



vation of adults. There is a great deal of practical unbelief in the church respecting the early conversion of children. Undoubtedly we ought, with deep humility, and fasting and prayer, to examine this subject.

This is the ninth protracted meeting that has been held in town, and the third in our church. Nearly all of these meetings have been successful; not have we been apprized of any unhappy reaction. Those held 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 the succeeding month, forty-three were received into the church in one day. The second was held 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 revival prevailed, that there was nothing for the sinner to do, except to be decently moral; that he must wait for some mighty impulse or power from above, and make him a Christian in spite of himself; that 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, God and heaven 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 everlasting wrath of God. These truths were not new; but in some seasons 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 too much and so long upon the agency of man, as not properly to recognize the agency of God, and to neglect 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.

Our faith has 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, manifests 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, the source and sum of all spiritual blessing. As it respects mediation between God and man, Jesus Christ is all in all—as in regard to the Holy Spirit, the Holy Spirit is all in all. All the 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 of man's agency into the foreground as an apology for inactivity, and consequent 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. Revivals, where the Holy Spirit is not duly acknowledged, humbly relied on, and sought for, will be 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 dependence on the 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 way straight," and "the way straight" 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 him; then use the means which they believe are necessary to promote the work of the Holy Spirit, and in his willing promised aid; and though now they sow in tears, shortly they will reap in joy.

During our long meeting, brother Durdach 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 doctrinal views were harmonized with those of the brethren present, and we labored together with great cordiality. While he preached the truth with great plainness and boldness, his manner was conciliatory. He has left us; but he enjoys the confidence and grateful love of the young converts and of the church, and the kind regards of many others. In his farewell discourse he made judicious remarks respecting evangelists 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 mention the names of my beloved 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 marvellous loving kindness, and live answerably to our high and increased obligations.

O. MORTON, Pastor of the church in Springfield, Vt. 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, he writes:

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

"December 6th.—While writing the above last evening, I thought to myself—what can be better than to jump in to 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 myself quietly seated in his chapel, with the members of his church, and the candidates for admission. This is considered a most formidable 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 desirous of being admitted. It is a mode of admission which seems objectionable, compared with the easier 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 the cause of Christ before, 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 many should appear, when 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 a decision. The greatest number he ever received was before. It has for a long time been a very prosperous church. But at present

the feeling that exists and prevails in the church and congregation 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 and more hopeful, as it has 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 that they were to enjoy a like instrumental culture,—until the metropolis, the centre of the world, were itself a church, and "far should come on all the people." I hope indeed, that the Christian pastors of London will look on this spectacle, and be instructed by it. It can hardly fail to attract their attention."

NEW-YORK EVANGELIST.

NEW-YORK, SATURDAY, FEBRUARY 14, 1835.

MR. FINNEY'S LECTURES.—The first edition of our Extra, containing 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 will be somewhat larger and more complete, will be forwarded to such subscribers as have not received it, in a day or two.

We are preparing to re-print the whole series from No. 1. to 11, in one handsome volume of the Evangelist size, and intended to be bound up with a leather cover, and to be supplied to 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 brethren who wish to have these courses separately circulated among their people. To such we would suggest the propriety of an immediate effort for that purpose.

MR. FINNEY'S LECTURES ON REVIVALS. (From brief notes taken by the Editor.)

LECTURE XI. TEXT. "He that winneth souls is wise." PROVERBS XI. 30.

I preached last Friday evening from the same text, on the method 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 appropriate adaptation of means for securing a desired end. The great end for which the Christian Ministry was appointed, is to glorify God in the salvation of souls. In speaking of this subject I propose to show

I. The right discharge of the duties of a minister reverts.

II. The minister who has labored with success gives evidence that he understands several important matters.

III. That the amount of success realized by a minister in the 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 a minister 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 men were willing to receive the gospel, and there were nothing need to be done but to tell the story of redemption, a child might 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 sometimes 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 crafty 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 exercise 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 in the work, show the necessity of great wisdom in ministers. If men were converted by an act of physical omnipotence, creating some new taste, or something like that, and if sanctification were nothing but the same physical omnipotence rooting out the remaining roots of sin from the soul, it would not require so much sagacity and skill to win souls. Nor would there be any meaning in the text. But the truth is, that regeneration and sanctification are to be done 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, presented 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, sort of the wisdom of God and the moral power of the Holy Spirit, can break through 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 in all cases be done by means of that kind of truth, applied in that connection and relation, which is fitted to produce such a result.

3. He has the powers of earth and hell to overcome, and that calls for wisdom. The devil is constantly at work, trying to prevent the success of ministers, laboring to divert the attention from the subject of religion, and to get the sinner away from God and lead him down to hell. The whole force of the powers of earth and hell 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 end itself. 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, "Who is sufficient for these things?"

II. The minister who has labored with success, gives evidence that he understands several important matters.

1. He must understand how to wake up the church, and get them out of the way of the conversion of sinners. This is the most difficult part of a minister's work, and requires more wisdom and patience than any thing else. Indeed to do this successfully, is a more rare qualification in the Christian ministry. It is a point where almost all ministers fail. They know not how to wake up the church, and raise 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 counteracting influence of the church resists it all, and they have not skill enough to remove the difficulty. There is only here and there a minister in the country, who knows how to probe 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 in such a state, though they are in the midst of a form of piety which wards off the truth, while at the same time it is just that kind of piety which has no power or efficiency. Such professors are the most difficult to arouse from their slumbers. I do not mean that they are always more wicked than the impatient. 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 churches are not awake. No wonder such ministers do not know how to wake a sleeping church. There was a young licentiate heard brother Foot's other day, in this city, pouring out truth, and trying to wake up the church, and he knew so little about it that he thought it was shaking the churches. So perfectly blind was he that he really thought 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 know 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 matter. "O," says he, "the minister that was awake, I was delighted at the idea of laboring in such a church, for 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 keep the church thoroughly 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 be wide awake, so as to know how to find God and how to work for Christ.

2. He must know how to set the church to work, when they are awake. If a minister attempts to do to work alone, calculating to do it all himself, it is like attempting to roll a great stone up a hill. The church can do much to help forward a revival. Churches have sometimes had powerful

revivals without any minister. But when a minister has a church who are awake, and knows how to set them 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 to know how to keep the church to work. Often the church seem first lively and 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 it requires great wisdom. To know how to break them down again, when their hearts get lifted up because they have had such a great revival—to wake them up afresh when their zeal begins to 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 minister 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 harvest of the Lord.

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

5. He must know how to divide it, so as to bring forward the particular truths, in that order, and to make them bear upon those points and at such times, as are calculated to produce 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 the feelings he wishes. 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 begin to feel, and the next Sabbath something will be brought forward that has no connection, and that is not calculated to lead the mind on to the exercise of right feelings. It shows how important it is that a minister should understand how to divide his truth, and how to follow it up, till the sinner 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 calculated 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 a revival. A minister may preach in this random way till he has preached himself to death, and never produce any great result. He may convert here and there a scattering soul, but he will not move the mass congregation, unless he 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, but 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 subject, that has no tendency to carry on the work.

6. To reach different classes of sinners successfully requires great wisdom on the part of a minister. For instance, a sermon on a particular subject may start a particular class of persons among his hearers. Perhaps they will begin to look serious, or perhaps talk about it, or perhaps they will begin to pray. Now, if the minister is wise, he will know how to observe those indications, and to follow right on with sermons 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 defenses, 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, VOICE OF GOD" till one class of hearers after another are brought in, and so the whole community converted. Now a minister must be very wise to do this. It never will be done, 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, and all the present refugees of life, 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 result of his labors of ten years was, that the people would be taken with the heresy, more than with the truth. 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 difficulties.

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 know nothing how they believe and how they argue, nor have got all they know of Universalism from books. And the consequence is that when they attempt to preach against Universalism, they oppose a man of straw, and not Universalists as such. Of course they are never converted. And the children 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 present a present heresy, they ought to know what it is at present. For instance, almost all who write and preach against Universalists think they are called upon to oppose the idea 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 doctrines. They deny it altogether. They reject the idea of mercy in the salvation of men, for they hold that every man is responsible for his own sin, and that God is just as he is then, to argue against Universalists that God is a God of justice and not a God of all mercy, when they held to the justice of God alone as the ground of salvation, 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 saved in that way. This shows the importance of knowing what people actually hold, before you try to reason them out of their errors. It is 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 arguments 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 poor, miserable creatures who hold these errors, go to hell because they are not taken care to inform themselves who are their real enemies. Errors are never torn away by such a process. I mention these cases, to show how much wisdom a minister must have to meet the cases that occur. He must be acquainted with the real views of men in order to meet them, and do away their errors and mistakes.

8. Ministers ought to know what measures are best calculated 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. Building houses for worship, and visiting from house to house, &c. are all "measures" the object of which is to get the attention of the people to the gospel. Much wisdom is requisite to devise and carry forward all the various measures that are adapted to the success of the gospel. It is not a matter of course that the people will be converted by such measures. I mention these cases, to show how much wisdom a minister must have to meet the cases that occur. He must be acquainted with the real views of men in order to meet them, and do away their errors and mistakes.

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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 anything more is needed it must be something new, otherwise it will fail. A minister should never introduce innovations that are not called for. If he does, they will embarrass him. He cannot alter the gospel, that remains the same. But new measures are necessary from time to time, to awaken attention, and bring the gospel to bear upon the public mind. And a minister ought to know how to introduce new things, so as to create the least possible resistance or objection. Mankind are fond of form in religion. They love to have 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 to action and feeling. Hence it is all-important to introduce new things wisely, so as not to give needless 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 the subject of religion, it is done. You have secured the great object of novelty. Anything 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 want 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 revivals 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 awake to the great subject of religion. By wise course this may undoubtedly be done for a long series of years.

10. A minister, to win souls, must know how to deal with careless, with awakened and anxious sinners, so as to lead them right to Christ in the shortest and most direct way. It is amazing to see how many ministers there are who do not know how to deal with sinners, or what to say to them in their various states of mind. A good woman in Albany told me that when she was under concern she went to her minister, and asked him to tell her what she must do to get relief. And he said God had not given him much experience, 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 a minister a rare case, you are quite deceived. There are many ministers who do not know what to say to sinners.

A minister who had an evangelist preach for him, appointed an anxious meeting, and went to attend it, and instead of going round to the individuals, he began to ask them the catechism, "Wherein dost Christ exercise the office of a priest?" About as much in point to a great many of their minds as asking a minister who held an anxious meeting, and went to attend it with a written discourse. Just as wise as it would be if a physician going 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, requires them to be said. And such instances as I have mentioned are by no means rare.

A minister should know how to apply truth to all the situations in which he may find 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 bringing 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 wisdom he has exercised in the discharge of his office.

1. This is plainly asserted in the text. "He that winneth souls is wise." That is, if a man winneth souls, he does skillfully adapt means to the end, which is, to exercise wisdom.—He is the more wise, by how much the greater is the number of sinners 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 save some souls, and how to deal with a great 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 who does it, shows that he is wise.

2. Success in winning souls shows that a minister not 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 strength; one would imagine he thinks he can convert souls by his own power." How often has the event shown that the man knows what he is about, very well, and knows where his strength is. He went to work to convert sinners so earnestly, just as if he could do it all himself; but that was the very way he should do. We ought to reason with sinners, and plead with them, as faithfully and fully, as if he did not expect any interposition of the Spirit of God, or as if he knew there was no Holy Ghost. But whenever a man does this successfully, it shows that after all, he knows he must 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 to those who have the new heaven and new earth? They say, Yes, infinitely wise. But in regard to his alleged want of success in the conversion of sinners, you will observe some things:

(1.) That his ministry was vastly more successful than is generally supposed. We read in one of the sacred writings, that "he was seen by above five hundred brethren at once." If so many as five hundred brethren were found assembled together at one place, we there must have been a vast number of them scattered over the country.

(2.) Another circumstance to be observed is, that his public ministry was very short, less than three years.

(3.) Consider the peculiar design of his ministry. His main object was to make atonement for the sins of the world. It was not aimed so much at promoting revivals. The "dispensation of the Spirit" was not yet given. He did not preach the gospel so fully as his apostles did afterwards. The prejudices of the people were so fixed and violent that they would not bear the truth. That he did not do more than he did, even his apostles, who were constantly with him, did not understand the statement. 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 the winds. The fact was, that he had another object in view, to which every thing else was made to yield, and the perversion of the public mind, and the obstinate prejudices prevailing, 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 themselves behind the ministry of Jesus Christ, as if he was an unsuccessful preacher. Whereas, in fact, he was eminently successful, considering the circumstances in which he labored. This is the last place in all the world where a minister who has so success should think of hiding.

REMARKS.

I. A minister may be very learned and not wise. There are many ministers possessing great learning; they understand all the sciences of physical, moral, and political, and they may know the dead languages, and possess all learn-

ing, and yet not be wise, in relation to the great end about which they are chiefly employed. Facts clearly demonstrate this. "He that winneth souls is wise."

2. An unsuccessful minister may be pious as well as 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 fire."

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 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) takes (1) either that he was never called to preach, and has taken it 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.

5. 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 appointed. 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 education for a minister, who can win the most souls to Christ.

6. 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 accomplish 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 a load of theological trumpery, that he knows nothing what to do. Leave him



POETRY.

For the New-York Evangelist. LINES SUGGESTED BY THE LATE DEATH OF MESSRS. MUNSON AND LYMAN.

Westfield, 1855. S. L. P.

be worked up, and a great many hogheads then in from his country customers, to be filled with liquor. When he went home, he locked up the doors, leaving the distillery to his new workmen.

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.

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.

In the evening the men came again, and again the Deacon looked them in to themselves, and they went to work. They finished all his molasses, and filled all his rum barrels, and kegs, and hogheads, with liquor, and marked them all, as on the preceding night, with invisible inscriptions.

Many of the cases had on them inscriptions like the following: "DISTILLED DEATH AND RIGID DAMNATION. The Elizer of Hell for the bodies of those whose souls are coming there."

In the course of the week most of the cases were sent into the country, and duly hoisted on their stoups, in conspicuous situations, in the taverns, and groceries, and rum-shops.

The rum-sellers and grocers, and tavern-keepers were full of fury. They loaded their teams with the accursed liquor, and drove it back to the distillery. All around and before the door of the Deacon's establishment the returned casks were piled one upon another, and it seemed as if the inscriptions burned brighter than ever.

The Deacon had to turn va at quantity of liquor into the street, and burn up the hogheads; and his distillery has smelled of brimstone ever since; but he would not give up the trade. He carries it 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.

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!

What we would like to see is "innocent retailer," what he did with his innocence, and where he put his conscience, while he filled the glass for this drunken boy, and what he could consider a sufficient indemnity for such an inhuman act!

The Deacon had a fresh cargo of molasses to be worked up, and a great many hogheads then in from his country customers, to be filled with liquor.



MAP OF SACRED GEOGRAPHY.

For the New-York Evangelist. "HE TAKES A PAPER."

His religious feelings, like the spirit of genuine benevolence cannot be confined within any sectional limits—but stretch themselves to the dimensions of the world.

After the anniversaries, in your city, a number of clergymen and private christians entered a steam boat going to—

When you see whisky sellers and drinkers, hiding their bottles and glasses, and appearing friendly to temperance and good order, if there are some few known temperance men present, that accounts for it.

While the important question of the representation 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 made after four or five weeks of close attendance and continual reasonings with each other, our different sentiments on almost every question, several of the last producing as many notes as ages, is, methinks, a melancholy proof of the imperfection of the human understanding.

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TEMPERANCE.

From the Salem Landmark. "INQUIRE AT AMOS GILES' DISTILLERY."

Some time ago the writer's notice was arrested by an advertisement in one of the newspapers, which closed with words similar to the following: "Inquire at Amos Giles' Distillery."

Deacon Giles was a man who loved money, and was never troubled with tenderness of conscience. His father and his grandfather before him had been distillers, and the same occupation had come to him as an heir-loom in the family.

He that is greedy of gain, troubleth his own house, but he that is slow to anger, shall be loved of many.

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