to be a mere trick. In that case, it will re-act, and its introduction will do ore hurt than good.

(2) Measures may be introduced, and the revival be very powerful, and be attributed to the measures, when in fact other things made the revival powerful, and in fact these very measures may have been a hindrance. The prayers of Christians, and the preaching, and other things may have been so well alculated to carry on the work, that it has succeeded in spite

of these measures.

But when the blessing evidently follows the introduction of the measure itself, the proof is unanswerable, that the measure is wise. It is profane to say that such a measure will do more hurt than good. God knows about that. His Board. And for this, his eminant good sense, business object is, to do the greatest amount of good possible. And of course he will not add his blessing to a measure that will one can were rare qualifications. of course he will not add his blessing to a measure that will do more hurt than good. He may sometimes withhold his blessing from a measure that is calculated to do some good, because it will be at the expense of a greater good. But he never will bless a pernicious proceeding. There is no such never will bless a pernicious proceeding. There is no such thing as deceiving God in the matter. He knows whether given measure is, on the whole, wise, or not. He may bless a course of labors notwithstanding some unwise or in-jurious measures. But if he blesses the measure itself, it is rebuking God to pronounce it unwise. He who undertake to do this, let him look to the matter.

10. It is evident that much fault has been found with meas ures which have been pre-eminently and continually blessed of God for the promotion of revivals. We know it is said that the horrid oaths of a profane swearer, have been the means of awakening another less hardened sinner. But this is a rare case. God does not usually make such a use of profanity. But if a measure is continually or usually blessed, let the man who thinks he is wiser than God, call it in ques-

object of our measures is to gain attention, and you must have something new. As sure as the effect of a measure becomes stereotyped, it ceases to gain attention, and then you must try something new. You need not make innovations in every thing. But whenever the state of things is such that any thing more is needed it must be something new, otherwise it will fail. A minister should never introduce innovations in that are not called for. If he does, they will embarrass it, when they don't pray for them. Brethren, this is a learned, and yet not wise. It is unfair to infer because a minister is unsuccessful, that therefore he is a hypocrite. There may be something defective in his education, or in his mode of viewing a subject, or of exhibiting it, which defeats his labors, and prevents his success in winning souls, while he himself may be saved—"yet so as by send out more laborers, you have need to pray that God would make ministers wise to win souls, and that those he sends

souls are to be counted wise. They should not be call "ignorant laymen." And those church members who not know how to convert sinners, and who cannot win souls, should not be called wise—as christians. They are not wise christians; only "he that winneth souls is wise. be learned in politics, in all sciences, or they may be skilled in the management of business, or other things, and they may in the management of business, or other tunings, the look down on those who win souls, as nothing but plain, look down on those who win souls, as nothing but plain, simple-hearted and ignorant men. If any of you are inc to do this, and to undervalue those brethren who win souls, as being not so wise and cunning as you are, you deceiva yourselves. They may not know some things which you know. But they know those things which a christian is

nost concerned to know, and you do not.

It may be illustrated by the case of a minister that goes to sea. He may be learned in science, but he knows ne-thing how to sail a ship. And he begins to ask the sailors about this thing and that, and what is this rope for, and the like. "Why," say the sailors, "these are not ropes, wa have only one rope in a ship, these are the rigging, the man talks like a fool." And so this learned man becomes a langhing stock, perhaps, to the sailors, because he does not know how to sail a ship. But if he were to tell them one half of what he knows about science, perhaps they would think him a conjurer, to know So learned students may understand their hic, hoe, hoe, vary well, and may laugh at the humble Christian and call very west, and may leads at the work of the him ignorant, although he may know how to win more souls than five hundred of them.

I was once distressed and grieved at hearing a minister

bearing down npon a yaung preacher, who had been converted nnder remarkable circumstances, and who was licensed to preach, without pursuing a regular course of study. This minister, who was never, or at least very rarely known to convert a sonl, bore down upon the young man in a very lordly, consorious menner, depreciating him because he had not had the advantage of a liberal educetlon, when in fact he was instrumental in converting more souls then any five hundred liberally educated ministers,

teke them as they rise.

I would sey nothing to undervalue, or lead you to unlervalue a thorough education for ministers. But I do not call that a thorough education, which they get in seminaries. It does not fit them for their work. I appeal to all apperience, whether our young men in seminaries are thoroughly educated for the purpose of winning souls? Do they no it? Every body knows they do not.

Two ministers ware one day conversing about a certain inister whose labore were greatly blessed in the conversion of some thousands of sonls. One of them said, "That man ought not to preach any more; he should stop and man ought not to preach any more; he should stop and go to" a particular theological seminary which he named, "and go through a regular course of study." He said tha man had "a good mind, and if he was tharoughly educated, he might be very useful." The other replied, "Do you think he would be more useful for going to that seminary? I challenge you to show by facts that any are nore useful who have been there. No, sir, the fact is, that since this man has been in the ministry, he has been instrumental in converting more souls than all the young men who have come from thet seminary in the time."-This is logie! Stop, and go to a seminary, to prepare himself for converting sonis, when he is now converting more than all whe come from the seminary !

FINALLY-I wish to ask yon, before I sit down, who among you can lay any claim to the possession of this divine wisdom? Whe among you, layman? Who among you, ministers? Can any of you? Can I? Are we at work, wisely, to win souls? Or are wa trying to make onreely believe that success is no criterion of wisdom? It is a criterion. It is a safe criterion for every minister to try himself by. The amount of his success, other things being equal, measures the amount of wisdom he has exercis. ed in the discharge of his office.

How few of you have ever had wisdom enough to con-

ert so much as a single sinner. Don't say now, "I cannot convert sinners; how can I convert sinners? God alone can convert sinners." Look at the text, "He that winneth souls is wise," and do not think you can escape the sentence. It is true that God 7. A want of Common Sense often defeats the ends of the this, it is high time to think about yourselves, and see whether you have wisdom enough to save even your own

> Men-wemen-you are bound to be wise in winning ouls. Perhaps already souls have perished; perhaps a friend, or a child is in hell, because you have not put forth the wisdom which you might, in saving them. The city is going to hell. Yas, the world is going to hell, and must go on, till the church finds ont what to do, to win sonls. Politicians are wise. The children of this world are wise, they know what to do to accomplish their ends, while we are prosing about, not knowing what to do, or where to taka hold of the work, and sinners are going to hell.

ANOTHER STANDARD BEARER FALLEN!

The friends of missions and all the friends of Zion are gain called to mourn. WISNER IS DEAD. We learn from Boston that the Rev. Benjamin B. Wisner, D. D. men, and how to adapt the gospel to their case. They are better furnished for their work, than if they had all the massions, daparted this life on Monday, Fab. 9th. His disorsions, departed this life on Monday, Fab. 9th. His disorder was Scarlet Fever. He was well on Wednesday, and labored diligently in the office of the Board during the day, but near night, as we learn verbally, he complained of a disagreeable feeling in his head and pains in his limbs, and said he would go homa, and if not better should not come to the offica in the morning. His disorder immediately assumed a violent aspect, and soon rayed so as to deprive him of his reason. And on the fifth day his vigorous frama sunk, and now the manly form which taberna large heart and splandid intellect, mouldare among the clods of the vallay.

Dr. Wisner was a native of Dutchess co. in the state of New York, and was 40 years old at the time of his death. He was an alumnus of Union College, had been 12 years pertor of the Old South church in Boston, as successor of Rev. Joshna Huntington, and since October, 1832; he has filled. tha office of Secretary to the American Board, in which ha succeeded the devoted Elias Cornelius, who died by s sickness equally rapid, just three years ago the present month. Worcester, Evarts, Cornelius, Wisner! An hon-ored catalogue of worthise who have filled that difficult post, and left it without reproach. And each in his way has greatly contributed to the anccessful and wise advance-

In the division of labor emong the secretaries, it fell to Dr. Wisner's share to conduct the Home operations of the overcome the countless obstacles which have hitherto impeded the cooperation of the churches at the south, and in the great valley, so as to unite the whole in free and ous action. A great work, well achieved, and worthy to die for.

are anxious to preserve Mr. Finnay's Lectures, and they ep-prehend a difficulty from their being printed on such a large sheet. Perhaps we can help them out by a suggestion. In the first place, read the lectures over carefully, and then take them to your closet, and by meditation and prayer, geryour mind fally imbued with their sentiments. Then put in practice the directions they contain, end in this way enstamp them upon your character. And after you have done this they will, then lend the paper with suitable exhortations, and

The seventh anniversary of this Society was held at the Masonic Hall, on Wednesday evening. In opening the meeting the President alluded in a very solemn and affecting manner to the bereavements which the church has sustained the past year in the deaths of her missionaries. No less than ten of the devoted missionaries of the Parent Board have ceased from their labors in this world—eight of whom fell under the pressure of disease, and two were murdered by the very savages to whom they were going to carry the bread of life. Father, said he, forgive them, for they know not what they do. He also mentioned the death, during the year, of Judge Platt, the first President of the Society; also of Carrey of Serampore, Morrison of China, and Wisner of Boston—the melancholy tidings of whose death had reached us upon the very eve of our anniversary. He could not help reminding the audience that three years ago, when assembled to celebrate our anniversary, the news reached us of the death of the lamented Cornelius, the president and afflictive, they should not lead to discouragement. Whatever may be the sacrifices we are called to ancounter, let us press on, remembering that if we endure hardness as good soldiers, we shall at last come off more than conquerors through him that loveth us.

Praver was offered by President Bates, of Middlebury Colleges.

Trayer was offered by President Bates, of Middlebury College.

The Treasurer read his report, from which it eppeared that spread been collected in 20 churches during the past year; more than \$9000 of it, however, was contributed by 10 of the number. Besides this sum, the Dutch churches in this city had raised about \$3000 for the same object.

arder to fill up the ranks of those who had fall then to speak of the grounds of encouragement we had is the work

of the changes which he had himself witnessed—of the revivals

distilleries "in the abstract," but let us not say a word to hurt Am blessed hope across the horizon of this dark and dreary cloud.

Mr. Ramsay, recently arrived from Bombay, followed. He

proposed to show what the Christian world was like-what it had and how to do it. Having shewed it hy an illustration which we cannot notice, he concluded by remarking that notwithstanding all the opposition and difficulty in the way, the work is going on gradu-

Rev. Asa D. SMITH of the Brainerd church, offered the follow

ing resolution:

Resolved, That it is in the power of the religious men of the commercial world to render a fer more efficient aid than they have yet done, in making known the gospel to heathen nations.

He would not undervalue the efforts which had been made by

men in the commercial world in the cause of missions, yet he would eay of them, as of men in other pursuits, they had not done all their duty. He would specify two or three ways in which mercantile men might do more for the salvation of the world. I. They might do more hy their pecuniary contributions. How much of the "silver and gold" was in their hands. He would not undertake to say, out he supposed three-quarters of it at least. Some of the men of but he supposed three-quarters of it at least. Some of the men of this class, doubtless, and perhaps some of them in this audienca, at the close of this year would be called to an account for their stewardship. Suppose such an one on his dying bed. A cloud suddenly overspreade his countenance—and he bursts into lamentations for having this year poured of his abundance into the treasury of the Lord. Did you ever hear a dying man eay so? No, and never will. They may do more by their personel influence at home. We want something more than money. We want the missionary spirit in this class of our community—we want the effort—the heart

A third way by which more might be done for Christ was in connection with their commercial arrangements. They might choose the officers and crews of their vessels with the conversion of the world in view. The time was not far distant when every arrangement that is made by the Christian merchant in his business will be made in direct reference to the influence which the arrangement is to have upon the heathen.

Tha Rev. O. EASTMAN then presented a statement to the meeting drawn up by Mr. Hill, Treasurer of the Board, who had been obliged to leave the city this afternoon in consequence of the death of Mr. Wisner, giving the particulars of Mr. Wisner's aickness and death. These pe

Rev. Dr. EDWARDS, of Boston then rose to offer the second reselution. Ha said, nothing but the contemplation of God filled his mind so much as the contemplation of the human soul. The mind of man had begun a course of voluntary departure from God, and i would go on ferther and farther in its departure till brought back by the gospel of Christ. The Hindoo said to Mr: Winslow, if meu will repent they will be saved, and they therefore did not want any of our repent they will be saved, and they therefore did not want any of our religion. But, sir, they will not repent—there is nothing in heathenism to make men repent. There is nothing, nothing to bring men to repontance but the gospel of the Lord Jesus Christ, and hence the reason of the command to you, and to me, and to all, Go ye into all the world and preach the gospel to every creature. There was nothing arbitrary in this appointment. Is it arbitrary to give men hread when they are starving? But some men want this work to be done without them. Why cannot we be let alone? Because like the heathen unless we do it we must go to hell. But why could lika the heathen unless we do it we must go to hell. But why could it not be done by angels, and we be excused? Paul did not wish to he excused. The fact is, sir, to hring back men from a postacy there must be suffering and labor. Christ never chrunk back till he said, But there was a portion of the work which rened for Paul and for us to do-to fill up what is behind of the afflictions of Christ? Yethow many are there who wish to have Chriet do it all. Not so with Mills. Said he, " No young man redeemed hy the blood of Christ, must think of dying until he has atpted to make his influence felt around the world."

The work required self-denial. And the missionary must begin son and Lyman did not wait until they got among the heathen before they began the work of self-denial. They lay on the floor when a bed stood by their eide, long before they went to a heathen land. But I hear many say, What a pity that they should have auffered so. And yet I hear a voice, saying, "If any man suffer as a Christian, let him not be a shamed, but let him glorify God." They died by violence? And so did Stephen, and Peter, heathen land. But I hear many eay, Whal a pity that they should have suffered so. And yet I hear a voice, eaying, "If any man suffer as a Christian, let him not be a shamed, but let him glorify God." They died by violence? And so did Stephen, and Peter, and Paul suffer too. And there was ANOTHER too, who died a violent death. Where had you have been, Mr. President, where had been all our hopes of salvation had not HE been willing to die for the sake of sinners. But, eays one, they died so soon. It was hecause the prayer of Christ was so soon answered; "I will that they whom thou hast given me, chould be with me, where I am." It was answered so soon because it was eo good a preyer. Robinson, a name not often mentioned in connection with the history of missions, because he died so aarly, when asked if he did not feel had about leaving his friends here so soon, lifted up his dying eve and whisnered. "Friends there soon." When in the vinor of We only add our fraternal exhortstion to brother Cheever and We only add our fraternal exhortstion to brother Cheever and We only add our fraternal exhortstion to brother Cheever and We only add our fraternal exhortstion to brother Cheever and We only add our fraternal exhortstion to brother Cheever and We only add our fraternal exhortstion to brother Cheever and We only add our fraternal exhortstion to brother Cheever and We only add our fraternal exhortstion to brother Cheever and We only add our fraternal exhortstion to brother Cheever and We only add our fraternal exhortstion to brother Cheever and We only add our fraternal exhortstion to brother Cheever and We only add our fraternal exhortstion to brother Cheever and We only add our fraternal exhortstion to brother Cheever and We only add our fraternal exhortstion to brother Cheever and We only add our fraternal exhortstion to brother Cheever and We only add our fraternal exhortstion to brother Cheever and We only add our fraternal exhortstion to brother Cheever and We only add our fraternal exhortstion to brother Cheever

children. Yet when he was dying, said ne, cool will have been a distiller been the word, that my children—let them trust in him.

But it is said—we wanted a great many missionaries—the world is nearly all to be converted—and we could not do without them now. But who was that man who left his possessions and went to the heathen. It was that very little boy for whom Robinson prayed the heather. It was that very little boy for whom Robinson prayed.

Philadelphia, February 4. on his death-bed, that he might become a missionary. And his influence was vastly greater than Robinson's could have been had he

Resolved, That the smallness of the number of laborers, who go forth into the great harvest of the world; and the repeated deathe among those who have gone, should awake universal and earnest preyer to the Lord of the harvest for more laborers.

wa are possessed of that spirit of humble dependence, and of earnest, agonizing prayer, the Lord will bless us. Possessed of this spirit, the Lord will rarely chasten his people. But notwithstand-

here laid down. In this way the lectures will be preserved, ing our afflictions, I feel, said he, that even this is not an evening not with pen and ink, but by the Spirit of the living God, being of discouragement. My heart is cheered with the thought that this is the cause of God, and it will prosper. The heart of God is bound up in no cause like this. If it were not the divine purposa to make the world better then it is, it would not exist another hour. The Missionary Letter. The letter to American Christians, concluded on our first page, was written by one of the esteemed missionary brethren that went to the Mediterranean in the ship Pedang.

FOREIGN MISSION SOCIETY OF NEW-YORK AND BROOKLYN.

more than \$9000 of it, however, was contributed by 10 of tha number. Besides this sum, the Dutch churches in this city had raised about \$3000 for the same object.

The Secretary read the annual report, in which the Board also actived very appropriately the remarkehly afflictive dispensations of Providence towards the missionaries under the care of the Parent Society. There had never been an anniversary in which we were secretary to the same object.

The secretary read the annual report, in which the Board also active the paper was issued. We considered the statements as imaginary, and as much appplicable to e distiller in Pennsylvania as to any one in Messachusetts. We were astonished and grieved to learn that they could be made to have a direct personal bearing."

Has it come to this, that sin can only be rehuked in each away as the editor of the Landmark has done in a subsemence that suppose the same to have seen in a subsement to the same of the Landmark has done in a subsemence than \$3000 for the same object.

The Secretary read the annual report, in which the Board also about \$3000 for the same object.

The Secretary read the annual report, in which the Board also and as much applicable to e distiller in Pennsylvania as to any one in Messachusetts. We were astonished and grieved to learn that the article is supposed by many to have, we were ignorant until some twenty-four hours after the paper was issued. We considered the statements as intensions of the paper was issued. We were astonished and grieved to learn that the paper was issued. We were astonished and grieved to learn that the article is supposed by many to have, we were ignorant until some twenty-four hours after the paper was issued. We considered the statements as intensions of the paper were ignorant until some twenty-four hours after the paper was insued. We considered the statements as in against the paper was insued. We considered the statements as in against the paper was insued. We considered the statements as in against the paper was ins

Society. There had never been an anniversary in which we were not called to mourn the death of some of our hrethran, but the year 1834 stands preeminent above all others for the number of missionaries who have fallon victims to their work.

Mr. Winslow, missionary to Ceylon, then addressed the meeting. His heart evidently debored under a heavy burden, and he began by speaking of the discouragements which seemed to attend the work of missions. The death of Wisner was hut one of a long train to which he alluded, and which he said, when he thought of them. of missions. The death of Wisner was but one of a long train to which he salided, and which, he said, when he thought of them, made his epirit sink within him; and were it not that the Lord when the conviction begins to be felt to twe are in earnest and reigned would sometimes make him feel as if he could not go forward in the work of missions. But perhaps we needed discouragements. They would excita the church to more prayer, and more across the fill my the ranks of these who had fallen. He proceeded and hers Amos Giles to be assured he did not mean on "local ap-Amos Giles' Distillery, the preacher rebukes him for censoriousness and begs Amos Giles to be assured he did not mean eny "local ap enjoyed upon missionary ground—of the experience of some of the Giles' feelings, or destroy the credit of his distillery. This is and converts, &c. which made Christians feel that there was still a bow ther form of punishing sins and letting the sinner go "unwhipt or

> Since writing the above, we find the fellowing note in the pap from which we learn that others besides the editor of the Landma are grieved to find that the facts and principles and arguments of Temperance against distilling and selling hell-broth "have a direct

> From Briggs' Boston Bulletin. From Briggs' Bosten Bulletin.
>
> Assault on the Rev. Mr. Cheever.—About noon, on Saturday, the Rev. Mr. Cheever, of Salem, was assaulted in Essex street in that town, with a cowhide, by a Mr. Ham, e foreman in the distillery of Deacon Stone. The cause of the attack, we understand, was in consequence of strong personal reflections on the family of Deacon Stone, in a newspaper, (the Landmark) of which Mr. Cheever was the reputed author. The family of Deacon Stone considered one of the most respectable in the town. The reverend gentleman was severely hendled, and the excitement in Salem is

> We are sorry hrother Cheever should have to suffer personal jury, but if the carrying out of moral principles to their "perso application" is going to produce violence, somebody must begin.

More Pills for the Deacon .- Since the last paragraph w written ebove, another article has come to hand, from quite a distar quarter, which we commend to the deacon and his friends. Th writer is a lady, of high standing, but we shall not publish her nar lest she should fall into the hands of the valiant Mr. Ham.

THE DRUNKARD'S DAUGHTER. "O father, send me not to-day,
For dreadful is the cold;
You know I've neither hat nor cloak,
My shoes nre very old;
The wind is high, the way is long,
And deep the snow, I fear;
Will not to-morrow do as well,
O say, my father dear?"

O say, my tather dear?"

She placed her hand upon his knee,
And with a childish grace,
Shook back the clustering curls that hung
In ringlets round her faca.

Then with a tender look of lova,
She raised her deep blue eye,
And on the heartless father's face
Gazed sad and silently.

But angrily he raised his voice, And bitter curses swore — Fly, child, the trembling mother said, And opened quick the door. Poor Ellen hasted on her way The poison to obtain,

Press'd with her hand her aching heart

And wept in hitter pain.

Chilled with the cold, at length she reached

The spirit-seller's store.

That sordid, hardened, wretched man Professes Christ to love,
But can a spirit-seller's prayers
Be registered above?

How can he see the grief he make e
And hope to he forgiven?

How could he meet the injured wife
Auid the courts of heaven?

How can he view the mournful wreck Of hopes his guilt has made,
Nor fear that vengeance soon will light
In curses on his head?
Oh, shall he enter heaven above
And dwell forever there,
When hundreds that he ruined here
Shall dwell in deep despair?

LATER NEWS .- The Salem Register, just received, gives the particulars of the attack of Mr. Ham upon Mr. Cheever. Mr. Ham is represented as "a stout and powerful men," while Mr. C. "bore the inflication without compleint forgave the perpetrator, an invoked upon him the forgiveness of God." The editor of the Re invoked upon him the forgiveness of God." The editor of the Register regrets the outrage "because public opinion was doing every thing in behalf of the persons agrieved, which they could reasonably ask." If this editor had ever been mobbed for telling the truth against bold transgressors, he would have known that wherever "public opinion" sets itself to denounce the reprover of sin instead of the sinner, "public opinion" loses its power of sustaining the laws or protecting personal rights; and then men of violent feelings are emboldened and even hurried on by the very denunciations hursel forth by "" unforce opinion to exercite the varieties."

ry of missions, because he died so aarly, when asked it he du not feel had about leaving his friends here so soon, lifted up his dying eye and whispered, "Friends there too." When in the vigor of his health, Cornelius said, I don't know what will become of my children. Yet when he was dying, said he, God will take care of grace, labor faithfully to save souls, continue to rebuke sin and error as plain as the Bible does it, and rely upon the divina word, that

on his death-bed, that he might become a missionary. And his influence was vastly greater than Robinson's could have been had he lived and been a missionary too.

God was calling his people to the work of converting the world. And sir, if you, and I, and the charch will not hear the voice of the living minister, it becomes needful that we should be called hy the voice of the dying missionary. Ten times the last year God has spoken to us in this way. Pointing to Winslow and Ramssy hy his side, he said, O may we now hear the voice of these living brethren, that it may not be needful when they go back, to hear a voice from their graves to rouse us to action. Dr. Edwards closed by offering his resolution as follows: show that the trefficers in ardent spirit were, in the Bible sense MURDERERS. His whole sermon was close, pungent and so lemn. On Monday evening our state society held a public meet-ing for him in the Musical Fund Hall, the largest room we have in prayer to the Lord of the harvest for more labolers.

Resolved, That the continued developments of Providence ought to excite the church to press onward with increased vigor in the work of reclaiming the world to God.

We were reminded by these providences that time was short, and this consideration, in view of his anticipated departure from his sative shores, seemed to lay him under special obligation to embrace the present opportunity of addressing this society. It might be for the last time. He felt that notwithstanding the triumphs of the missionary cause the lest year, it was no hour of triumph for us. In view of what we had heard we were almost ready to hang our harps upon the willows; wa could scarcely sing the Lord's song.—When the missionary cause was first started in this city, it was with much prayer—we were thrown often upon our faces. The scenes of the last year, augmented by the intelligence of this sevening, seems to throw us back apon that season. And just in the more and delighted his audience exceedingly. Our mechanics have nobly followed in the city. It was rull, and for an hour and a half, he entertained and delighted his audience exceedingly. Our mechanics have nobly followed in the city. It was nobly followed in the city. It was nobly followed in the city. Our friend Hunt did his best. At the close the missionary cause the lest year, it was no hour of triumph for us. In view of what we had heard we were almost ready to hang our harps upon the willows; wa could scarcely sing the Lord's song.—When the missionary cause was first started in this city, it was with much prayer—we were thrown often upon our faces. The scenes of the last year, augmented by the intelligence of this evening, seems to the last year, augmented by the intelligence of this evening, seems to the last year, augmented by the intelligence of this evening, seems to the last year, augmented by the intelligence of this evening of the last year, augmented by the intelligence of this evening of the most of the last with the city he city. It was FULL, FULL, and for an hour and a half, he en

NOTE .- The above came last week on Friday, after our papers

were all printed.—Eu. BOARD - A conformable record and board tony to had by coply-

"REMEMBER THEM THAT ARE IN BONDS." The following is an extract of a letter just received by Mr.

WASHINGTON CITY, February 4th, 1835.

City.

Washington City, February 4th, 1835.

"My Dear Sir—I wish to excite your sympathies, and request your aid in a work of love, which I am sure will be congenial to your feelings.

"There is in this city a pious, axcellent old negro, who for many years has been a decided Christian, and who so carried the spirit of his religion into the observance of his duties as a slave, as to induce his master, whom he had so faithfully served, to give him his freedom. He had a wife and five children, all slaves. His first efforts were to lay by out of his daily earning, somewhat, to purchase if possible, the freedom of his children. Although considerably advanced in years, and chiefly accustomed to household work, he sought employment at all hours, and in all places, in pursuit of so sacred an object.—His unceasing self-denying exertions, enabled him unassisted, to lay by after a few years, sufficient to purchase two of his older children. He had at this time, although gray-headed, saved \$150 more towards the amount required for the freedom of his third child, when he received a letter a few daya ago from the lady who owns his family, (and who is herself in embarrassed circumstances,) saying that unless he could immediately make up the amount, \$225 for the boy, eleven years of age, and \$150 for the girl, five years old, that she should be obliged to sell them. She had kindly priced them to the father at a lower rate than she could kave got for them in the market. The poor old man is plunged into despair at the hopeleas prospect! He has himself saved \$150 towards the sum, but knows not how to act in such a feerfall crisis.—If they are sold, they will immediately be bought up, by agents here, who send them for sale into Louisians, where the cholers has thinned the negro population, and enhanced the market walue, and in such a case, he will never know what becomes of them, and their price then would be far beyond all hopes of redemption. The old man is well known to Mr.—or his friends here and told them his case, and his in

PARENTAL PRIVILEGE AND OBLIGATION. Mr. Editor—Permit me through the columns of your paper to call the attention of your readers to a sermon by Rev. Erskine Mason, pastor of the Bleeker street Church on "Parental Privilege and Obligation." Text, Gen. 17:7. It has just made its appe ance, and may be had of J. P. Haven and other Theological Book sellers. The principle of the discourse is: "That the salvation o children is contemplated in the seme covenent with that of parents and that the one result is, upon the same principle, as certainly secured as the other." At this time of puritenical declarion and spiritual apathy, the subject commends itself to the heart of every believing parent, and every child of the covenent, with motives o infinite weight and eterfiel magnitude. Such a review of God's gracious errengement with his people, is loudly celled for at the present moment, and is full of encouragement to all the friends of the Redeemer. We are praying and looking for a revival in the churchess. Zion languagement. securemer. We are praying and looking for a revival in the churches, Zion languishes, and the song of salvetion is not heard in our dwellings. We ere surrounded by haptized children, old enough to assume their beptismal vows, and to be actively engaged in promoting the interests of Christ's kingdom, whose impenitence is weakening the faith, end peralyzing the energies of the church, and strength ening the world in their unholiness; and whose influence is all exerted to oppose the claims of the God of their fethers. Thus i ought not to be. Thus it would not be if parents were faithful to their trust. God promised Abraham that his children should keep the law of the Lord, but it was on condition that he faithfully discharged to them the duties of a believing parent. That so many who bear the seal of the covenant, are strangers to its hlessings, is a reproach that ought to he wiped away. The fact involves guilt tha ought to be removed. It can be done by simply taking God at his word, and doing our duty, in entire dependence on the promised aid of the Holy Spirit. Christian perent, do you want to see the win-dowe of heaven opened, and to hear the voice of praise in your dwellings? look carefully over the charter of your own hopes; eee how large, how rich are its provisions, how it is adopted to the pe-culierity of your relations in this life. The Lord knows the length and hreadth of parental sclicitude, and has kindly met it in the dis pensation of his mercy. These children were his by birth-right pri vilege—you have acknowledged the validity of a claim, from which s never absolved either them or you. He invites you now to take a new hold of the covenant of grace, for yourselves and for your children. Bring the subject fully before your minds, confident tha testimony of him who cannot lie, end put forth the same effor for their salvetion which you made in order to secure your own, re to the Son. Do this, and for one, I know, that we shall have a revival here, which shall make glad the city of our God. Only let the children of the covenant in this city be brought into the church of Jesus Christ, and what an accession of disciplined troops will be made to the army of the Lord. Trained, as we hope they are, for the service, "One shall chase a thousand, and two put ten thousand to flight.

For the New-Yerk Evangelist.
AMERICAN BIBLE SOCIETY. At a meeting of the Board of Managers on the first day of January 1835, a communication was read from the Board of Managera of the Young Men's New-York Bible Society, on the subject of collecting moneys for the Bible cause in the city of New-York.

Whereupon, the following preamble and resolution wer unaninously adopted:

As it is the design of the American Bible Society, that all collection of money and distribution of Bibles should be effected, when practicable, through the agency of local auxiliaries, and as the Young Men's New-York Bible Society, in whose judgment and efficiency the Parent Society have great confidence, manifests a willingness to undertake such collections and distributions in this city, therefore, Resolved, That the Managers of the Parent Society will

hemselves abstain for the present year, at least, from making collections and distributions in the city, and that they respect ully commend the Young Men's New-York Bible Societ to our benevolent citizens, with the hope, that through the nuxiliary, the Bible cause will receive such encouragemen and pecuniary aid as the wants of our city, and the still greater wants of foreign countries, loudly and continually de

ROBERT F. WINSLOW, Rec. Sec. A. B. S. New-York, Jan. 1, 1835.

The numerous and far-reaching undertakings of this In titution—the necessities of our own rapidly-increasing popu ation—the providential openings for distributing the Bible mong the perishing millions of the heathen word—the fideliy with which this Society has addressed itself to the dutie nultiplying around it-and the approval of its course by God, manifested in the continual blessing which have rested upon its exertions-need not be recounted to its friends, wh are wont to dwell upon all these things with prayerful and grateful interest; but they may well remind those friends of heir responsibility to sustain and encourage its efforts. Du ring the last year, the Society appropriated thirty thousand dollars for the purpose of sending the Bible to foreign and pagan lands, and of this sum ten thousand dollars were contribted by the city of New-York. It is hoped, that the present year will not witness any decline in the feelings and alms of this Christian community, and it is time, that those whom ald consider and determine what they are able, and feel that it becomes them, to contribute to this department of his cause. A call will shortly be made upon you in its behalf through the Young Men's New York Bible Society, to whom, as you will perceive by the accompanying resolution of the American Bible Society, the colection of funds in the city of New-York has been committed and who are themselves pledged to furnish the Sacred Scrip tures to the destitute in this city—in its humane und crimin institutions-in the military and naval stations of its vicinity on board ships of war sailing from our harbor-and among the emigrants who land at our port. As this will be the only application to the triends of the Bible in this city during the year, we would respectfully urge you, in the name of our truth, to be prepared to meet the call as favorably as may be sistent with your other duties.

GEORGE D. PHELPS, 142 Water-street, TIMO. R. GREEN, 5 Pine-street,
TIMO. R. GREEN, 5 Pine-street,
WM. E. DODGE, 39 Cliff-street,
F. S. WINSTON, 1 Hannover-street,
ALPRED EDWARDS, 14 Broadway,
G. A. ROLLINS, 54 Wall-street,
H. W. OLCOTT, cor. Platt and Pearl-street,
NORMAN WHITE, 108 Pearl-street. Committee of Ways and Means of the Young Men's New

ork Bible Society. New-York, January, 1835.

PRAYER MEETINGS .- EXTRACT OF A LETTER. Permit me to suggest the importance of printing the last ral distribution. I wish I had 10,000 now for distribu this region. It is just what is needed for general distribution believe it would have a most extensive circulation, and most powerful influence upon the interests of Zion. Eyery Christian in the United States ought to possess a copy There is deplorable ignorance on this subject in many place and consequently much wretched practice.'

WORK IN THE PRESS .- "Letters to the Conscience, on the grounds of Solicitude and Hope." By Rev. Ambrose Edson, of Connecticut. Subjects discussed: 1. The grounds Yours, in the bonds of Christian fellowsh of solicitude. 2. The demands of the gospel. 3. The dan-

will be confounded, and we ourselves shall become least at onesse at up and

ger of grisving the Spirit. 4. Evangelical repentance, and its evidences. 5. Faith. 6. Prayer. 7. Benevolent effort. Mr. Edson is accustomed to use his pen occasionally for the penefit of the public, through the Christian Spectator, and other periodicals; and being now, by the loss of his voice, precluded from the labors of the pulpit, he is seeking to benefit the church in his generation by writing. We hope he will be encouraged.

BE CAREFUL. - We find the following annou "Pittsburgh Friend," edited by John W. Nevin, for the young men's society of Pittsburgh and vicinity:

"There is reason to hope from the well deserved courtesies paid to Sheridan Knowles, and from some expression in a recent letter of his to his friends in England, that that great written will make our country his home, and immortalize some of the scenes of our history with his gifted pen."

Does brother Nevin know that Sheridan Knowles is a play-

actor, and that his "gifted pen," is employed in adding to the allurements of that gate of hell, the theatre? And does he wish to awaken in the young men of Pittsburgh, an enthusiasm for such writings? The article in question, is not credited to

REVIVAL RECORD. For the New-York Evengelist.

NASSAU, Rensselaer co. N. Y. Brother Leavitt-To the engaged Christian it is always natter of interest, and praise to God, to hear of revivals of eligion in any portion of the church of Christ. I have always felt a delicacy on the subject of making public reports of evivals, but I am convinced that this is not in every respec correct feeling. For if these statements are withheld in one case, why may they not, with equal propriety, be kept ack in all others. I have therefore concluded to forward an ecount of the state of things in this place during the winter

I commenced my labors here in the month of May last, ander very discouraging circumstances. The church was in a cold state, and very much divided. They were however united in giving me an invitation to labor among them, and this was a source of encouragement. The usual course of ministerial duty was pursued during the summer and fall, and things continued to shape for a more powerful effort, and something of this kind seemed to be necessary to prepare the way for the Lord. Just at this crisis, we heard that the Rev. Horatio Foote was laboring with success in a neighboring village. I had heard a great deal about brother Foote, and my prejudices were strong against him. I was persuaded, nevertheless, to go to see and hear him, and I could not doubt hat a great work was going on among that people. It had been an exceeding desolute and barren place, but it was now beginning to blossom like the rose. I saw it and felt it. I returned and reported the matter to the church, and it was very generally agreed to invite brother Foote to come and commence a course of protracted services among us. But after I had invited him, my former prejudices were all awasened by a communication made by Mr. Field, in the New-York Observer, and for a time I knew not what course to pursue. I telt myself placed in very trying circumstances. ommitted the case to the great Head of the church, and sought direction at a throne of grace, and my mind rested upon this, to let things proceed, and to use my influence to control every thing which might be of a dangerous or unhappy

brother Foote came at the time appointed, and began his abors, and continued them thirteen days in succession. The eeting house was awfully solemn, Christiana confessed their faults one to another, sinners began to inquire to know what they should do," and to repent and turn to God. The neeting of inquiry was filled, and here brother Foote was old measure," as this meeting was a separate thing, while the church and congregation were in another place.

Before the meeting closed, between 60 and 70 professed ubmission to God, and among this number there are several eads of families and men of influence. The work still goes on, and our meetings are well attended, and deeply interesting. Since the meeting, between thirty and forty have presented themselves to the session, to be examined and admitted

sensed themselves to the session, to be examined and admitted to the church, and most of these give good evidence of a change of character. They appear, generally, as well as any converts I have seen in any revival. They seem to have a deep sense of sin, accompanied with an entire confidence in Christians, and I hope some of them will yet become missionaries of the cross.

I thought the subjects presented, and the mode of treating these results. The entire emitty of the natural heat, justification by faith alone, the mediation of Christ, and the officework of the HolySpirit, together with the duty both of saint and sinner, were clearly and forcibly presented. Every one was made to feel that it was solemn business in which we were engaged. And here I would remark that brother Foote at no time required me to give the meeting in charge to him, nor was there any proclamation of converts, nor any vote taken because that it was the work of God: we all felt that the Lord was blessing the effort, and that was enough, and we still feel that it was subject, and the moderage of the characteristic of the cross of the the Holy Spirit is at work. The church is now more united than it has been for months, and a great obstacle has therefore been removed which stood in the way of the sucess of the gospel. The encouragement to labor in this field is vastly greater than it has been since I entered it, and this rotracted meeting, so far from destroying my influence, has had a tendency, I believe, of increasing it greatly. I feel that a great and good work has been done, and is yet in progress. WASHINGTON ROOSEVELT, Yours, &c.

Pastor Presbyterian church, Nassau February 2, 1835.

For the New-York Evengelist.

Luptow, Mass. Feb. 4th. 1835 Brother Leavitt-One of the most interesting and profitale departments in the Evangelist, is that of Revivals. I am ure that it has secured many readers on account of the imense amount of intelligence it contains upon this subject. r has a most cheering and stimulating influence upon Christ ians to read about these "refreshings from the Lord," in whatever part of the land they may be enjoyed. On this account I am induced to mention a few places in this section of the state where precious and powerful revivals have been experienced within a year, of which no mention has been mad

any public print. Monson has been greatly blessed. Christians have been revived, difficulties in the church settled, and a large number f sinners hopefully converted.

PETER'S LANE has been visited by the Spirit of the Lord. A small church ejected from the meeting house, once conse crated to the worship of the Father, Son, and Holy Ghos have erected a new house of worship, settled a minister who honors the Son even as he honors the Father," and have guthered into the fold a goodly number as the first fruits of a evival with which God has blessed them during the year

EAST LONGMEADOW is now the scene of the Spirit's ape cial operations. There have been, in this place, several re-markable instances of hopeful conversion. The converts are generally men and women in the meridian of life. Many eads of families have been the subjects of the work. A fer riolent opposers have been arrested, humbled, and brought to

Otege, Otsege Co. N. Y. Jen. 30, 1835.

Mr. Leavitt.—We have been holding a protracted meeting which continued eighteen days. It has been a blessed season to many souls. As near as I can calculate, there are about forty hopeful converts. We were disappointed about the ministerial help we expected, consequently I was obliged to do a great part of the preaching. Brother Clark, of Oneonto, and brother Shipherd of Walton, were with me some of the time. Every thing was peaceable and quiet among saints and sinners until the tenth day, when the Holy Spirit came down, the church began to pray in the spirit, and sinners began to be converted.—

Then the wicked began to rage and blaspheme. The church continued to hold on to the arm of God; and the wisked began to presents. And this has been extried beyond measure. A particular account of the whole I shall give in my first report to the Home Mission Board, (as this is missionary ground.) We are enjoying a blessed time, notwithstanding all the adversaries that are stirred up. The work is still going on. I believe it does christian.

The License System in Massachuserra.—The scalous op a true of the continued of the does christian. time, notwithstanding all the adversaries that up.

The work is still going on. I believe it does christians and ministers good to be persecuted sometimes. I ponents of the rum-trade in Massachusetts seem determined make thorough work and drive the "monster" from their bord work and drive the "monster" from their bord work and drive the "monster" from their bord work and drive the "monster" from their mess will emply state that the wicked have prosecuted as for disturbing our own meeting. We disturbed it by requesting those who made disturbance and would not dealat to leave the house.

Yours truly,

JOSHUA B. GRAVES.

For the New-York Evangelist.

The grow higher in their precises and drive the "monster" from their borders. They grow higher in their precises and drive the "monster" from their borders. They grow higher in their precise and drive the "monster" from their borders. They grow higher in their precise and drive the "monster" from their borders. They grow higher in their precise and drive the "monster" from their borders. They grow higher in their precise and drive the "monster" from their borders. They grow higher in their precise and drive the "monster" from their borders.

Br. Leavitt-There has been a rather more than usual nterest in the subject of religion in this village for a few weeka past. I suppose there have been more than 20 conersions—chiefly youth—about half of them members of the Huron Institute. Yours. &c. E. JUDSON. Milan, Huron Co. Ohio, Jan. 12, 1835.

REVIVAL AT PITTEBURG.—By a letter from the Rev. Halsey, we hear that 47 have been added to the Rev. Mr. Riddle's, 12 to Mr. Halsey's, and Dr. Herron expected to receive above 50 last Sabbath. There have also been considerable additions to the Rev. Measrs. Campbell and Blythe's churches, as well as to the Baptists and Cumberlands. The Baptists immersed 25 on one Sabbath. The good work is still going on in Pittsburg. Also, in Cannonsburgh, among the students of Jefferson College, and other places.—Cin. Journal.

a part of the sentence | and the axing has spoken or our anairs, and appeared extremely enxious to secure the passage of the law. I mention this as one of the meny circumstances, which independent of official assurances, convince me that the King is sincere; and now I have no doubt of the sincerity of the Cabinet. From ell this you may imagine the anxiety I shall feel for the arrival of the President's Message. On its tone will depend very much, not only the payment of our claime, but our national reputation for energy. I payment of our claims, but our national reputation for have no doubt it will be such as to attain both of these

bjocts."
In the letter of Dec. 6th, Mr. Livingston says:
"The Chambers were convened on the 1st inst. under very ex-

objects."

In the letter of Dec. 6th, Mr. Livingston says:

"The Chambers were convened on the Ist inst. under very exciting circumstances." He goes on to narrate the circumstances, and to state that the ministry, after a warm contest, gained a complete victory. "The conversations," he continues, "which I have had with the King, and with all the ministers, convince me that now they ere probably in earnest and united on the question, and that it will be urged with zeal and ability." "On the whole," he concludes, "I repeat that, without being at all confident, I now entertein better hopes than I have for some time past."

The last letter, which is dated 22d Dec. says:

"The very next day after the debate, the Ministerial Gazette Les Debats, declared, that satisfied with the approbation the Chamber had given to their system, it was at perfect liberty to exercise its discretion as to particular measures which do not form an essential part of that system, and the communications I subsequently had with the King, and the Ministers confirmed me in the opinion that the law for executing our convention was to be considered as one of their free questions. I comhatted this opinion, and asked whether the faithful observance of treaties was not an essential part of their system, and fso, whether it did not come within their rule? Without answering this argument, I was told of the endeavors they were making to secure the passage of the law by preparing the estatement mentioned in my former despatch. Thie, it is said, is nearly finished, and from what I know of its tenor, it will produce all the effect that truth and justice can be expected to have on prejudice and party spirit.

The decision not to make it a cahinet question will not be without

spirit.

The decision not to make it a cabinet question will not be without

Hon. John Forsyth, Secretary of State." The communication was made to the House, in compliance with a resolution which had been offered some days previoue, by Ex-

Heads of families have been the subjects of the work. A few is violent opposers have been arreated, humbled, and brought to submission at the feet of Jesus.

Lugnow has been greatly favored of God during the year, and the submission of the town during the summer, and more than thirty sinners, were, in the judgment of charity, brought to embrace the Savior. During the autumn, the region of the town during the summer, and more than thirty sinners, were, in the judgment of charity, brought to embrace the Savior. During the autumn, the region of the summer of the deacons to attend to the salvation of his soul. He acknowledged the importance of religion, and when pressued to decide new, immediately to attend to it in earnest, he wished for a little longer time to consider the subject. He is now rejoicing in Clirist, and walks about four miles every slab bath to hear the word preached. He says it is one of the greatest desires of his bears to sit down once this aid of eterning youth, about 16 years old, from Texas. He has been but a few months in this country. Previous to his narival here, he knew no Sabbath or sacred day; had scarcely read a chapter in the Bible, and had been of his conviction; he fiel his need of a Savior, and as we hope, now trust in him for anivation. Immediately after his convertation, he threw the same of the conviction; he fiel his need of a Savior, and as we hope, now of the same of the conviction; he fiel his need of a Savior, and as we hope, now of the same of the conviction; he fiel his need of a Savior, and as we hope, now of the same of the conviction; he fiel his need of a Savior, and as we hope, now of the same of the conviction of

Otego, Otsego Co. N. Y. Jan. 30, 1835. Post Office Bill. a The Senate was engaged on Saturda principally in discussing the provisions of the bill that had been in

THE LICENSE SYSTEM IN MASSACHUSETTS.—The scalous op

be gathered from the tenor of a petition presented on Wednesday of last week.

Mr. Foster of Worcester, presented a petition of Emory Washburn and 443 others of that town, praying that the present license law may be repealed, and the traffic in ardent spirits prohibited, except in such towns as hall, at some regular town meeting, grant licences to such persons as they shall designate.

Some are petitioning for the total and absolute prohibition of the sale of ardent spirits throughout the state. Others, who do not come quite up to that mark, petition as above, for a general restriction, with a proviso that any town may by express vote empow-

triction, with a provise that any town may by express vote empowers such individuale to deal in it as they shall elect for fown runsellers. This will put the laboring oar into the hands of the rum party, and compel them to obtain a positive majority in their favor, in order to obtain the privilege of killing and being killed by alcoholic

LAWRENCE THE ASSASSIN.—By request of the Marshal of the District of Columbia, Lawrence has been visited by two distinguished physicians, of opposite political sentiments, Dr. Causis, stated physician to the jeil, and Dr. Thomas Sewall. They held

of Jefferson College, and other places.—Cin.Journal.

Cannonsurgo, Jan. 16th.—"We have a very solemn and interesting time here, at percent, as we are in the midds of a revival. The Lord is surely carrying on his work here, and some of our wildest and most influential young men in college, have, I trust, been hopefully converted. I have never witnessed so solemn a scene, in the whoic course of my life. There have been a great many hopeful conversions, and I trust the work is progressing with as much success as a first. We have had meeting a here every evening for three weeks. A Mr. Dearwell is here at present. an agent for the American Truct Society, a powerful and interesting speaker. There has been great anxiety and importunity, on the part of our president and the professors of religion, in prayer, and their prayers have, I trust, availed much. The whole town an ineighborhood seem excited on the subject, and services are extremely well attended, considering the length of time aince they first commenced (three weeks.)—Bid.

SECULAR INTELLIGENCE.

But little business has been done. On Saturday, an electrical effect seems to have heen produced in the House, hy a message from the President of the United States, transmitting sundry extracts from the letters of Mr. Livingston, our Minister to Frances.

The President says in the Message that he communication to the bid before the same of the communication on the subject, as soon as any change of circumstances should occur, to ender it, in his opinion, proper.

The despatches communicated, consist merely of extracts from four letters child the confidence in the association. He adds however, that he will make a further communication on the subject, as soon as any change of circumstances should occur, to ender it, in his opinion, proper.

The despatches communicated, consist merely of extracts from four letters show that he had deat alther the confidence in the association of the subject, is soon as any change of circumstances should occur, to ender it, in his opinion,

cr etreet, and while on his way complained of some little indition. He entered the pew, was noticed in a kneeling potture, plicating the blessing of Him, whom he came to serve—he raised himself, and without the least struggle, fell back lifelentia seat. his seat.

** PROGRESS OF THE LADIES' \$5000 EFFORT.—At the meeting of the Board of the Female Branch of the N. Y. City Tract Society, on Monday the 9th, it appeared that a little rising of \$1500 had been received in the city, and \$2000 from other sources, meking in all a little over \$5500. Leaving about \$500 to be raised in the city, and \$1000 elsewhere, to complete the \$5000. The Board are anxious that the amount should be made up previous to the next meeting, which will take place on the 9th of March, as that will be their last meeting before the anniversary of the City Society. March, as that was no thom.

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THE SUBSCRIBER ecknowledges the receipt of one hundred dollars, from the monthly concert in the First Presbyterian church if Carlisle, Fa. to constitute hips a director for life of the American Hom Missionary Society.

A pleasing memorial of his short sojoara with them. May the blessing of many ready to perish, who shall be seved by means of their but the state of the shall be seved by means of their but the state of the shall be seved by means of their but the state of the shall be seved by means of their but the state of the shall be seved by means of their but the state of the shall be seved by means of their but the state of the shall be seved by means of the shall be seved by means of their but the same shall be seved by means of their but the same shall be seved by means of their but the same shall be seved by means of their but the same shall be seved by means of their but the same shall be seved by means of their but the same shall be seved by means of their but the same shall be seved by means of their but the same shall be seved by means of their but the same shall be seved by means of their but the same shall be seved by means of their but the same shall be seved by means of their but the same shall be seved by means of their but the same shall be seved by means of their but the same shall be seved by means of their but the same shall be seved by means of their but the same shall be seved by means of the same shall be seved by means of their but the same shall be seved by means of the same shall be seved by

A pleasing memorial of his short sojoarn with ing of many ready to perish, who shall be seved nefactions, come upon them. Springfield, N. J. February 9th, 1835.

ing of many ready to perish, who shall be seved by means of their benefactions, come upon them.

Springfield, N. J. February 9th, 1835.

A MEETING of the New York Young Men's Anti-Sisvery Society, for the transaction of business, will be held as Tuesday evening, 17th inst., at 7 o'clock, in the Lecture room of the 3d Free Fresbyterian church, corner of Houston and Thompson strests. A punctual attendance of the members is particularly requested. By order of the Beard,

Chairmen of Comm. of Arrangementa.

THE 'IREASURER of the New York Female Benevolent Society eak nowledges the receipt of the following donations sinca last publication, viz.—Rev. A. R. Plumlay, collected by him in different parts of the country, sundry jewelry and \$40; Mrs. S. A. 35; Miss E. B. 3; Edward Field, 10; Leonard Corning, 10; a lady, 2; a firend, 3; do. 1; unknown firends by the matron, Mrs. Dally, 9; Ladies of Pearl street church by Mrs. Halsey, the following annual subscriptions, viz., Mrs. L. Corning, 7; Mrs L. Attubury, 2; Mrs E McCauley, 1; Mrs I Scott, 1; Mrs O Thompson, 2; Mrs K Ackerman, 1; Mrs A Ogilvie, 1; Miss I 1; Miss B 1; Mrs Kackerman, 1; Mrs A Ogilvie, 1; Miss I 1; Miss B 1; Mrs Love, 1; Mrs A McClure, 1; Mrs Culter 118 Pearl et, 1; H N Mayr 115 Pearl, 14 James et, 1; Mrs Culter 118 Pearl et, 1; H N Mayr 115 Pearl, 1; Mrs Frances Markos, do. 2; Rev Mrs Norton, Union ch. 1; Load of coal from Jones & Wuyns, valued at 7; Crockery ware of Mr. Williams, 872 cts; and the following through Mr Haven, viz., a firend \$30, a widow 50, Ladies association, (Mrs Robinson treasurer) Brooklyn, Ct. 18 38—E B Strong, Onondago, 2; A Seymour, Colebrook, Ct. 1 50; Ladies Geneva N Y pr J L Burrows, 35—Total in cash, \$219 36.

Feb. 11.

Strong, Onondago, 2; A Seymour, Colebrook, Ot. 180; Ladies Geneva N Y pr J L Burrows, 35—Total in cash, \$219 36.

Feb. 11

H. F. BRAYTON, Treasurer pro tem. N Y Young Men's Anti-Slavery Society, acknowledges the receipt of the following sums, viz.—J B Weeden, \$10; Dr A L Cox. 10; 19th as Taylor, 5; Dr Wm A Steele, 3; Thus S Doremus, 5; Geo F Fitch, 3; E H Burgher, 3; I W Clark, 10; E A Lambert, 5; John Burdell, 5; M F Bergion, 3; Wm R Sutten, 3; Thos S Williams, 2; Wm W Kiegsland, 1; Wm S Ross, 2; Cash, 5; Dr James Kennedy, 7; A W C Scott, 25; J A C Gray, 5; E C Scott, 10; Heary Blackwell, 1; Samuel Blackwell, 1.

New-York, February 10, 1835.

THE ANNIVERSARY MEETING of the Young Men's Society for the Promotion of Temperance, will be held el Clioton Hell, on Meaday evening, 16th instant. Addresses are expected from Rev. Mr. Brechlaridge, of this city, Rev. A. T. Hopkins, late of Utica, from E. Griffin, lete of Rochester, end W. W. Campbell, Leages, of this city.

All persons interested in the cause are respectfully invited to actend. Sector reserved for Indies.

New-York, February 11, 1835.

TEMPERANCE HOTEL.—The proprietor of the Oneide Temperance House, destroyed by fire on the 18th of September last, tegeleave to inform his friends and the public in general, that he has opened for the reception of company, the alegant four story building, No. 38 and 40 Genesee street, Utica, e short distance north of the former Temperance House, and the Ontario Branch Bank, under the name of Clark's Temperance Hotel. He would be very much gratified to see his old customers, and and who may please to honor him with a call. Yards and stables farefashed.

Williams and stables fareished.

Williams and sta

N. GRAY, Sec'y. THE ASSOCIATION of Sabbath School Teachers will hold neir monthly meeting in the lecture room of the Bowery P prian church, on Monday evening the 16th inst. at 7 o'clock Question—What encouragement has the Sabbath school Question—What encouragement has the control of the

LIFE OF WHITEFIELD.—Tuos. George, ir. No. Nassau street, has this day published the XXXth Number of Christian Library, being a continuation of the Memoirs of the George Whitefield; which will be completed in No. 31. Jorms of the Christian Library (published weekly) are three lars per annum, in advance, or six and a quarter cents a number of the contract of the con

POETRY

For the New York Evangelist.

LINES SUGGESTED BY THE LATE DEATH OF
MESSRS. MUNSON AND LYMAN. A voice from Batta's thickets dark, Her cliffs and hollow rocks, Black with the stain of human guilt,

The trembling Christian shocks. Far in the haunts of vice and sin, Where heathen darkness reigns,

Two zeafous champions of the cross Have left their cold remains. Their apirits freed from cumbrous clay, Have took their flight above,

To spend a long Eternity

Short, was their journey here below; Though rough, 'twas quickly past, And now their wearied spirits rest,

Then wipe away the falling tear, Ye wives afflicted now, For soon to fill their blest embrace. The Lord will call for you.

What, though he call you now to mourn,
And hardships to endure,
His blessed promise still remains,
That he'll your souls secure.

Rely on His Almighty arm,

And feed upon the joyful hope

Of meeting soon above.

LICENSE LAWS. BY REV. JOHN PIERPONT. We license thee, for so much gold," Said they who filled St. Peter's chair "To put away thy wife, who's old, And take one that is young and fair :— For public good requires a dome To swell, like heaven's, for us at Rome."

"For so much gold, we license thee,"
So say our laws—"a draught to sell,
That bows the strong, enslaves the free
And opens wide the gate of hell.
For public goad requires that some,
Since many die, should live by Rum."

Ye civil Fathers! while the foca Of this Destroyer seize their awords, And Heaven's own hall is in the blows They're dealing—will ve cut the cords That, round the falling Fiend they draw, And o'er him hold your shield of law?

And will ye give no man a bill
Divorcing him from Heaven's high sway,
And, while God says "thou shalt not kill"—
Say ye "for gold, ye may—ye may?"
Compare the body with the soul!
Compare the hullet with the bowl!

In which is left the nerver bast

Of the destroying Angel's breath?

Which hinds its victim the more fast?

Which kills him with the deadlier death?

Will ye the felon for restrain,

And yet take off the tiger's chain?

The living to the rotting dand
The God-contenuing Tuscan* tied,
Till, by the way, or on his bed,
The poor corpse-carrier drooped and diedLash'd hand to hand, and face to face,

Less cutting, think ye, is the thong
That to a breathing corpse, for life,
Lashes, in torture loathed and long,
The drunkard's child—the drunkard'a wife?
To clasp that clay—to breathe that breath—
And no escape!—O, that is death!

Are ye not fathers? When your son Look to you for their daily bread, Dare ye, in mockery, load with stones The table that for them ye spread How can ye hope your sons will live, If ye, for fish, a serpent give!

O, Holy God! let light divine
Break forth more broadly from above,
Till we conform our laws to thine—
The perfect law of truth and love: For truth and love alone can save Thy children from a hopeless grave

ius. See Virgil, Enead, vili. 481-491 TEMPERANCE.

From the Salem Landmark. "INQUIRE AT AMOS GILES' DISTILLERY." Some time ago the writer's notice was arreste

by an advertisement in one of the newspapers, which closed with words similar to the following "Inquire at Amos Giles' Distillery." The read ers of the Landmark may suppose, if they choose, that the following story was a dream, suggested

Deacon Giles was a man who loved money, and was never troubled with tenderness of conscience. His father and his grandfather before had come to him as an heir-loom in the family .-The still-house was black with age, as well as with the smoke of furnaces that never went out, and the fumes of tortured ingredients, ceaselessly concan's Stithies translated from the infernal regions into this world. Its stench filled the atmosphere, one of its timbers or clapboards on a slight pressure. and offered to hire them for the season at any walts owner was a treasurer to'a Bible Society, and ges, but they would not. So he thanked them.

distillery where he sold Bibles.

He that is greedy of gain troubleth his own house.

Any one of those Bibles would have told him this, he chose to learn it from experience. It was members had drowned himself in the vat of hot the ancle bones. Moreover, Deacon Giles' temper was none of the sweetest, naturally, and the nor he drank and the fires and spiritous fumes among which he lived, did nothing to soften it .-If his workmen sometimes fell into his vats, he himself oftener fell out with his workmen. This was inscriptions. And even when the liquor was drawn their wages, which, according to no unfrequent in blue and red flame all over the surface. stipulation, would be as much raw rum as they

could drink.

go out, nor to burn while he was idle; so he kept as Deacon's establishment the returned casks were busy as they. One Saturday afternoon his work- piled one upon another, and it seemed as if the inmen had quarreled, and all went off in anger .do the work of the devil on the Lord's day. In the dask of the evening a gang of singular looking fellows entered the door of the distillery. Their AT DEACON GILES' DISTILLERY." One would their language had a tone that was awful. They offered to work for the Deacon; and he, on his and every trader from the dreadful traffic in ard part, was overjoyed, for he thought within him- spirits. Indeed, it had some effect for a time, but

rum every day, when work was done, as they could drink; but they would not take it. Some of The Deacon had to turna va st quantity of liquor them broke out and told him that they had enough of hot things where they came from, without drink-ing damnation in the distillery. And when they said that, it seemed to the Deacon as if their breath burned blue; but he was not certain and could not tell what to make of it. Then he offered them a pittance of money; but they set up such a laugh, that he thought the roof of the building would fall in. They demanded a sum, which the Deacon said he could not give, and would not, to est set of workmen that ever lived, much less to such piratical looking scape-jails as they. Finally he said he would give half what they asked, if they would take two thirds of that in Bibles .-When he mentioned the word Bibles, they all looked towards the door, and made a step backwards, and the Deacon thought they trembled, but wheth-er it was with anger or delirium tremens, or something else, he could not tell. However, they winked, and made signs to each other, and then one of them, who seemed to be the head man, agreed with the Deacon, that if he would let them work by night instead of day, they would stay with him awhile, and work on his own terms. To this last query we reply—three cents!! All that for he agreed, and they immediately went to work.

be worked up, and a great many hogsheads then in from his country customers, to be filled with When he went home, he locked up the doors, leaving the distillery to his new workmen. As soon as he was gone, you would have thought that one of the chambers of hell had been transported to earth, with all its inmates. The distillery glowed with fires that burned hotter than before, and the figures of the demons passing to and fro, and leaping and yelling in the midst of their work, made it look like the entrance to the bottomless pit.

Some of them sat astride the rafters, over the heads of the others, and amused themselves with blowing flames out of their mouths. The work of distilling seemed play to them, and they carried it on with supernatural rapidity. It was hot emough to have boiled the molasses in any part of the distillery, but they did not seem to mind it at all. Some lifted the hogsheads as easily as you would raise a tea-cup, and turned their contents into the proper receptacles; some scummed the boiling liquids; some with huge la-dles dipped the smoking fluid from the different vats, and raising it high in the air, seemed to take great delight in watching the fiery stream, as they spouted it back again; some drafted the distilled liquor into empty casks and hogsheads;some stirred the fires; all were boisterous and horribly profane, and seemed to engage in their work with such familiar and malignant satisfaction, that I concluded the business of distilling was as natural as hell, and must have originated there.

I gathered from their talk that they were going to play a trick upon the Deacon, that should cure him of offering rum and Bibles to his workmen;— and I soon found out from their conversation and movements, what it was. They were going to write certain inscriptions on all his rum-casks, that should remain invisible until they were sold by the Deacon, but should flame out in characters of firo, as soon as they were broached by his

retailers, or exposed for the use of the drunkards. When they had filled a few casks with liquor, one of them took a great coal of fire, and having quenched it in a mixture of rum and molasses, proceeded to write, apparently by way of experiment, upon the heads of the different vessels. Just as it was dawn, they left off work and all vanished

In the morning the Deacon was puzzled to know how the workmen got out of the distillery, which he found fast locked as he had left it. He was still more amazed to find they had done more work in one night, than could have been accomplished, in the ordinary way, in three weeks. He pondered the thing not a little, and almost concluded that it was the work of supernatural agents. At any rate, they had done so much that he thought he could afford to attend meeting that day, as it was the Sabbath. Accordingly he went to church, and heard his minister say that God could pardon sin without an atonement, that the words hell and devils were mere figures of speech, and that all men would certainly be saved. He was much pleased, and inwardly resolved he would send his minister a half cask of wine, and as it happened to be communion Sabbath, he attended meeting all day.

In the evening the men came again, and again the Deacon locked them in to themselves, and they went to work. They finished all his molasses, and filled all his rum barrels, and kegs, and logsheads, our words, our gestures, our manners, and our with liquor, and marked them all, as on the preceding night, with invisible inscriptions. Most of "I can do all things through Christ, which strength." the titles ran thus: "Consumption sold here. eneth me." Phil. iv. 13. Inquire at Deacon Giles' Distillery." "Con-VULSIONS AND EPILEPSIES. Inquire at Amos by her baptismal covenant to govern her children Giles' Distillery." "Insanity and Murder.— in the fear and from the word of God: thoroughly Inquire at Deacon Giles' Distillery." "Dropsy and subduing their will and ever requiring cheerfu RHEUMATISM." "PUTRID FEVER, AND CHOLERA obedience. When called to correct them, she IN THE COLAPSE. Inquire at Amos Giles' Distille- shall enter upon the duty in prayer, explain to them

the following: DISTILLED DEATH AND LIQUID and in faith for their early conversion: for the DAMNATION. The Elizer of Hell for the bodies of promise is to her and her children, Acts ii. 39. and those whose souls are coming there. Some of the demons had even taken sentences from the Scriptures, and marked the hogsheads thus: "W HO HATH WOES? Inquire at Deacon Giles' Distillery." "WHO HATH REDNESS OF EYES? Inquire at Deacon Giles' Distillery." Others had written sentences like the Spirit for the blessing. following: A POTION FROM THE LAKE OF FIRE AND BRIMSTONE. Inquire at Deacon Giles' Distillery! All these inscriptions burned, when visible, "a still and awful red." One of the most terrible in its appearance was as follows: WEEPING him had been distillers, and the same occupation AND WAILING AND GNASHING OF TEETH. Inquire

at Deacon Giles' Distillery. In the morning the workmen vanished as before just as it was dawn; but in the dusk of the evening they came again, and told the Deacon it was verted into alcohol. It looked like one of Vulagainst their principles to take any wages for work done between Saturday night and Monday morning, and as they could not stay with him any and it seemed as if drops of poisonous alcoholic longer, he was welcome to what they had done.—
perspiration might be made to coze out from any

The Deacon was very urgent to have them remain,

he had a little counting-room in one corner of the and they went away, and he saw them no more. In the course of the week most of the casks were sont into the country, and duly hoisted on their stoups, in conspicuous situations, in the taverns, but he chose to learn it from experience. It was said that the worm of the still lay coiled in the bosom of his family, and certain it is that one of its head to every beholder. "Consumption sold here. liquor, in the bottom of which a skeleton was belirium Tremens, Death, Damnation and Hell-some time after found, with heavy weights tied to fire." The drunkards were terrified from the dram shops; the bar-rooms were emptied of their customers; but in their place a gaping crowd filled every store that possessed a cask of the Deacon's devil-distilled liquor, to wonder and be affrighted at the spectacle. For no art could efface the

not to be wondered at, considering the nature of into new casks, the same deadly letters broke out The rum-sellers, and grocers, and tavern-keepers were full of fury. They loaded their teams Deacon Giles worked on the Sabbath. He would neither suffer the fires of the distillery to He was in much perplexity for want of hands to tion, Damnation, Death, and Hell, mingled togeth er in frightful confusion; and in equal prominence

scriptions burned brighter than ever. Consumpdress was wild and uncouth, their eyes glared, and have thought that the bare sight would have been enough to terrify every drunkard from his cups. self that as they had probably been turned out of it was not lasting, and the demons knew it would employment elsewhere, he could engage them on his own terms.

It was not lasting, and the definition and the definition of the beautiful the definition of the beautiful t He made them his accustomed offer; as much as long as he continued to make it, there would be

but he would not give up the trade. He carries on still, and every time I see his advertisement, "Inquire at Amos Giles' Distillery," I think I see Hell and Damnation, and he the proprietor.

A LITTLE DRUNKARD.

While passing through one of our streets on one of the earliest days of last week, we noticed a little boy about ten years old, DRUNK! He lay in the gutter, making sundry stiffened gestures, silly and sleepy looks, and stifled vociferations, in exact imitation of confirmed low drunkards. After being licensed by the proper authorities, to sell him as ples of the gospel.—Trumpeter.

much rum as he wanted! and there we left him. much rum as he wanted! and there we left him.

We would like to ask that "innocent retailer," what he did with his innocence, and where he put his conscience, while he filled the glass for this greed with the Deacon, that if he would let them twork by night instead of day, they would stay with tim awhile, and work on his own terms. To this agreed, and they immediately went to work.

The Deacon had a fresh cargo of molasses to



MATERNAL

For the New-York Evangelist. "They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord and their offspring with them."

I saiah lav. 23.

CONSTITUTION OF THE MATERNAL ASSOCIATION OF-Believing that God has invested parents with unlimited authority for the express purpose of moulding the character of their children for eternity, and deeply feeling our responsibility, we associate for mutual assistance, and agree to observe the following rules :-

1. Believing that the Scriptures contain a perfect and practicable system of family government, which if pursued without deviation, will certainly secure the salvation of the soul, we solemnly cover nant before God to search them daily, with ferven prayer for this wisdom, and never to rest, until we bring it to bear on our families, and enforce its truth on the world by a living illustration.

2. Believing our example in many instances to be the greatest barrier to our work, we solemnly covenant before God, to watch daily our temper dress. We will crucify self. Our motto shall be,

3. Every mother shall consider herself obligated ry." "DELIRIUM TREMENS. Inquire at Deacon not only the command they have broken, but that Giles' Distillery.',
Many of the casks had on them inscriptions like

She shall daily pray for and if practicable with them, She shall daily pray for and if practicable with them urge them to immediate and entire consecration to God. Also it shall be her daily endeavor to erad icate unbelief, selfishness, worldly-mindedness pride and vanity, and teach faith, self-denial and benevolence, depending entirely upon the Holy

> 4. To qualify herself for these ard she shall make the Abrahamic covenant her principal study, pleading its promises and fulfilling its requirements.

> 5. When any member is removed by death, particular attention shall be paid to her children .-Ladies shall be appointed to visit and pray with them, and urge them to embrace the Savior, to furnish them with religious books: see that they attend the quarterly meetings, and other means of grace. This association shall be a spiritual mother to the motherless. Efforts shall be made to oring all orphan children into its bosom.

6. This association shall meet semi-monthly The time shall be occupied in reading the scriptures, works on education, in conversation on the subject, and in fervent prayer for the immediate conversion of our children and their usefulness in the church. Once in three months, the children from the age of three to seventeen shall be allow ed to attend. The exercises on these occasions shall be adapted to them, and calculated to promote their spiritual welfare. Collections shall also be taken up at these quarterly meeting; for some benevolent object.

7. There shall be chosen annually three Direct. esses to superintend the interests of the Society o preside alternately in the meeting, select porons of scripture, and suitable books to be read. A Recording Secretary to keep a minute of the meeting, a register of the names, and prepare an annual report; a Corresponding Secretary, to conduct the correspondence of the Association. A Preasurer to take chage of the funds and also act as Librarian.

8. Any article of this constitution may be amenled by a majority of the members present at an anuual meeting, to be held the second Weduesday of June. The quarterly meetings shall be on the second Wednesday of September, December and March. These days shall be observed in solemn fasting and prayer; also the birth-day of each child. society.

SELF DENIAL.

people to buy and drink it. And so it proved.

The Deacon had to turns va st quantity of liquor into the street, and burn up the hogsheads; and his distillery has smelled of brimstone ever since; them the propriety of denying themselves of some beginning of the contest with Great Britain, when voluntarily give up the use of such articles, that they intending Providence in our favor. To that might have the value of them to give to the hea- Providence we owe this happy opportunity of conthen. In all cases such self-denial should be sulting in peace, on the means voluntary on the part of the children. We need future national felicity. And have we now for not say how happy will be the influence of such ha- gotten that powerful friend? or do we imagine we bits, early formed, in after life. It is to those thus trained, that the church is to look, under God, a long time! and the longer I live, the more contaken up and falling down a few times, he succeeded in reeling into a grocery, which had been the final triumph of the pure and benevolent principles. Is it prohable to the ground without his notice, is it prohable. for the achievement of her future victories, and for

MISCELLANEOUS

"HE TAKES A PAPER." His religious feelings, like the spirit of genuin enevolence cannot be confined within any sectional limits-but stretch themselves to the dimensions of the world. You mention the conversion of the world in his presence— and he is at once all in a glow. I have often felt reproved as I have witnessed the intensity of his interest and the exnansiveness of his views on that subject. He doubtless would be willing to lay his bones in any portion of the heathen world, if a door in providence were open for such labors as he could be Such is the strength of his feelings some stow.

times, that it seems as though he could never again rest till he had forsaken his native land, and in his poor way attempted to tell the perishing heathen of Savior. Now it is delightful to fall in with such Christians, and an easy work, indeed would it be to plead the cause of benevolence if all our churches were composed of such members. Easy ! did I say ? It would be unnecessary. What ever means were needed for the conversion of the world, would be poured out like the showers of heaven; and why are not all Christians like him? Or why is he, as he is? The reasons may be various, but one of no little importance

is this, he takes a religious newspaper.

"THAT ACCOUNTS FOR IT." After the anniversaries, in your city, a number felergymen and private christians entered a steam boat going to —. After a short time, a pious lady observed to the chamber maid, that they wished to have a prayer meeting in the cabin, and requested her to prepare the room for it. The maid replied, suppose there are some ministers on board, then Yes, replied the lady, there are several. That ac counts for it, said the maid. Our captain, said she old the steward not to bring the brandy bottle upon the dinner table to-day, and I did not know the reason before.

When you see whisky sellers and drinkers, hiding their bottles and glasses, and appearing some few known temperance men present, that accounts for it. If there are two hundred licensed groggeries in one city, and you know there are many men, who will manufacture and vend whisky, for the sake of gain, although it ruins multitudes for time and eternity, that accounts for it.

If you see a minister, who labors day and night, and would compass sea and lend to make a proselyte, without a revival of religion for years-and if you find that the drift of all his preaching is to convince his people that they are guilty of Adam's sin, instead of their own personal sins—to convince them that no attonement has been made, only for a few of the human family, instead of an atonement sufficient for the sins of the whole world-to convince sinners that they cannot repent, instead of calling upon all men everywhere, in the name of God, now to repent, and to convince them that every brother minister, who does not preach just as he does, is a heretic, and they must not commune or pray with him, that accounts for it .- Cin. Jour.

DR. FRANKLIN ON PRAYER.

The following interesting incident in the life of Franklin is given in a review of Pitkin's political and civil history in the Christian Spectator. While the important question of the represent

ation of the states in the Senate, was the subject of debate, and the states were almost equally divided upon it, Dr. Franklin moved that prayers should be attended in the Convention every morning, and in support of his motion, thus addressed the President : Mr. President—The small progress we have

nado after four or five weeks of close attendance and continual reasonings with each other, our dif-ferent sentiments on almost every question, several of the last producing as many noes as ayes, is, methinks, a melancholy proof of the imperfection of the human understanding. We indeed seem to feel our own want of political wisdom, since It is recommended that each member keep we have been running all about in search of it. egular acount of all her expenses in dress, and pay We have gone back to ancient history for models a tenth part of that amount into the treasury of this society.

We nave gone back to ancient distribution of government, and examined the different forms of those republics, which, having been originally formed with the seeds of their own dissolution now no longer exist; and we have viewed modern Children should be taught not only to govern states all around Europe, but find none of their their appetites and passions, but to deny themselves constitutions suitable to our circumstances. In this situation of this assembly, groping as it were They should be taught that, to do a kindness, even in the dark, to find political truth, and scarce able at the expense of considerable self-denial, affords to distinguish it when presented to us; how has comfort or luxury which they have been accus- we were sensible of danger, we had daily prayers tomed to enjoy, that they may have the means of contributing towards that object. We have known children, who have been accustomed to the use of sugar in their tea or coffee, sweetmeats, &c. must have observed frequent instances of a super-

no longer need his assistanco? I have lived, sir, fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, sir, in the sacred writings, that "except the Lord build the house, they labor build it." [firmly believe this : and in vain that also believe, that without his concurring aid, we shall succeed in this political building no better than the builders of Babel; we shall be divided by our little partial local interests, our projects will be confounded, and we ourselves shall become

a reproach and a by-word down to future ages .-And what is worse, mankind may hereafter, from this unfortunate instance despair of establishing governments by human wisdom, and leave it to

hance, war or conquest. I therefore beg leave to move, that henceforth orayers, imploring the assistance of Heaven and

prayers, imploring the assistance of Heaven and its blessings on our deliberations, be held in this assembly every morning before we proceed to business; and that one or more of the clergy of this city, be requested to officiate in that service."

A STORY WITH A MORAL

The late Rev. Dr. S * * * * used to relate a circumstance, an observance of the lesson taught by which was of essential benefit to him in after life.

The Doctor was riding along one evening, with his rein in one hand, and his biblo in the other, on his way to fulfil an appointment to preach, in a retired part of the country. Sudenly his horse started; and his attention was arrested by some object in his path. Its insignificant appearance and apparently harmless movements, led the Dr. to believe that no danger was near—but the horse, more sagacious than himself, manifested much uneasiness, and refused to go.—Aware of the sagacity of the noble animal. the Doctor him much uneasiness, and refused to go.—Aware of the sagacity of the noble animal, the Doctor himself became alarmed; and as he was armed with no other weapon, the bible was hurled at his antagonist, with no little volocity. The consequences of this hasty and imprudent assault need not be mentioned. Suffice to say, they were such lead the Doctor Sample to recommend the sufficient of the superior such as to lead the Doctor Sample to recommend the sufficient of the superior such as the lead the Doctor Sample to recommend the sufficient of the superior such as the lead the Doctor Sample to recommend the superior su as to lead the Doctor firmly to resolvo, that come what might, he would never again throw his Bible Rev. B. Phinney, Pawincket RHODE ISLAND.

We hope to profit by the Doctor's experience

Cleve. Whig. DEPOSITORY of the Publications of the Massachusetts Sab-

DEPOSITORY of the Publications of the Massachusetts Sab-bath School Society, Brick church chapel, corner Park Row, op-posite the City Hall, New-York.

All the works of the above Society sold by TAYLOR & GOULD, [late J. B. TAYLOR,] in any quantity, at the Society's prices.

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T. & G. have also a large and choice selection of miscellaneous works, auitable for Sunday school libraries 1 together with theolo-

T. & G. have also a large and choice selection of miscellaneous works, auitable for Sunday school libraries I together with theological, classical, moral and religious works, stationary, etc. all of which they will sell at the lowest prices.

T. & G. have just published the New Testament designed for which they will sell at the lowest prices.

T. & G. have just published the New Testament designed for Sunday schools, nearly bound in muslin, price 8 cts.

Alsu Early Piety, hy Rev. Jacob Abbott, author of Young Christian, nearly bound, and stamped, price 182 cents.

N. B. Orders from the country will be immediately attended to, and hooks forwarded according to directions. Should the solection of books for Sunday schools be left with T. & G. and they should forward any which should not suit the purchaser, they may be returned, and the money will be refunded, or other books given in estimate.

NEW BOOKS, by the American Tract Society.—The change. Those wishing to purchase are invited to call, and examine their stock.

NEW BOOKS, by the American Tract Society.—The Gallaudet, pp. 91, 16mo. Price 18 cents. This book, after a plassing introduction, designed to interest the child in Bible sourratives, which are all true, consists of ten stories, entitled the Permission—the Fall—the Remorse—the Excuses—the Curse—the Sentence—the Fall—the Remorse—the Excuse—the Curse—the Sentence—the Excuse—the Curse—the Sentence—the Excuse—the Curse—the Sentence—the Fall—the Remorse—the Excuse—the Curse—the Sentence—the Fall—the Remorse—the Excuse—the Curse—the Sentence—the Excuse—the Curse—the Sentence—the Excuse—the Curse—the Sentence—the Excuse—the Curse—the Sentence—the Excuse—the Curse—the Excuse—the Curse—the Sentence—the Excuse—the Curse—the Excuse—the Excuse—the Curse—the Excuse—the Curse—the Excuse—the Curse—the

THE REV. ROBERT MURRAY, for many years Teacher of the Commercial and Mathematical Academy in the city of Edinburg, having lately arrived in this city, bega leave to inform his lriends and the public, that he intends to devote his time at present to giving instructions in the various branches of a commercial and mathematical education. Certificates of character and abilities may be obtained by applying at the Mirror office, corner of Nassau and Ann streets. All applications addressed to Mr. M. at the Mirror office, will be punctually attended to.

New-York, Feb. 7, 1835.

Mirro office, will be punctually attended to.

New-York, Feb. 7, 1835.

THE FAMILY MINSTREL, a Repository of Music and Poetry.—This periodical is printed in elegant style, on superior paper, in the quarto form, paged for hinding, and stitched in colored covers for those who may desire it, and published on the 1st and 15th of every month. From two to four pages of each number are occupied with new or original music, by distinguished composers, Larmonized for two or more voices, arranged for the piano forte, organ, or other instruments; and adapted (with appropriate words) It to the parlor, the school-room, or the church. The remaining four to six pages are devoted to musical and poetical literature. Particular attention is paid to musical sudcation, sacred music, &c.— I The work is recommended by many distinguished elergymen, and others. Among several other eminent musical composers and proficients in the science, the following gentismen have consented to become contributors to its pages, viz. Hastings, Jucho, Ives, Jones, Mason, Schroeder, Shaw, and Wainwright.

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we must say that it is a very cheap publication, containing 64 pages quarto, monthly, enriched with quarto, monthly, enriched with many expensive wood engravings. The matter shows very great industry and impartiality, and we cannot doubt that the greater part of it will be highly instructive and useful. The polemic department we are doubtful of. Yet if Mr. Bacheller can secure "Christian Discussion on Christian principles," on the "fine points" and other topics of polemic theology, he will achieve a wonder.

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