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TRAVELLING AGENTS.

REVIVAL DEPARTMENT. For the New York Evangelist ANECDOTES & REFLECTIONS ON REVIVALS NO. XII.

BINNERS ARE OFTEN GREATLY DISAPPOINTED IN "I will bring the blind by a way that they new not," is a prediction of Jehovah, which is

experience of such, several thing ny be observed:

1. They prescribe a method for their own con-

They form an ideal standard, or select, as a model, the experience of some distinguished bristian, of whom they have read or heard. Not asidering that such might have been eminent opposition and stubbornness while under conscious, and pursued a course unsafe and improper for others to follow, they take it for granted, that these must have been as correct in their method of seeking religion, as they were in their subsequent religious views and conduct. They deem it important that they should be awakened in some very extraordinary manner; that Heaven, by some wonderful interposition, should in a moment uring them into deep and overwhelming conviction, which should be long continued; that they should be driven to the very borders of despair, or even plunged beneath its tortuning wave, and then, by a mighty act of physical Ommipotence, he raised above these troublous deeps, and be placed on the Rock of Ages, with the joyful song of pardon, with unclouded hopes of heaven, and with such a visible impress of God's regenerating power, that neither themselves, nor others who behold them, can doubt for a moment the soundless of their conversion, at their acceptance with Get. form an ideal standard, or select, as onversion, or their acceptance with God. When such are regenerated, they are led in y which occasions them great and sore disap-

are convicted of sin in a manner entirely They are convicted of sin in a manner entirely lifterent from their anticipations—convicted peraps by some trite remark, by some small occurrence, by the question of a child, or by the efforts of some despised and hated minister of Christ. Instead of those sudden and deep concictions, which they deemed so necessary, the burden of sin has so gradually stolen upon their boul that they scarcely feel its pressure, and the listness which it occasions is hardly noticed, through the constant expectation of deeper anguish. Compared with what they expected, their convictions seem so light, that they are aimed chiefly because they do not feel. Their convictions, often, are as long continued, and as fall of the forebodings of despair, as they ever aimed. But still they do not feel, in these desaid had views, their expected tenderness of souled sumiliation before God, and disposition to be feel thunissively to his will. Instead of this, on before God, and disposition to invely to his will. Instead of this, most perverse obduracy, the most bellion, the most wilful stubbornacyen become a wonder and astonacyen become a wonder and their owthat they are often so impact of their owthat they are often so impact of their owthat they are often so impact of the south of the so

ilmost excluded from their stulis.

3. This method of connersion, which they have prescribed, proves to them a constant snore.

They are ever searching after this way of life, which they have devised for themselves, but are

tangular expectation that if they are ever covered it will be in this way. There is such charm in this method, that, in their view, it is est impossible, even for God, to convert the any other. This constantly diverts their min g mazes of self-righteousness; encourages their guilty plea, that they cannot, by the pentence and faith, comply with the proffered merey; emboldens them to flee se shelterless refures which themselves coted; pours into their willing car the sare of pence, from these was nessage of peace, from those very sources ought to speak only of peril and alarm, of a lost, and hell made sure; disheartens to those things which really afford strunges to the second encouragement, by those ich result from their being le way entirely different from that which they had and the realaiming goodness of God: and there-fore prevents their full purpose and appropriate effort to yield immediately to God, through that influence and method which God is kindly em-

induence and method which God is kindly employing for their conversion.

4. It is necessary that God should disappoint them, in order to secure their saving conversion.

This disappointment is necessary, to subdo ir self-righteousness. They have made provi-to nourish their spirit of pride, and self-ateousness, and self-justification. Such is the osition of the natural heart to the holy, hum-g, self-denying terms of the Gospel—such its ie of tudependence and unwillingness to he g, self-denying terms of the Gospel—such its e of tudependence and unwillingness to be bited to another, for pardon and life—that ers must, by sore and overwhelming disaptiment of abtaining peace by their own do, be driven from their trust in their own its, and brought to rely wholly on the righteness of Christ. This disappointment is need-to subdue their rebellion and stubbornness, their efforts to seek after God and his pardonheir efforts to seek after God and his pardo their energy to seek after God and his pardon-g love, they have turned away from those per-t directions which his wisdom hath devised, d his Spirit revealed to guide them to heaven, d have substituted the devices of their own-eked hearts. In this they have rebelled against God, even in their professed act of seeking his face. And when they have been faithfully warnface. And when they have been faithfully warned, and plainly told what, they were doing, instead of yielding to the dictates of God's Word they have added stubbornness to their rebellion, and have clung to their self-righteous plans and doings with an unyielding grasp. And until by off repeated and continued disappointments they are led to despair in themselves and in their own doings, they will never relinquish their stubborn rebellion, and become Jehovah's obedient subjects. This disappointment is necessary, to furnish them with evidence of piety. If they could succeed in gaining a hope as they had anticipated, that hope would be the legitimate offspring of pride; and rebellion, and stubbornness, and self-righteousness, that delusive hope that shall perish when God taketh away the soul!

A. R. A. A. R. A.

For the New York Evangelist. HINTS ON CHRISTIAN DUTIES IN REVIVALS.

FEMALE PRAYER MEETINGS.

Christ hath not appointed females to the office of the ministry, to become public teachers of religion. But they may do much, and duty requires them to do much, for the interests of his kingdom. By kind and affectionste entreaties, they may win souls to Christ. By associations they may do much to aid benevalent charities, they may have the property of the property

1. Female prayer meetings are most culpably cted.

But a small portion of those females who are But a small portion of those females who are members of the church of Christ, ever attend female prayer meetings, and fewer still are willing in these meetings to take an active part.

This is a great fault. Highly offensive must it be to the great head of the church. All the exhortations to prayer, to united social prayer, apply equally to females as to males, with this everytion, that females are directed were the church that females are directed to the church that the ch

apply equally a remales are directed not to pray in the mixed assembly of men and women, while it is written, "I will that men pray every where." 2. I would suggest some of the probable cause

We are not to place that delicacy of feeling that nice sensibility, and that timid modest, which are peculiar to their sex, we are not to place these among the principal causes of this neglect. They doubtless mingle their influence with that of other causes, but still many females, of the most delicate sensibility, lead the devotions in their prayer meeting, with much ease, and with deep interest, and great profit both to themselves and others.

3. Females can overcome the trials, which they feel in view of this duty.

If it were not their duty to take an active part in these meetings, they would not feel such trials. Conscience would not so condemn them. They have far more distress for neglecting the duty, than they would ever have in performing it. If they will be determined to go forward in this duty, determined not to shrink back, they will even at first find the trial far less than they anticipated; and soon the duty will be easy and development.

See the salvation of souls, the extension of the Redeemer's kingdom, answer to be extension of the extension of the extension of the Redeemer's kingdom, answer to be extension of the Redeemer's kingdom, answer to be extension of the extension of the extension of the extension of the Redeemer's kingdom, answer to be extension of the extension of the

duty, determined not to shrink back, they will even at first find the trial far less than they anticipated, and soon the duty will be easy and delightful. The reason why some fail in the duty, when they attempt it is, they are not fully decided. They do not come with their whole heart, conscience is still condemning, Jehovah frowning, and withholding his sustaining grace. Those very females who have felt the greatest trials on this subject, but have been determined and faithful, in the end gain the most complete triumph. This results from the moral discipline through which they have passed, and from the gracious aid and presence of God.

4. These meetings are of great utility.

They promote the union and fellowship and friendly intercourse of Christian females, make them acquainted with each other as Christians, heal many divisions, and prevent much allenation of feeling which would otherwise mat the beauty and dimmish the energy and usefulness of the church. Their faith and zeal and fortitude are greatly strengthened by their own exertions and self-denial; they mutually enlighten and camfort and sustain each other, and derive great profit in many other respects from their Christian fellowship and intercourse. They may by this means exert a powerful influence on impenitent sinners—a moral influence leading them to feel that religion is a reality of vast importance, in which they themselves are deeply concerned. But these meetings exert snother influence, silent but powerful, an influence, which reaches the throne of females too, what blessings rich and lasting have God. In answer to prayer, and to the prayer of females too, what blessings rich and lasting have lemaies too, what blessings rich and lasting have been bestowed, what immeasurable good may be obtained. It is believed that many revivals have been obtained and carried forward in a great measure through the influence of such meetings

for prayer.

5. Prous females are under the most solem ohligation to employ their influence in favor of these meetings for united prayer.

obligation to employ their influence in favor of these meetings for united prayer.

If their health and circumstances in life will permit, they should be present and actively engaged in the duties of these meetings. This is one of the most successful ways of securing both the commencement and progress of revivals. Often may be found in revivals of religion some little band of praying females, who had joined together to lainent the coldness and stupidity which prevailed, and to pray for a revival. Such are ready to welcome a revival. They progress with it. They are active and useful. They increase in knowledge and grow in grace.

Christian females, would you promote a revival? Then get up a female prayer meeting. It such a meeting is slready in existence near you, then attend it. Make no excuse. Take up your cross. Improve all the talents you have, be they more or less, and plead not the want of gifts. Can you not pray with your sisters in Christ. Ah! remember, sinners may be dropping into hell through your prayers. Invite others to engage in this duty. Be faithful, and God will bless you, and make you the instruments of saving many through your prayers. Invite others to in this duty. Be faithful, and God will ble and make you the instruments of saving man from endless perdition. Chohaleth.

REVIVALS.

Revivals are extending throughout the were parts of this State. We hardly know of cown in which there is not an unusual attention Christ hath not appointed females, to the office of the ministry, to become public teachers of relicion. But they may do much, and duty requires them to do much, for the interests of his kingdom. By kind and affectionste entreaties, they may win souls to Christ. By associations they may do much to aid benevolent charities, to promote the spread of Christ's kingdom, to meliorate the present condition, and to promote the future well being of guilty, suffering man. In revivals of religion they may become extensively useful.

Among the influences which they may exert, the influence of prayer is pre-eminently important and powerful. By prayer they may exert that influence of prayer is pre-eminently important and powerful. By prayer they may exert that influence of prayer is pre-eminently important and powerful. By prayer they may exert that influence of prayer is pre-eminently important and powerful. By prayer they may exert that influence of prayer is pre-eminently important and powerful. By prayer they may exert that influence of prayer is pre-eminently important and powerful. By prayer they may exert that influence of prayer is pre-eminently important and powerful. By prayer they may exert that influence of prayer is pre-eminently important and powerful. By prayer they may exert that influence of prayer is pre-eminently important and powerful. By prayer they may exert that influence of prayer is pre-eminently important and powerful. By prayer they may exert that influence of prayer is pre-eminently important and powerful. By prayer they may exert that influence of prayer is pre-eminently important and powerful. By prayer they may exert that influence of prayer is pre-eminently important and powerful. By prayer they may exert that influence of prayer is pre-eminently important and powerful. By prayer they may exert that influence of prayer is prayer intenting for the runting dot to the church on profession of their influence, and their opposition of the thing of the number added are heads of families, in the exten the sound of such voices engaged in such heavenly employment; not that their souls are any more valuable than that of the humblest in-dividual, yet we cannot but rejoice that God has seen fit to pluck such stout hearted rebels as seen fit to pluck such stout hearted rebels as brands from the burning, and translate such talents and influence from the ranks of the ad-

talents and influence from the ranks of the adversary to his own.

Another characteristic of these revivals, is, as we mentioned week before last, the promptness with which the subjects of them make reparation to those they had injured, and in the restitution of property unjustly obtained wherever it is practicable. We could mention a great many instances, in proof of this, but in most cases it would be obviously improper. It is undecessary to add, that the faith which produces such fruits is that inculcated in the gospel, and so far as we can judge of the heart by the acts, so far such instances go to prove the soundness of the doctrines inculcated, and the genuineness of such conversions.—Rochester Observer.

with deep interest, and great profit both to themselves and others.

Among the causes of this neglect, no daut we should mention a want of light and instruction. Mr. Editor—The advocates of high church a published a sermon on this subject? I had almost said who has ever preached upon it. A false unchristian modesty seems to prevail on this point. It would seem as though ministers though, that it is very improper for impenitent sinners to know hat females pray. I have but very seldom heard any pastor publicly announce a female prayer meeting. Now this neglect on the part of Christian Famales. It leads them to think that it is not a duty, and at least, not an important that it is not a duty, and at least, not an important that it is not a duty, and at least, not an important that it is not a duty, and at least them to think that it is not a duty, and at least them to think that it is not a duty, and at least, not an important profit in the profit of the covenant to be placed upon them, but have never prayed with them. Thus they are trained up to neglect, the duty and to view it as one of very little importance. Christian females have much, very much to learn on this subject. No doubt the time will soon come when they will be as much autonished at this neglect, as many to the time will soon come when they will be as much autonished at this neglect, as many is that none should strend who are unwilling to take an active power in the daily use and the service in these prayer meetings, to express their wish that none should strend who are unwilling to take an active power. Were it not for this, many who now stay away, would attend, and soon become so interested that they would have no wish to neglect their duty. Mr. Editor—The advocates of high church principles, and divine rights in all denominations, are very fond of stigmatizing every thing as a "human device," which militates against their own

H.—. Among those who were opposed to the work, was a young man whose feelings were very bitter. One day as he was walking near his fabitter. One day as he was walking near his father's house, he was suddenly awakened. This
thought rushed in upon his mind with awful power. "What am I doing? A worm of the dust
opposing God?" He said, "I knew it was God's
work and I was opposing it." The afternoon he
was awakened, he was raging about a meeting,
which was to be attended that evening, at the
house of his father—a meeting for prayer, which which was to be attended that evening, at the house of his father—a meeting for prayer, which he supposed was to be an inquiry meeting. He went to a friend, a young man, and earnestly invited him to attend, saying, "We will go in and have a good time." It was a prayer meeting. He attended, but had a sorrowful time. Still he was so stout hearted that he would not disclose his feelings. He remained about ten days in this state, when another prayer meeting was attended state, when another prayer meeting was attended in the same house. At the close of this meeting At the close of this meeting. in the same house. At the close of this meeting, the minister said to him, "How do you feel?" He replad, "I feel that my sins are heavier than I can bean." He resolved to submit immediately. In the morning he felt that Christ was precious to his sout.

A. W.

For the New York Evangelist,

REVIVAL IN WESTMINSTER, MASS. In the congregation of the Rev. Mr. Mann, an interesting and powerful revival has been experienced for several months past. Though it has been greatly opposed by those who look upon such manifestations of the power of divine grace with contempt, yet the Lord has shown that he can work, and none can hinder him. The repeated visitations of the Spirit with which that congregation has been blessed within the few years past, should call forth the devocation for the several results. gregation has been blessed within the few years past, should call forth the devout thanksgivings of those who lave the truth as it is in Jesus.

For the New York Evangelist.

A WORD IN SEASON. Several years ago, W-was visited with a Several years ago, W—— was visited with an expensive and powerful revival. A minister who was for a short time assisting the stated pastor, and who staid at his house, conversed with his daughter then anxious about her soul. Several days after, he again visited the place, and while at the minister's house, as he was passing through the door, he met a youth, and as he supposed her to be the one with whom he had conversed before, he said to her. "Have you given up that wicked

For the New York Evangelist. DIRECTIONS TO THE IMPENITENT ON PRAYER. In the last number of the New York Evanges ist I read an article headed, "Sinners should arise and call on God." The writer endeavors arise and can on God. The writer endeavors to show that singles who attempt to pray have a brighter prospect of salvation than those who utterly neglect the duty of prayer. In reading this article I set some difficulties, which I would

1. There is a want of perspicuity in the view

There expressed.

I have read it repeatedly, that I might not misunderstand a man of so good-spirit as the author seems to possess. Sometimes I have thought that he intended to have the sinner intended to have the sinner intended to have the sinner intended. thought that he intended to have the sinner pressed up to the duty of praying immediately, in penitence and faith. This is the only direction on this subject that is consistent with the scripture. But his illustrations plainly show that he was speaking of that prayer which they might offer, and sull remain, for at least some measurable duration of time, unconverted. For he speaks of the process of conviction as going on while the sinner is praying, and says. A sumer, too, who arises and begins to call on the

on while the sinner is praying, and says sinner, too, who arises and begins to call on for mercy, is using the means by which cortion and conversion are produced."

I think if the writer had, at the comment, taken a definet and I think if the writer had, at the commencement, taken a distinct and clear view of the subject, he would have suppressed many of his statements which follow.

2. The view which the writer takes, appears to me inconsistent with the gospel direction to

sinners.

God is holy. He requires holiness of all his oreatures. When they draw nigh to him, he requires them to do it in spirit and truth. He requires of them immediate reconciliation to his will. They incur guilt every moment they delay to give him their heart, however great their anguish of spirit, or earnest their prayers for de-

5. Females can overcome the trials, which they feel in view of this duty.

If it were not their duty to take an active part in these meetings, they would not feel such trials.

If it were not their duty to take an active part in these meetings, they would not feel such trials.

Conscience would not so condemn them. They have far more distress for neglecting the duty, than they would ever have in performing it. If they will be determined to go forward in this duty, determined not to shrink back, they will

Much opposition was made to the revival in the salvation of souls, the extension of the Redeemer's kingdom, answer must give them God's truth, and feel that it is feed, and sature itself.—Howe.

Convension of final decision.—Cimentals of must give them God's truth, and feel that it is feed, and sature itself.—Howe.

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Convension of final decision.—Cimentals of must give them God's truth, and feel that it is feed, and sature it

must follow his directions.

Now let the impeaitent sinner read the article on which I am remarking, and if I do not entirely misjudge instead. on which I am remarking, and if I do not entirely misjudge, instead of leading him to feel that he must submit now and is very wicked while he defers, its direct tendency will be to awaken in his mind the idea that he must first make preparation to submit to God. If the author will compare that God created a part of mankind his illustrations with those scripture declarations or that Christ died exclusively for tion to submit to God. If the author will compare his illustrations with those scripture declarations in which Jehovah demands of the sinner an immediate surrender of the heart, I think he will perceive that his illustrations are unhappy, and of dangerous tendency. Although he does not intend to tell the sinner that he may delay for awhile the work of repentance, still the representation is calculated to make him feel that he must delay, until, by offering his prayers, he shall be more convinced of his guilt and peril, and settle prepared to repent.

3. I think the author has misjudged in regard gether with the to the appropriate tendency of pursuing the course which he has described.

Obj. 9. But the doctrine is calculated to drive men to despair.

The prayers of which the author speaks are certainly impenitent doings, which though they are not sinful, abstractly considered, actually become sinful, in the case supposed, by being substituted for that penitence and faith which God immediately requires. If sinners become more deeply convinced of sin by this course, it is because divine grace counteracts in it a tendency to a directly opposite result. "By the law is the knowledge of sin." The plain meaning of this declaration is, that conviction is produced by comparing moral acts with the holy requirements of God. Now, when sinners commence a course of impenitent, unbelieving, unsubmissive prayers, their attention is diverted from the work that God bids them perform, and fixed on the work of self-righteons effort in which they are engaged. Their views, feelings and actions, therefore, are tested not by "What smith the scripture?" not by the command of God, but by that plan of effort which they have prescribed for themselves, through the dictates of a wicked heart, or the improper directions of others. The nearer they come to this standard, the less will they see of their depravity, the less conviction they will bave, because the nearer they come to the standard, the less will they see of their depravity, the less conviction they will bave, because the nearer they come to the standard. sand who suall at he house, does whated panels of suncities them actions about her coul. Severed shape after, he again valied the place, and while the place of the subject them actions and to her who her wh

CONTENTION FOR THE PAITH.

When in one place (Jude 3) Christians are exhorted to contend earnestly for the faith, and in another, (2 Tim. ii. 34.) we are told the servent of the Lord must not strive; it is plain there is a contention for religion which is a duty, and there is a contention for religion which is a duty, and there is a contention expension of the Lord must not surve; it is plain there is a contention for religion which is a duty, and there is a contention, even concerning religion to, which is a sin. And that sin the Apostic in this context, out of which our discourse arises, and the lust, or of the works thereof; such as wrath, variance, envy, hatred, &c. Where it is easy to collect in what sense it is said in the mentioned place the servant of the Lord must not strive, namely, as that striving excludes the gentlement, and the patience, which are in the same place enjoined when that striving is forbidden. And from thence it is easy to collect in what sense we ought to contend for the faith earnestly; that is, with all that earnestness which will consist with these, not with such as exclude them; as carnesally as you will, but as examelly as you will, but as examelly as you will, but as examelly as you will, but the faith earnestly; that is, with all that earnest ness which will consist with these, not with such as exate and the contentions within itself. The former unite it the more, increase its strength and vigor. The latter divide and enfects between the church's contentions within itself. The former unite it the more, increase its strength and vigor. The latter divide and enfects it is an advisor, and as more contentious, atill more considered, than that as the Christian church had been and their divide and enfects in that strength and vigor. The latter divide and enfects in them of dispute or doubt, but which to only did afford proper nutriment to the life of goddiness and it hat diverted to lesser things (or invented such as were otherwise none at all) about which the contentious, disputative genius

Extract from a sermon entitled, "The Doctri of Election illustrated and established, in a serm preached on the evening of the ad Lord's day December, 1816. By Gardner Spring, Passe the Brick Presbyterian Church in the city of No The preacher takes his text from Eph. i. 3-5. His pla

to the appropriate tendency of pursuing the course which he has described.

He views this as a means of conviction and conversion. Reasoning from my own experience on this point, from observation of many cases, and from the scripture, I am led to a directly opposite conclusion.

The prayers of which the author speaks are certainly impenitent doings, which though they are not sinful, abstractly considered, actually become sinful, in the case supposed, by being substituted for that penitence and faith which God immediately requires. If sinners become more deeply convinced of sin by this course, it is because divine grace counteracts in it a tendency to a directly opposite result. "By the law is the knowledge of sin." The plain meaning of this declaration is, that conviction is produced by sowereign God; but it takes away no solid foundation. ding places, and throws him into the hands of a sovereign God; but it takes away no solid foundation of hope. But whom does the doctrine of election drive to despair? The people of God? Pious parents? Faithful ministers? They would all be in despair without it. When cut off from every other hope, they can look up to God's unchangeable purpose to save, and there hang with comfort and delight. I ask again, whom does it drive to despair? Convinced and distressed sinners? It is upon this truth the desponding sinner throws himself in the last resort. He sees that if discriminating mercy does not raise him from the pit, he for ever sinks. He feels that he must put his life in his hand, and cast himself at

more opposition than any other single truth in the scriptures. We are constrained to believe that it is opposed by some, because it is not clearly understood. We would fain hope that the opposition of many arises from a more corrupt source.

anflection to the docume; because the avereignty of God; they murnur, a pine, and contend, because they are in his has the clay in the hands of the potter, and because they are and his more good pleasure, whet pends on his mere good pleasure shall choose life or death; when go to heaven or hell. They cann se they cannot has o ill de all his pleasure. It is not, therefore, beticked men oppose it, but because it gives them
to peace till they are recouciled to God. It is beause it arrays the hely God against them, and
ives a death blow to all their selfish desires and
dish hopes. The same disposition that hates
the law and the gospel, that hates God and retots his Son, that loves sin and hates holiness,
present the distribution of electron.

s the doctrine of election.

opposes the dectrine of election.

2. We are taught by our subject, that the opposition which is made to the doctrine of election is exceedingly sinful. It is always sinful to oppose the truth as it is in Jesus. And the sinfulness of that opposition rises in proportion to the malignity of the opposition, and the importance of the truth against which it is directed. But there is no truth that is opposed with greater bitterness by the carnal mind, than the truth we have this day set before you. Sometimes the there's by the carnat mind, than the dud we have this day set before you. Sometimes the wicked feel when they hear it, as the murderers of Stephen felt, when they gnashed upon him with their teeth. What is this but the very spirit of the damned? Against what is all this hostility directed? Against a truth that gives the fullest and clearest view of the divine clory. Against of the damned? Against what is all this hostility directed? Against a truth that gives the fullest and clearest view of the divine glory. Against that eternal purpose, to which must be traced the gift of a Savior—the descent of the Holy Ghost—the offer of mercy—the existence of the church, and the happiness of heaven. No, not a drop of mercy would have ever fallen upon our desolate world, but for electing love. It is owing to this blessed and eternal purpose, that you and I are now out of hell. That we enjoy a day of grace, and the means of salvation, is owing to God's eternal purpose to rescue from perdition a part of our fallen race. Not a soul would have been spared from the desolations of the fall; not a sinner would have been converted and saved; not a ransomed rebel brought home to glory; not a note of the everlasting song have vibrated on the ear; but for the eternal purpose of God to save his people. And yet it is against this fundamental, this glorious truth—that gives ministers all their encouragement to preach, Christians all their encouragement to preach, Christians all their encouragement to preach a believe the gospel. pragement to pray, and sinners all their en-iragement to repent and believe the gospel uragement to pray, and singers an descen-uragement fo repent and believe the gospel, at the seed of the serpent spit out all their ve-m. O, what would become of our world, if ose who hate the doctrine of election could gain the object of their wishes, and blot this day star of hope from the sacred page! Well might we "cry to the rocks and the mountains to fall upon

Ghost loves it. With ineffacie dengnt does he enter our world as the great agent, to carry on the designs of electing grace. All holy beings love it; and all beings, whether sinful or holy, ought to love it. They have no reason for hating

ought to love it. They have no reason for hating it, but every possible reason for loving it. If they are bound to love God, they are bound to love the doctrine of election. This doctrine, more than any other in the gospel method of salvation, brings God into view. He formed the purpose of saving the elect, because this was the method in which he could manifest all his perfections in the clearest fullest manner, and in a manifest leaves the love when the attention of the unit uer calculated to awaken the attention of the universe, and fix it upon his great and amiable cha racter. That character is perfect. Every thing that can render a being lovely and adorable, worthy of commendation and confidence, belongs to God without the shadow of imperfection in kind or degree. There are some faint resemblances of excellence in creatures; but they are the mere rays scattered from the fulness of his glory. When from this atom world I look up, and look around me, and look every where, and every where behold the living Deity, I see perfection combined with perfection, perfection illustrating and beautifying perfection, and cannot but feel that it is infinitely desirable that this matchless excellence should be made to appear. Every truth that illustrates it, claims my highest regard. Not to delight in the truth that illustrates it, is not to delight in God. Not to feel my obligation to love the truth that illustrates it, is not to feel my obligation to love him. rfection in kind

Another thing which sometimes obstructs our legif in God. Not to feel my obligation to level light in God. Not to feel my obligation to level light in God. Not to feel my obligation to level light in God. Not to feel my obligation to level in the control of the sof the Holy Spirit, you must see and adore, in all. "Shall the thing formed say to at formed it, why hast thou made me thus? out the potter power over the clay of the mmp, to make one vessel unto honor and redishonor? What if God, willing to its wrath, and to make his power known, at with much long suffering the vessel of fitted to destruction? And that he might nown the riches of his glery on the vessels of the Creator are merely nominal, amountrolled. If God may not "do what with his own," no matter how soon he as the supremacy of the universe. Impenent you must bow to this holy dominion.

cause you will " wail and gnash your teeth," will you murrour that you cannot hear the myriads of the redeemed mingling their sighs and moaus with yours? Because you will sink to hell, will you complain that you cannot behold the thron of God sinking by the side of you? O sinners! Where are you? What spirit is this? And what is this spirit fit for, but fuel for the un-

MINISTERS DEPARTMENT.

For the New York Evangelist. HINTS TO A MINISTER IN A REVIVAL. Take care of thy preaching.

The preaching of the gospel is appointed by God, as the grand means by which the kingdom of Christ is to be advanced and established in the ord. This is the great instrument of the saving onversion of sinners and the progressing sancification of believers. The minister of Christ tification of believers. The minister of Christ always occupies a station of overwhelming interest and responsibility, and this is peculiarly the fact in a revival. My brethren in the gospel of Christ, are you now called to guide the devotions and administer the instructions of God's house in and administer the instructions of God's house in a revival? Your situation is interesting, important and responsible beyond description. Your arduons duties, your severe trials and your awful responsibilities claim the sympathies, the prayers and the co-operation of your church, of all the people of God, and especially of your beethren who minister to guilty men. Having been called to labor repeatedly during these interesting seasons, among the souls committed to my spiritual guidance, I feel a deep interest for you, and shall endeavor to give you some hints my spiritual guidance, I feet a deep interest for you, and shall endeavor to give you some hints on revivals, as I shall find opportunity amid the pressing duties in which I am engaged. I now say, to each one, Take care of thy preaching. It is always important, and pre-eminently so in a revival, that we preach as Christ and his Apostles preached, that we follow without deviation the directions which they gave to impenitent sinners. We should not feel that our labor is wholly, or We should not feel that our labor is wholly, or even principally with the anxious, but that we have much to do with stupid sinners, that we may convince them that their present state is full of sin and danger; and persuade them to flee their approaching ruin. We should therefore "cry to the rocks and the mountains to fail upon us, and cover us from the wrath of him that sitted to the third of you, my hearers, is prepared to bear the guilt of thus tearing away the last hope of a ruined world! O sinner, it is the hidden opposition of that rebellious heart to this precious truth, that thus levels the fatal blow! It is not for the want of an inclination to strike the doctrine of election out of being, that you have not done it, and thus defeated the purposes of redeeming merey, and bathed heaven in tears.

Are you this side eternity?

We may add,

The doctrine of election ought to be loved.

God loves it. He takes infinite delight in confording the designs of eternal mercy. Christ which taketh away the sin of the world, and bid which taketh away the sin of the world, and bid loves it. There was an hour when his soul broke out in high expressions of joy, while contemplating this truth in the days of his incarnation: "At that time Jesus rejoiced in spirit and said, I thank thee, O Father, Lordol heaven and earth, that thou hast hid these things from the wise and prudent, and revealed them unto babes. Even so, Father, for so it seemed good in thy sight." The Holy Ghost loves it. With ineffable delight does he enter our world as the great agent, to carry on the designs of electing prace. It is soul be lost! Nor should we leave him here. We should point him to the Lamb of God which taketh away the sin of the way the sin of the one impression is stamped upon the mind, by this very act a former impression is defaced. Others bring out very fully the most important truths, but their illustrations are such as to divert the attention of the hearer from the leading point in discussion, and to diminish the impression of truth on the heart. We should have some leading object in every sermon, and make every thing subservient to that object. Our language should be plain, easy to be understood. Our illustrasubservient to that copect. Our language should be plain, easy to be understood. Our illustra-tions should be natural, impressive, and calcu-lated to fix attention on the subject. The subtions should be natural, impressive, and calculated to fix attention on the subject. The subject should be constantly unfolding as we proceed, it should be a mirror in which the hearers can see themselves. Increasing light should be shed on the features of their moral character. The interest and the impression of the discourse should not, belongs to gradually and continually increase. And the subject should be conducted to such a close, that when the speaker's voice shall cease, the deep, awful and abiding impression on every hearer's heart shall be, I have a duty of vast importance to do now. God requires it. I am very guilty while I delay. I must not, dare not, cannot, will not defer, to a future time, what the great Jehovah demands now!

For the New York Evangelist. FRATERNAL ADMONITIONS.

Another thing which sometimes obstructs our

must be the side of the wick-it, is to take adversary against Gnd. To hate it, is to take the side of hell against heaven. To hate it, is to take the side of hell against heaven. To hate it, is to take the side of hell against heaven. To hate it, is to be for ever miscrable.

Do I hear any of you say, "I would love it, if would have been very easy for him to express to inter that he did not intend to say it. The use of means with reference to conversion is a phrase differently understood. If, according to James it. 18, and 1st Peter i. 23, we regard the word of wall to hate God her not arresting you in your own? God or his revealed truth as the instrument of producing the change in question, it is certain the sinner ought to make use of this instrumentality—Hear that your soul may live. He shall tell the sinner ought to make use of this instrumentality—Hear that your soul may live. He shall tell the sinner ought to make use of this instrumentality—Hear that your soul may live. He shall tell the sinner ought to make use of this instrumentality—Hear that your soul may live. He shall tell the sinner ought to make use of this instrumentality—Hear that your soul may live. He shall tell the sinner ought to make use of this instrumentality—Hear that your soul may live. He shall tell the sinner ought to make use of this instrumentality—Hear that your soul may live. He shall tell the which the sinner ought to make use of this instrumentality—Hear that your soul may live. He shall tell the which the sinner ought to make use of this instrumentality—Hear that your soul may live. He shall tell the which the sinner ought to make use of this instrumentality—Hear that your soul may live. He shall tell the which the sinner ought to make use of this instrumentality—Hear that your soul may live. He shall tell the which the sinner ought to make use of this instrumentality—Hear that your soul may live. He shall tell the which the sinner ought to make use of this instrumentality—Hear that your soul may live. He shall tell the which would, manifestly be an abuse of it. The post-ponement of obedience when duty is understood, even on the pretence of making use of means to obtain faith or repentance or a new heart, is re-bellion against God who requires the immediate bedience of the heart to his revealed will. The obedience of the heart to his revealed will. The question may be decided by considering, what is the point on which the sinner's condemnation will turn? On the neglect to use the means? or on the non-performance of the duty itself? The foolish man will be destroyed because he heard the words of Christ and did them not. Matt. vii. 26. The servant who knew his Master's will and did it not shall be beaten with many stripes. Moreover, if the sinner is allowed to think that the obligation in reference to such commands as

the obligation in reference to such commands as have been recited, terminates upon the use of means, in the ordinary acceptation of that phrase, he will infer that an immediate compliance with the duty itself is, in the nature of the case impossible, and he will cling to the belief that he is willing to do his duty but cannot; and thus he will shield himself against conviction, and remain ignoran of the desperate wickedness of his heart.

On this subject it is important to keep in view First, the sinner's obligations. Second, his ependance. Third, the manner in which the criptures inculcate these truths. As to the first point, nothing more need to be said at prefirst point, nothing more need to be said at present. As to the second I would remark, that although the sinner is bound to do every thing implied in becoming a Christian, yet that change never takes place in a single instance without a divine operation. Thy people shall be willing in the day of thy power. But the only obstacle which the power of God has to overcome so far so this projet is concerned in the wavelling reset this point is concerned in the wavelling reset. as this point is concerned, is the unwillingness of the sinner to be what he ought to be, and to do what he ought to do. This power operates not in suspending the exercise of any of man's intellectual or moral faculties; but in accordance with the laws by which these faculties are accur omed to be governed-or in a word, by motion addressed to man as an intelligent being, although this power operates by motives, along with them, yet it is distinct from them, that in its observance, all motives would fail of producing the effect in question. As to the man-ner in which the scriptures inculcate obligation, we have seen a few specimens—many more might be added to the number. As to the manner in which they inculcate dependance, I would remark in general, that it is never done in such a way as to turn off the sinner's attention from the duty required of him, or to lessen the force of obli-gation. The claims of God are explained and urged, and obligation is pressed harder and har der until the sword of the Spirit goes through th nner and slays him. Thus it was on the day Pentecost. When the effect was produced was on the day of Pentecost. e, when sinners were converted. God was ac knowledged as the agent and to him the was ascribed.

LITERARY QUALIFICATIONS. We have often expressed our full belief, that in order turnish laborers sufficient to enter the fields as they white or the harvest, many must be sent forth without the advantages of a thorough classical education.

We copy the following extract on this subject from the

Religious and Literary Intelligencer : "With the Bible in our hands, and in view of

the experience of the church, we dare not say that men possessing personal piety, and what the Apostle calls an aptuess to teach, are not the Apostle calls an aptiess to teach, are not called of God to the work of the ministry. This would not only be courtrary to the economy of the Great Head of Zion, but would be contradicted by hundreds and thousands that have been converted through the instrumentality

"We see no reason why such men may not be eminently useful to the church. Their own language is sufficiently rich to enable them to unfold the great plan of salvation without offending the nicest car. Their means for mental improvement are accessive." improvement are extensive. The most valuable systems of theology now extant, have been written in their own tongue. All the valuable ancient authors have been translated into English by the most critical scholars, and we presume a more accurate translation could not be given by those of our own day, most of whom take but a those of our own day, most of whom take but a brief course in the study of one or two of the dead languages. We, perhaps, would not transcend the bounds of truth in saying, that after this course is accomplished, they rarely ever attempt original investigations, but avail themselves of the fruits of other men's labors, which are equally accessible to those who only understand their own tongue. Here the English student as well as the linguist can repair and furnish himself with estock of general information. The various helps in studying the scriptures, which are accessible to those who only understand their native tongue, cannot fail, if properly improved,

sorry for 11—as one who has all the faculties requisite to obedience, and who knows that he
ought to use these faculties in obeying and not in
diobeying his Maker; as one who having strayed from the path of duty, ought to return to that
path immediately. It is a great mistake to suppose that the obligation in such cases terminates
upon the use of means; and yet few errors are
worm, than a proud angel.—Flares.

PROFESSORS DEPARTMENT.

For the New York Evangelist, CAUTIONS TO CHRISTIANS IN REVIVALS

NO. II. Don't hinder your minister from doing good. Hinder my minister from doing good? I would not do that for all the world! Then take care that you do it not. You may do this in many

that you do it not. You may do this in many ways. If you would not do it,

1. See that you do not neglect to pray aright for a blessing on his labors.

It is through the effectual fervent prayers of the saints, that ministers become extensively useful. Through their prayers, they are instrumental of promoting the Christian's growth in grace, and of bringing sinners to that repentance, which is unto life. It you would have your minister extensively useful you must stay un his hands and

is unto life. It you would have your minister extensively useful, you must stay up his hands and
encourage his heart, by offering continually the
prayer of faith. If you neglect your duty he will
probably be discouraged and faint, under his duties and trials and responsibilities in the revival.
If you would not hinder his doing good,

2. See that you do not oppose him in scriptural means and measures, which he may use to
promote the revival.

promote the revival.

If you do, God will frown on your soul, yo

will stand in the way of sinners who might otherwise come to Christ. You may prevent the conversion of many, confirm them in sin, and lead them to seal their ruin! You may stop the work. God may curse you with leanness of soul for years. He may shut you out of heaven for it, as a hypocrite! I could tell you facts on this sub-

a hypocrite! I could tell you facts on this subject which would make both your ears tingle. I say take care and not oppose your minister when the Bible is his guide.

3. See that you do not withhold from him your faithful co-operation.

Sinners who respect you as Christians, watch to see whether you uphold him by your approving co-operation. Take care or you will ruin some of them! If you do not join will your minister, they will see it quickly. It may harden their heart and ruin them. They would be glad to see you take their part against that faithful servant of God. Take care, they are on the brink of ruin, if you stumble, you may push them off.

4. See that you do not refuse to awake to duty at his call.

If you, who profess to know Christ, will not

If you, who profess to know Christ, will no hear your minister, and awake to revival feeling, prayer and effort, you will do untold injury in the revival. You will dishearten your minister and your brethren in the church. You will set before sinners the contagious example of obstinate re-bellion! They will take refuge from conviction the covert of your example. cherish deception that they will almost think the selves in a sure and honorable retreat. You fail to exert the happy influence which you are sa-credly bound to exert on your minister, on the to exert the happy influence which you are sa-credly bound to exert on your minister, on the church, and on sinners. You will also exert an influence which is positively pernicious—very bad! You will be stumbling blocks over which sinners will plunge into damnation! You will lie in the way, where the chariot wheels of salva-tion are rolling—you may impede their course— you will probably be crushed!

5. See that you do not worship your minister.
If you make him your idol, God will frown. He will be weak. If you feel and say, there is no minister like our minister—none that preaches and prays, and talks so well as our min and prays, and talks so well as our minister—if you talk so, depend upon it the devil will rejoice! I tell you, you had better praise vour minister less, and pray for him more! If you continually praise him, you and your dependants will practically feel that he is more than a man. Then, what will your prayers for him avail? They will not take hold of God, and secure his presence and favor. But they will deceive and flatter you, with the false belief that you have done your duty, when you have really bowed not to God, but to you rido! You will have so little faith in the efforts of other ministers that you will either neyour idol. You will have so little faith in the efforts of other ministers that you will either neglect to pray for them, or will offer very unbelieving prayers. You will excite contention and emulation among the members of other churches, who feel a similar attachment to their respective pastors, and who have the same vanity and pride as yourself, to think that they have the best minister. So they will fail to pray aright for your minister, or their own. Impenitent sinners will see the impropriety of this, and will stand aloof y. This see the impropriety of this, and will stand aloof promy of from his instructions. If your minister is feeble, and needs help, who will be willing to help him? Ministers will see how you feel, and if they are true servants of Christ, who wish to do good, they will extractly desire to below any and they will extract the second they are they are they will extract the second they are the are they will certainly desire to labor any where but among you! If they come to assist your minister, what good can they hope to do? You will not sustain them by your prayers! Love your minor sustain them by your prayers! Love your minister: encourage his heart, strengthen his hands, co-operate with him, give him all the influence to do good that you can, bear with his imperfections, forsake him not—but Oh! do not to your selves, to him and to your God, the injustice— the dreadful wrong of putting him in the place of God-of making him your idol! Christians, I say

For the New York Evangelis PRAYER MEETINGS .- NO. I.

"All the ends of the world shall remember, and urn unto the Loap; and all the kindred of the nations shall worship before thee"—Ps. xxii. 27.
"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea"—Isa. xi. 9. This is the language of the Scriptures; and the Scriptures MUST BE FUL-

What shall bring in this state of blessedness? We have an answer in Ezekiel xxxvi. 23—" And I will sanctify my great name which was pro-faned among the heathen, which ye have pro-faned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." Through the instrumentality of Through the instrumentality of God's people, by the power of holiness—("u
I shall be sanctified in you before their eyes")—)—this I shall be sanctified in you before their eyes')—this consummation will be attained. It depends upon Christians, upon God's being sanctified in them. Have Christians any just sense of the power that rests upon them for good or evil, which they must exercise in some way, and be either the means of making the name and power of God known to sinners, or hindrances to their salvation. ion? Well may we address to the church the olemn admonition—"Awake to righteousness, and sin not; for some of you have not the know-ledge of God: I speak it to your shame."

I may be told that I am exhibiting a new and

mpracticable view of Christian duty; that God hath put the times and the seasons in his own power," and that he will, according to his own pleasure, and his own appointed time, fill the earth with his glory. But I inquire—How will he do this? Will he work by miracle, making a visible display of his own holy arm? The ages of miracles are past. God in his moral govern-ment exercises only moral power, exhibiting him-self in his people; hence the declaration—"And the heathen shall know that I am the LORD, saith the LORD GOD, when I shall be sanctified in you efore their eyes." The great work of bringing his revolted world back to the dominion of Goo must be accomplished by man. To the church this arduous, apparently impossible, but abso-

depends upon the church, how immense is its depends upon the church, how immense is its responsibility! The church consists of its members; let every member be careful to consider his proper share of this responsibility. We are too apt, when a duty is common to numbers, to forget our part of it, and perhaps still more apt to avoid our part of it, leaving it to be performed by others or to remain undone. Recollect! "He who bears the cross" (and he only) "shall wear the cross" (and he only) "shall wear the cross" actions as if his proper share of this responsibility. We are too apt, when a duty is common to numbers, to forget our part of it, and perhaps still more apt to avoid our part of it, leaving it to be performed by others or to remain undone. Recollect! "He evangelical sentiments, has gathered a congregation of the cross" (and he only) "shall wear the cross" (and he only) "shall wear the cross" (who we see others acting as if they had nothing to do, how contented are we in doing nothing? The delusion is awful! "For an every one of us shall give account of himself to Goi." If others are indolent, let us warn then of their sin, not imitate it. "If sinners entice thee, consent thou not." If the example of professors sets before you a low rate of duty, becomes the consent thou not." Suppose that through dee, consent thou not." Suppose, that through the negligence of the church the latter day glory should be delayed one year? How many millions would, through this negligence, go down to the ruins of the second death! How much of this awful amount of horror may, my fellow traveller, be set to your account! You and I have a strict account to render for the souls of men; souls destroyed by our influence! souls lost through our negligence! But can it be, that the actions of men have any effect in hastening or retarding the latter day glory? How doctrinal we are! We look to God's sovereignty, till we lose sight of man's duty. Doctrines intended to make us strong in faith to do all things, through our perversion become the means of blinding us to duty, and making us satisfied with ourselves, while we are doing action. are doing nothing. We speculate ourselves out of all sense of responsibility; responsibility involving our salvation, the salvation perhaps of thonsands. For who can compute the difference between the results of a life actively devoted to God and of salife in which earlies in which earlies in the contract of the co God and of a life in which nothing is done in his service? We shall be judged in the light of eternity: it is important to view and order our conduct in that light; this we may do, by a diligent and prayerful use of God's Word. As God carand prayerful use of God's Word. As God carries on his purposes of grace through the agency of men, and as this agency is free and willing, there is no doubt that men do exercise, that you, my fellow being, and I, exercise an influence in hastening or retarding the latter day glory. How was it that the children of Israel, when on the borders of the promised land, were turned back to wander fortunears in the wildences. back to wander forty years in the wilderness? Was it not through their own obstinacy and perverseness in opposition to God's direction? But hear what has been recorded for our instruction upon this point: "Oh, that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries.

The haters of the LORD should have submitted themselves unto him: but their time should have endured for ever"-Ps. lxxxi. 13.

Let us seek not to explain away our duty, but to fill the full measure of it. You have read the pa-rable of the barren fig tree. What fruit are you bearing? The Christian rule of duty is clear and strict. "Herein is my father glorified, that ye bear much fruit; so shall ye be my disciples." "If any man will come after me, let him deny himself, take up his cross daily, and follow me." "And whosoever doth not bear his cross, and come after me, cannot be my disciple." It is not wonderful that we have also this solemn, fearful declaration: "Many will say unto me in that day, Lord, have we not prophesied in thy name? and in thy name cast out devils, and in thy name? and in thy name cast out devils, and in thy name? and in thy name cast out devils, and in thy name? and in thy name cast out devils, and in thy name? If it is not wonderful works? And then will I profess unto them, I never knew you"—Matt. yii. 22. Is the anxious inquiry suggested—"Who is sufficient for these things?" I answer—No one, in his own strength. The Christian's language is, "By the grace of God I am what I am;" "not I, but the grace of God which was with me." "I rable of the barren fig tree. What fruit are you bearing? The Christian rule of duty is clear and strict. "Herein is my father glorified, that ye bear much fruit; so shall ye be my disciples." "If any man will come after me, let him deny himself, take up his cross daily, and follow me." "And whosoever doth not bear his cross, and come after me, cannot be my disciple." It is not wonderful that we have also this solemn, fearful declaration. "Many will say unto me in that day , but the grace of God which was with me." can do all things through Christ, which strengtheneth me." "Our sufficiency is of God." How eneth me." "Our sufficiency is of God." How shall we attain to this? The chapter of Ezekiel above cited (xxxvi. 24—38) illustrates this subject. The thirty-seventh verse is worthy of special study: "Thus saith the Lord God, I will yet for this be inquired or by the house of Israel to do it for them." The Christian must qualify himself for duty by prayer. Christians may assist each other in prayer. Hence prayer meetings deserve great consideration. These will soon be among the most efficient means of the Christian church. These meetings are probably susceptible of improvement. I have been long desirous to see some experimental suggestions for esirous to see some experimental suggestions fo the improvement of prayer meetings. I will, in the course of two or three numbers, if God permits, explain my views upon some points connected with the usefulness of these meetings, ir the hope that I may elicit some profitable remark from others better qualified to discuss the subject. A LAYMAN:

For the New York Evangelist. CHRISTIAN PROFESSOR, THINK OF THIS!

rather his own in suffering that child of the cove-nant, whom he had vowed to train up for God, thus to waste his time, forget his soul, and fit himself for perdition. His all powerful argument, which silenced all gainsaying, was this, that youth was volatile, and would have its amusements, and of several supposeable evils this was probably the least. A brother remonstrated, but he persisted. He was told that he could no in view of speedy death, advocate such a measure, or defend such conduct; that if he believed that within a few days he would be called to account to God for his conduct he would give dif-ferent advice to his son. "Ah!" said the father, "that indeed—hut we are not always to act according to that criterion? He was a robust, hearty man; his mountain stood strong; he thought (deluded man!) that he should never be

A few days after this transaction I left the vilage, and was absent five weeks; on my return, in the steam boat, his minister informed me that he man had gone to his account!! He could not act in view of death, but death's eye was upon him. From the commencement of his sickness to his death he was bereft of reason. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

B.

PARENTAL INDULGENCE.

Indulgence, when shown in too great a degree this arduous, apparently impossible, but absolutely certain consummation is committed. It is a rule of God's government, that he will accept no service but willing service. "Of every man that giveth willing service. "It makes them feel foolish to be teazed with kindness.—2. It discovers a weakness, children delight to vex such parents. There may be two reasons:—1. It makes them feel foolish to be teazed with kindness.—2. It discovers a weaknest of the service will be such as a service will be service. "Of every man that give in human nature towards those who liave mit you in human nature towards those who liave mit you in human nature towards those who liave mit you in human nature towards those who liav ORIGINAL COMMUNICATIONS.

For the New York Evangelist.

INTELLIGENCE FROM RUSSIA-NO. II. native preachers, in Travancore, besides r the salary of a Printer at Shusha. Mr. keeps up an active correspondence with Christian friends in England, and is devising and executing plans of usefulness with indefatigable asdor. The following extract of a letter to a friend in Eagland, Mr. Lockrong is some evidence of a letter to a friend in Eagland, Mr. Lockrong is some evidence of a letter to a friend in Eagland, Mr. Lockrong is some evidence of a large or journal, and the following extract is what has chiefly occupied my heart and head and hands for a week past. (1830, July 24) This morning is

was impressed on my mind to send to the brethern and friends in various places to form some thing similar to a deposit at their respective tions, by which means the sacred scriptures, reli-gious tracts, school books, &c. may be circulated among the people. The beloved friends who re-side at these places are devoted Christians, I consequently take a lively interest in the wor can do; therefore let an effort be made. And do then, O Lord, author of every good and perfect egift, bless this plan for thy glory. Amen." Then follows a table of seven places, far separate from one another, some many thousand miles, against which are proportioned, in various languages, 1485 Testaments, 650 Psalters, 12,200 Tracts, and 800 School books.

In a letter to a friend in England, Mr. Knill gives an author of what he and his propole are

gives an outline of what he and his people are loing and attempting. The following is an extract

"Martin Luther wrote a commentary on the Lord's prayer, which, like most of that great man's writings, bears the marks of ardent love to God our Savior, and tender solicitude for the souls of men. Last winter a young Finnish clergyman translated this commentary into the Fingyman translated this commentary into the Finnish language, and we have just printed 3000 corpies of it in the form of a Tract for gratuitous distribution. I preached on Sunday morning from 'Our Father which art in Heaven,' and introduced the above, and requested my little congregation to help me in this work, and to their honor they immediately furnished me with 180 roubles, which was the amount of the Printer's bill. We are now having 3000 of these bound up with other Tracts, four or five together, and thereby furnish nearly two thousand families with a nice little volume of good divinity.

"By an acquaintance with the inhabitants of

have proposed to enlarge the old room or to erect a small new one adjoining it, for a school room. Such instances of juvenile devotedness are rare, and they ought to be encouraged. May God in mercy multiply them abundantly. We live in the midst of sixty millions of people, and when the poor peasants begin extensively to teach one another to read, they will be acting as so many missionaries, and the results will be glorious. Last week when we knew type these family sionaries, and the results will be glorious. Last week, when we were visiting one of these families, we found a lad of 15 lying on his bed, suffering. He had a few days before this been tossed by a bull, and will be a cripple for life. But the poor fellow, amidst his poverty and wretchedness seemed to be deriving comfort from his Common Prayer Book, which was his only companion.

Prayer Book, which was his only companion. The Finns are Lutherans, and have an admirable Common Prayer, similar in most points to the English Common Prayer Book. It has Collects, Epistles, Gospels, the Pealter, &c., which are arranged for the various Sundays and festivals. It contains also an abridged history of the Reformation, and the whole amounts to 500 pages. For many generations this was almost the only book known among the Finns, and consequently it is known among the Finns, and consequently it is highly valued by them. In the month of January I received 250 copies, and they were all disposed of at a low price in two days. As soon as it was noised abroad, the people ran from all quarters to seek a copy. Some were known to set off from their house at midnight, and to walk thirty miles In 1827, I was residing in a village in Connecticut, in which God had been pouring out their house at midnight, and to walk thirty miles necticut, in which God had been pouring out their house at midnight, and to walk thirty miles not the snow, that they might be at our house soon after day light; and on the morning after all the books were gone, we had 50 people at one all the books were gone, we had 50 people at one all the books were gone, we had 50 people at one all the books were gone, we had 50 people at one all the books were gone, we had 50 people at one all the books were gone, we had 50 people at one all the books were gone, we had 50 people at one all the books were gone, we had 50 people at one all the books were gone, we had 50 people at one all the books were gone, we had 50 people at one all the books were gone, we had 50 people at one all the books were gone, we had 50 people at one all the books were gone, we had 50 people at one all the books were gone, we had 50 people at one all the books were gone, we had 50 people at one all the books were gone, we had 50 people at one all the books were gone, we had 50 people at one all the books were gone, we had 50 people at one all the books were gone, we had 50 people at one all the books were gone at the b his Spirit. But the revival had subsided, and iniquity again began to abound. Christians became less devoted to the cause of their Master, and consequently more exposed to the seductions of sin.

In this state of things a dancing school was proposed and opened. Some Christians deeply lamented the evil, and from their minister the new school met a decided opposition. What man could do, he did, to put down this misnamed school of politeness, this nursery for perdition. Yet to their shame be it said, there were some of his own church members who advocated the cause of dissipation, in spite of their obligation to "do all to the glory of God." Among the word of the school. The father defended the conduct of the son, or the state of the school of the sch roubles. I do sincerely entreat you, honored Sir, to take up the subject for us.**

For the New York Evengelist. Extract of a letter from Rev. Mr. Knill, of St.

Petersburg, to Mr. Douglass of England, the author of the Natural History of Enthusiasm. "What, but the placing of the sacred canon, the arbiter of all dispute, and the fountain of all motive, previously in the hands of the people of all countries?" In viewing this passage in conall countries?" In viewing this passage in con-nection with our daily engagements, we could not but be struck with its force and beauty, but we had scarcely time to think of one or the other ve had scarcely time to think of one or the we had scarcely time to think of one or the other before it was announced that a peasant wished to speak with us. I closed the book and went to the stranger who had come with money for 25 New Testaments, some time since received, and to obtain a fresh supply of these precious volumes, to circulate among the people in his neighborhood. He dwells in a place surrounded by numerous villages, some 3 miles, some 10, and others 20 miles distant. I am sure there was no condem, and enthusiasm in the association of ideas which rushed into my mind, while conversing with this simple hearted and devout Christian. His coming to me just at that moment appeared to me like a striking illustration, and confirmation of what I had been reading in your book. We had never seen this man before, but he had long been known to us by report, having previously received, about 300 Russian Testaments, and some pregasands of Tracts from members of our conditates Indulgence, when shown in too great a degree by parents to children, generally meets with a bad return. It seems to awaken a strange malignity in human nature towards those who have thus displayed an injudicious fondness. Children delight to vex such parents. There may be two reasons:—I. It makes them feel foolish to be teazed with kindness.—2. It discovers a weakness, over which they can insult and triumph. But whatever may be the cause, it furnishes an argument to parents why they should never practise this behavior towards their children.—
Horne. yet as I receive the money from my poor neighbors I shall faithfully deliver it to you, farewell." As we parted, I could not but rejoice in him as a brother in Christ; and though apparently very poor, and clad in the humblest costume of the country, he was very lovely in my sight. How beautiful upon the mountains are the feet of him who bringeth good tidings! His integrity, his purity, his zeal, his charity, in short the religion of the New Testament has raised him high in the estimation of his neighbors, who fack to him from all quarters for the word of life. The man is emphatically a laborer in the vineyard, and if you had seen him, you would have loved him. Jehovah chooses his own instruments to accomplish the purposes of his mercy; and as it respects my-self, as well as Ivan, it may in truth be said that God has chosen the poor and the weak to honor him, that he might reserve unto himself all the gory. To him let it be assribed for ever, Amen. The changes which have taken place here since The changes which have taken place here since the day that the Bible Society flourished, make us very cautious in our communications, yet it is evident that God is carrying on a glorious work

in this vast empire.

1. A great desire prevails for the word of God.

As a proof of it we have been embled to circulate nearly eleven thousand Bibles, Testaments, and Pasiters to subjects of the empire in the space of 20 months, these have been in various languages, but by far the greatest number has been modern

ussian Testaments.

The people take great delight inreading and varing religious Tracts.

Her Excellency Princess Mestchersky, gave 200,000 of these faithful messengers, and my lends have assisted in circulating them as well a the scriptures, with indefatigable zeal. I suppose that of Fiuns, German, French, and Russan, we have distributed one hundred and ten consumd. 3. The education of the peasantry is rapidly ad-

His Imperial Majesty the Emperor grants this his sanction and support. Schools are continually increasing. Many young men were in our school last year, to improve themselves in the Lancasterian system. They are now engaged as masters in various towns in the interior. Even where there are no schools education is going on. Many adults are learning to read of their companions. Parents are instructing their children; brothers and sisters are instructing each other; where there is one in a family who can read, he becomes their teacher. I have supplied thousands of elementary books to these persons, and am still supplying them, because I am confident it will ultimately be of great advantage in preparing the mind for understanding the word of God. Many people have lately come to us for New Testamind for understanding the word of God. Many people have lately come to us for New Testaments, for a part of the country 800 versts distant, very clever, intelligent, and industrious men. They were allable to read, and they bought books not only for themselves but for long-lists of their relatives. We inquired of them, as we generally do of all who come to us, if many or few among them could read. And although the tale of some is gloomy enough, yet these men told us that scarcely a young person in their "government," is permitted to grow up in ignorance. O Sir, what a demand will this soon create for the scriptures! Of what value will our volumes of Tracts be in those families, where they will be handed down from generation to generation! Through the acliteness of fixed in this city form when

NEW YORK EVANGELIST.

NEW YORK, SATURDAY, FEBRUARY 26, 1831

CORRESPONDENTS' NOTICE.

cations were received this week at t late an hour to be inserted in this number of the Evangelist Roma communication have been received, which were so illegibly written, that our printer could not devise for what purpose they were intended, and we were utterly unable to inform him. Will our correspondents be so kind to make their writings more legible?

RESPONSE TO A LAYMAN, "RESPONSE TO A LAYMAN," ed in our next,

REVIVAL IN NEW YORK CITY.

work daily appears to enlist more deeply the feeli both of professed Christians and impenitent sinners, of the people of God in this city, it is believed, are a ginning to awake and to inquire with deep solicitude what they can do to promote the spiritual good of this immense population. Such realize that a revival has commenced nd are exerting, in a measure, their instrume care its progress. But we have reason to fear that, in this city, there are thousands within the pale of the church, and tens of thousands without it, who know not that this people

The three days meeting in Pearl Street Church, noticed a car last comber, closed or Saturday of last week. The xercises were solemn and interesting—it is believed that have been made. Services in the same church Friday and Saturday afternoon and evening, this week. United services were attended in the Broome Street

ermon by Dr. Snedgrass. on. Tuesday evening, in Dr. Spring's

church, sermon by Dr. Cox.

We are happy to state, as a fact peculiary interesting in its nature, and powerfully tending to premote this work of God, that among the Presbyterian ministers in this city there is, now widently more union in feeling and prayer, and effort than has ever before been manifested. And if the spiritual watchines in all our cities, would unite, espicially if those, who are of the same religious denomination, would dinte in their counsels, their sympathies, their supplications, and their exertions, how would they be blessed of God—how would saints rejoice and sinners perceive and own the excellency and power of the Christian religion!

Some drops from this cloud of mercy have fallen on the congrugation of the Roy. Mr. Chuse, of the Marine church. Though there are now comparatively but few seamen in next, still several of them and others who attend on the worship of God in that church, are deeply interested in the re-

a few are rejoicing in Christ and a number anxioting what they shall do to be saved.

From the last number of the Christian Advocate, w com the last number of the Ubristian Advocate, we a that our Methodist brethren age taking a deep into the provided that their meetings in Allen Street, the have been powerful—that from one hundred to two dred and fifty have bowed together around the after and their parts of the church, all of whom were apparently that their souls—and that

and long continuance of this work. Should it cantinue to progress for years, but no more rapidly than for three years at minimum province, is the world of the control of the world of the control of the

and it was unaningually agreed to comply with the request by making our brethren and fellow citizens of that city the subject of prayer for that

Such is the vast and widely extended influence either for good or evil, of this great emporium that we cannot but think our churches generally would, at this time, flo well to comply with the request, and bent the case of the churches and congregations of the city of New York in their supplications to the throne of grace.

RELIGIOUS STATE OF YALE COLLEGE.

In our remarks, last week, on the Concert of Prayer for Collages, we observed that in Yale one of the professors had for some time been making special efforts for the scriptural instruction, and the epiritual benefit of the students. ted on the last vacation, they felt deeply the importance a revival in the College, were resolved to pray for it du-g the vacation, and indulged sanguina expectations, tha when they again met, this important institution would be visited extensively by the reviving influences of the Holy Spirit. During the present week a friend has called on us, Spirit. During the present week a friend has called on us, who bas received from a correspondent at New Haven, a letter under date of the 18th inst from which we are permitted to make the following extract:—"There bave heen two or three cases of hopeful conversion in College, and it is toped that we are, as a people, making some preparation for a revival of religion." Through the politoness of this friend, we are favored with the following extract of a letter, from the same source, bearing dated Feb. 19th. "There were three conversions in College, restorday." How im-

to be converted every day; and sometimes two or three of them. The work has also taken hold of the higher classes, embracing among them professional men, &c. I mention these things, to tell you what kind of materials God is preparing for his service. We have a lecture or prayermeeting every evening; and our meetings are thronged. I have never known sinners cavil so

"Jan. 20th.- I have just heard that the work of God is greatly increased in Newark, eight miles below."

miles below."

Geneseo is mentioned by another correspondent, as exhibiting at the present time some very pleasant tokens. Among other things there, the high school has been specially blessed.

We have an impression, from all that can be learned by private letters, and by oral testimony, that almost every town within forty or fifty miles of Rochester is favored more or less with the that almost every town within terry or any inter-of Rochester is favored more or less with the special presence of the Lord. The Rochester Observer says as much as this, in a number which has this moment come to hand.

ILLINOIS SUNDAY SCHOOL UNION

We have just received the "Proceedings of the first annual meeting of the Illinois Sunday School Union, held at the State House at Vandalia, Dec. 8, 1830.

At this meeting which is mentioned as being one of peculiar interest, gentlemen of the highest respectability in the state were present, and expressed their full approbation

the state were present, and expressed their full approbation of the Sunday Schools. Individuals pledged themselves to see that Sahbath Schools should be established, wherever practicable in eighteen counties, many of which a

RESOLUTIONS PASSED.

Resolved, That the Report now read be printed under the direction of the Manager Resolved, That we cordially receive Mr.

Libraries in this State; and that no work except the publications of the Parent Society, shall be considered, as having received the sanction of this Union, unless approved by every member of the Committee.

In support of the foregoing Resolutions interesting adcresses were severally given, by the Rev. Mr. Peck, Hon. James Hall, Mr. Win. P. M'Kee, Dr. B. F. Edwards, Rev. Mr. Farnum, Mr. W. M. Stewart, Rev. Mr. Lippin. cott and Col. James M'Clung.

QEJECTS OF THIS UNION. clearly stated in the following article of their

REPORT OF THIS UNION. This Union is still in its infancy. We cannot therefor

expect in the report an account of Sunday Schools esta-clished, and of many labors performed. As might be exected, it contains a hrief survey of the interesting field thich spreads out before this Union, and a statement of

Awring the present were a removed from a corresponding at New Harven, a freedom of the this content. The content is a state of the content of

bine all the requisite powers of action, with our superior advantagee for obtaining information, we cannot fail of making a vastly more effectual application of our means. By a Board within our bounds, under whose direction all our operations shall be conducted, we may avoid many

ALABAMA BIBLE SOCIETY.

This society held its annual meeting on the 29th of Januaons made respecting the northern part of the state, it appears that several counties have finished the work of supplying their destitute, and that there is reaon to hope that others will have completed it hy next Maj

We learn from the Canadian Watchman of the 11th that the United Preshytery of Upper Canada met in the Presbyterian church of South Gower, Johnstown District, on Wednesday, the 26th of January, and continu ed till the evening of the 27th. Among other resolutions the fol were passed.

were passed.

On motion, Resolved, that a respectful and immediate application he made to His Excellency, the Lieut. Governor, Sir John Colborne, requesting him to procure the United Presbytery of Upper Canada the privilege of choosing a Professor of Divinity in King's College, to at in the Council and in every respect be on an equal footing with the other Professors in said College.

An interesting and highly important letter was read from Wm. Freeland, Esq. Secretary to the Home Missionary and Education Society of Lower Canada, on the subject of a Theological Seminary. After mature deliberation, it was on motion,

Resolved, that the contents of said letter be laid over ut the next meeting of the Presbytery for further consideration, and that the Clerk be instructed to correspond with secretary of said society.

We have just received the Quarterly Register of the American Education Society, for February, from which we make the following extract:

ENGAGEMENTS OF THE SOCIETY FOR JANUARY FULLY SUSTAINED.

The meeting of the Directors in January was held at the appeinted time. Forty three new candidates for patronage were reported, in addition to three bundred and seventy eight who had previously been received upon the funds. Of the latter class, a number send in their report only twice a year, in October and April, and some probably were induced to withhold their applications for the present, from fear of increasing the embarrassments of the Society. The Treasurer stated that, notwithstanding the efforts to increase the funds, there was still a deficiency of several hundred dollars. The Board determined to adhere to their former resolution not to resort to any further losis, and were proceeding to cut down the appropriations to young men in the first and last stages of education, so as to bring them within the means at the disposal of the Board, when the following note was received by the Treasurer, from a highly waits note was received by the Treasurer, from a highly waits note was received by the Treasurer, from a highly waits note was received by the Treasurer, from a highly waits note was received by the Treasurer, from a highly waits note was received by the Treasurer, from a highly waits note was received by the Treasurer, from a highly waits note was received by the Treasurer.

S. T. ARMSTRONG."

Branch, in whose service the Secretary of the Parent Society had been laboring for several weeks.

The severe pressure which the society has experienced,
had, for the time, awakened serious apprehensions that it
would not be able to keep up with the opportunities of increasing the number of pious and aducated minister of the
grapel; but it has evidently been overruled by Providence
for the firmer establishment of the society in the contidence
and affections of christians. It is fold that upon them it
must lean for support; and, that were this to be withheld
only for a few months, the Society must fail. We are glas
that it is so, since this dependence necessarily produces thigher responsibility, a livelier interest, and more ferven
prayer than could be hoped for under other circumstances.
At the same time the wants of the society have called facil
a very general sympathy from both its present and forms
beneficiaries, exciting the former to greater esonomy an
all donial, and the latter to more vigorous efforts to refun
what fley have received. In no former quarter, has s
great an amount been returned into the treasury, as durin
the last. anch, in whose service the Secretary of the Parent So- | heart be guarded by virtue and piety. It is w

The Directors cannot but feel encouraged by these; no proofs of confidence and attachment; and they desire to it forward in the work intrusted to them with a more believing and thankful reliance upon the favor and blessing of the great "Lord of the harvest." Let no young man of the proof of

PREACHING IN FRENCH.

We are gratified to learn that provision is made for rep we are grauned to learn that provision is made for regu-lar public worship to the French emigrants in this city of every Lord's day. Professor Rostan (an evangelical Pro-testant clergyman from France) will preach on the ensuin Sabbath at the Hall in Thames street, lately occupied b the congregation under the pastoral care of the Rev. Jose Parker, at 10 e'clock A. M. Recent letters from Franc give the gratifying intelligence that upwards of 3,000 Pries that Frenchmen throughout the world, who have felt "the instinct of political liberty," will be emancipated from spirits bondage, and have that freedom wherewith Cbris Jesus shall make them free, that they may be free indeed

We rejoice, with many other friends of the Redeemer, the increasing attention which is given to eacred music. is one among the many indications, that the church is neans, and training her sons, for the conversi of the world. And we doubt not that music is to he one of the "spiritual weapons" for this great achievement. "Speak-ing to one another in psalms & bymns and epiritual songs" in the way of expostulation and instruction, is a uee of sacred music which is just beginning to be understood. The popish and of expressing agreeably, the emotions of contemplative piety. The children of this world, alwaye wiser in their neration than the children of light, uso their music for the direct object of farthering their designs. They speak, and teach, and exhort, in eong. The church ie be so. And we therefore welcome every effort that is made to promote the knowledge or improvement of music, a it insteads the capabilities of the church, for service, and the susceptibilities of mankind in general to the effects of

nucie, as a meane of promoting the salvation of souls.
We have heretofore frequently opened our columne pieces on this subject, as well as taken occasion now and then to express opinione of our own: But the farther we advance in the subject, the more its importance magnifies in our view. We bave therefore determi red music a distinct object of our labors, and to allot to it a separate department in our paper,

JUVENILE LYRE.

How could we so well begin such a department, as hy no ticing the work which is to lay the foundation for musica improvement? We begin at the beginning, by announcin the recent publication of a work, called "Juvenile Lyre, o symps and Songs, religioue, moral, and cheerful, set to ap-opriate Music, for the use of Primary and Common hools." This work is compiled by the joint abors of Loschools." This work is compiled by the joint labors of Lowell Mason, of Boston, and E. Ives, Jr., now of Philadelphia We cannot explain the design of the work so well as the compilers themselves have done in their preface. We there-

PREFACE. It has been almost universally believed, that It has been almost universally believed, that Providence has distributed the peculiar powers necessary for the successful cultivation of the art of singing, with a hand so very unequal, that the few, who are favored, become musicians without difficulty, and almost without instruction or effort, while to the vast majority the attainment of any valuable degree of musical skill is almost entirely honeless. In this supposed decise almost entirely hopeless. In this supposed decision of Providence, mankind have generally acquiecced, and have allowed this art to remain solely in the possession of the few, not because they have regarded it as of little value, but because they have considered its attainment impracticable.

A change is, however, very rapidly taking along upon this subject, in the public mind.

place, upon this subject, in the public mind. Proofs of the very general, if not universal, power to understand the distinctions of musical sound, and to control, in accordance with them, the modulations of the voice, are multiplying. The number of the voung who receive instruc-tion, and make successful progress in this art, is rapidly increasing; and as the hope arises that this acquisition may be made by all, it is viewed with more attention, and its various advantages are more and more highly appreciated. Let us briefly mention some of them.

tages are more and more highly appreciated.

Let us briefly mention some of them.

1. It is a most important means of promoting devotional feelings in the worship of God; and it is far more powerful in its effects upon those who join in it, than upon those who merely listen. It is to be hoped that the time is coming when none, who do not labor under peculiar incapacities, will consent to be excluded from this delightful part of divine service, or feel themselves excused from joining in the praises of their Creator.

2. Music is, in itself, a source of the purest enjoyment. It may occupy the vacant hours, express, innocently and happily the lively feelings of childhood and youth, and afford rest and refreshment to the mind wearied with the cares and labors of life. The gladness of the heart is calmed, but deepened, by its power; and sorrow almost becomes enjoyment by being expressed in song.

3. It promotes health. As a mere exercise, it

almost becomes enjoyment by being expressed in song.

3. It promotes health. As a mere exercise, it is considered by many physicians as a most valuable means of strengthening the lungs; but tranquillity of mind is of more value in restoring the bodily powers than mere muscular exertion. How soon does strong mental agitation derange everything in the system. Grief refuses food;—terror becomes faint and pale;—and long continued anxiety will bring the strongest to the grave. Music reverses these effects, and while it calms the mind, invigorates the body.

4. Its influence is favorable upon the mental powers. From its very nature, it cultivates the habits of order and union. All must follow a precise rule, and act together in obedience to a leader; and the habit thus acquired in one pursuit, necessarily has its influence in others.

5. It improves the heart. No one will question its power to soften the character and elevate the feelings. It diverts, too, the young from amusements of a questionable character, and it is said that a reformation has in more than one village and district been effected, by introducing yous music among the youth. In the schools upon the Continent of Europe, it has been found materially to promote the good order and discipline of the pupil;—to render them more kind to

materially to promote the good order and discipline of the pupit;—to render them more kind to each other, and more obedient to their teach

each other, and more obtained of their teachers.

The full influence of music is only felt where it is combined with appropriate words, and is employed in fixing useful instruction in the mind, and devotional feelings in the heart. Good or evil principles may be fixed most deeply by its influence. The Marseilles Hymn has often nerved the arm to bloodshed, while the Songs of Zion have brought to penitence many a sinful heart. It has been justly observed that the ballads of a nation have more influence than its laws; and in a country where the laws and the government are based upon the character of the people, it becomes of inconceivable importance that every avenue to the conscience and the

the hope of contributing to this result, that these songs are given to the public. A large portion of them are translated from works which were collected by the Rev. William C. Woodbridge, during a recent visit to Germany, and placed by him in the hands of the Editors, with the hope of rendering them useful to the children and

youth of this country. "I'm remarks and youth of this country."

They have peculiar claims to confidence, on the ground that they are derived from collections formed with great care, by individuals familiar with the wants and feelings of children; and have been found by experience admirably adap-ted to cultivate the powers elevate the taste, inted to cultivate the powers elevate the taste, improve the character, and cheer and animate the hearts of whole communities of children. They have also received the sanction of the public guardians of education in many parts of Europe, and form a part of that course of instruction which is deemed indispensable to a well organized school. Most of them have been translated by Mr S. F. Smith, in such a manner as to preserve the music as originally written. The same gentleman has also furnished several very beautiful songs. A number have been taken from an interesting little volume of Poems for children, by Mrs Sarab J. Hale, and a few from other sources.

interesting little volume of Poems for children, by.
Mrs Sarab J. Hale, and a few from other sources.
To these, original music has been written.
It will be seen that some of the sougs are intended to be mere expressions of childish pleasure;—others, descriptions of the warmest and best feelings of the heart;—and others still assoliciate moral and religious instruction with the objects we see; and the common events we with ness; and thus serve to lead the child "through nature up to nature's God." Could we put such songs into the mouths of the numerous children of our country, who does not perceive the happy songs into the mouths of the numerous charges of our country, who does not perceive the happy influence which would be exerted upon the feelings and manners and morals of the rising generation, on whose character the future destiny of the country depends?

LOWELL MASON, E. IVES, JR.

In regard to the manner in which this plan has been ex uted, we cannot sufficiently express our approbation. The that they are pleased with it. And no child in an infant of any other school can fail to be interested in the hymns and little songs of this emall volume. There is a simplicity and tenderness about many of them, which surpasses any thing we have ever conceived. Let our readere, as a specimen, suppose the following words to be set to a tune, which is even hetter than the hymn itself. If we had sufficient music

The Whippoorwill.

1. "Hear the bird singing so sweet and eo clear;—
Fear thy God! Fear thy God!
"Its Whipboorvill cries in your ear.
In green bushes warbling with leaves all conceal'd.
He warns the tired reaper who comes from the field;
Thank thy God! Thank thy God!
For he is so bounteous and kind.

"Hear him again with hie varying cong; -Praise thy God! Padise thy God! Praise the that hath bless'd thee so long. Behold the full harvest, and fuilts of the field, And taste the rich pleasures and comforts they Love thy God! Love thy God! ous and good,

"When the dark tempest o'erwhelms thee with fear;—Pray to God! Pray to God!
For then he will always be near.
And when thou art weary, with corrow oppress'd,
Let Whippoorwill's music still calm thee to rest;—
Trust in God! Truet in God!
For he is both faithful and just."

[See page 13.

The music is so contrived that the words supposed to be he language of the Whippoorwill, are sung in notes which mitate very beautifully those of the hird, and at the same We next give one of a still more infantile character, and yet so full of the centiments and feelings which ought to be im-pressed upon the mind of a child, that we shall blame every mother hereafter, who can eing, if she does not learn its nu-sic, and sing it to her little prattlers, as soon as ever they

"If ever I see."

I. "If ever I see,
On hush or tree,
Young hirde in a pretty nest,
I must not, in my play,
Steal the hirds away,
To grieve their mother's breast.

2. "My mother, I know,
Would sorrow so,
Should I be stolen awey:
So I'll speak to the birds
In my softest words,
Nor hurt them in my play." [See page 22. We close with the paraphrase of the Lord'e Prayer, only adding the remark, that so far as we have exam

clearly of opinion that the music is as well adapted for ju-Our Father in Heaven.

1. "Our Father in Heaven,
We hallow thy name!
May thy kingdom holy
On earth be the same!
Og give to us daily
Our portion of hread,

Our portion of hread, It is from thy bounty That all must be fed.

2. "Forgive our transgressions,
And teach us to know
That humble compassion
That pardons each foe;
Keep us from temptation,
From weakness and sin,
And thing shall be glory,
Forever—Amen!

The work is beautifully printed, each piece occupying

page, the whole comprising 72 pages Octavo. * Editor of the Annals of Education. † Of the Theological Seminary, Andover.

ITEMS.

Temperance Society in Athens, Ala. A County Temperance Society bas recently heen formed in this place. Temperance is Gallatin, Ten.—A correspondent of the Religious and Literary Intelligencer, at this place, write thus:—"The Temperance cause is gaining ground in this section of the country. Some that were called confirmed drunkards have joined, and I have not heard of a single departure from the rules of the acciety,"

Bible cause in Summer County, Ten.—Summer co Bible Society has undertaken to supply six other co with the Bible by the first of May next. Five the Bibles have been lately ordered, which are expected rive at Nashville in a few days.

Twern Keeper was this man prepared to die?—Died in Fitzwilliam, N. H. Nov. 22, 1830, Mr. Levi Haskell, aged 61 years. He had heen at the tavern most of the day, and started to go home about sunset, a distance of about two miles. The night was cold and stormy.—Next morning be was found dead in the road about 40 rods from the house. He had been intemperate for years.

Revival—A correspondent informs us that there is sorrevival in Bucksport, Me. from 20 to 30 have obtained hope of salvation.—Zion's Adv. Ohio State Temperance Society—The first annual meeting of this society was held in Columbue on the 27th of January. It is estimated in the report that in Ohio there are more than 200 societies and 10,000 members.

Young Men's Temperance Society in Charlestown ociety was formed Feb. 9, 1831, about 150 members.

Sunday Schools in Columbia County, N. Y.—There are over twelve thousand children in the county of Columbia between the ages of five and sixteen years. Of these about two thousand flur bundred have attended Sunday Schools during the past year.

Retailer of ardent spirit, read this !—Major Join Cass, aged 58, was frozen to death on the night of the 20th of January, in Richmond, N. H.

He was a man of intemperate habits, had been drinking in the ovening and started to go home from the store with a jug of rum, and was found the next morning in the road alug frozen. He breathed hut a few minutes after he was found.

found.

York Post Office—The York Post Office will not in fur
be opened on Sunday afternoon, but the mail for the E
will be closed on Saturday, at 4 o'clock, P. M. This
arrangement reflects the highest credit on the Post Ma
General, and will doubless give the greatest satisfactle
General, and will doubless give the greatest satisfactle
General, and will doubless give the greatest satisfactle
general and will doubless give the greatest satisfactle
general of the storm. People are agt enough
the cool people of this town. People are agt enough

tion Grandian.

Temperatus Society formed—A new Society, for the pression of Intemperance, was formed at Queenson, gase District, on the 7th of January, consisting of two one members. James Durham, Fresident, Solomon man, Vice President, Dennis B. Hanlop, Socretary, addian Wotchman.

at letter has stated, that 178 out tes, owe their poverty either dir use of ardent spirits. Of this n ed, that 173 c

children.—Albany Tel.

Temperance dive.—We are gralified to learn that Mr. William Clough, of Ernest Town, Innkeeper, has commenced a Temperance Inn, at his old stand, on the roar from Kingston to York, upon the principle of furnishing as ardent spirits, but all other provisions and accommodations for the refreshment and comfort of travellers and other having occasion for air Inn. We hope the fiveds of temperance, for their own cake, as well as his, and for the promotion of the cause of temperance, will give his house that encouragement and support, which such an undertaking decerves, as a leading example of improvement in the moral state of the country. Let public opinion be gractically manifested on this interesting subject.—Canadian Watch,

A BURLESQUE ON TEMPERANCE SOCIETIES.

We have just heard of a society called a Temperance. Society, the president of which keeps a favern and sells spirils to all who call for them. He does not drink himself or furnish it to his laborers, except they purchase it at his bar, in which case he places his laborers on a footing with travellers and lets them have whatever they

call for.

We consider this a complete burlesque on the We consider this a complete burlesque on the Temperance cause, and would seriously advise that society either to remodel their constitution, dismiss their President, or to dissolve their association. This is the only instance of the kind we have heard of and hope that it may never find its fellow to keep it in countenance. What talk about promoting temperance and sell liquor but refuse to give it away!!! We should suppose that this association was designed to guard against the expense of what was once considered the claims of common hospitality, rather to promote abstinence from the use of ardent sprits, and might more appropriately be styled a penny saving than Temperance Society.—Roch. Obs.

ADVANTAGE OF KEEPING THE SARBATH.

About three weeks ago, two warmers came into Darlington district, each with a load of flour for sale. One of them attempted to effect the sale of his flour on the Sabbath, and drove round sale of his hour of the sale and drive round from place to place; but did not succeed neither on that day, nor for several days following. The other laid by on the Sabbath, according to the commandment, and on Monday morning, bright and curly, the neighbors collected together, and bought all his flour. This an eddet shows not only the advantage of keeping the Sabbath, but affords a favorable comment upon the morality of the neighborhood,—Charleston Observer.

For the New York Evangelist.

THE BEST AUTHENTIC NARRATIVE TRACT, &C.

Mr. Editor—The object of the premium amounced in your paper of January 22, for the "best Evanguized Authentic Narrative Tract, that shall in the most clear and impressive manner illustrate the operations of the Mole Spirit in the conviction, conversion, or sanctification of men," is so important to the cause of Tracts and of Zion, that it is carnestly hoped these whom God-has made acquainted with examples of his distinguishing mercy and grace will not fail to communicate them.

Nor will any one deem the object of another premium offered at the same time to be of small moment, for the hest Tract, showing "The obligations devolving on all professors of religion to make efforts and sacrifices for the salvation of men, and the manner in which they must be discharged to evince a real union with Christ."

The Tracts for each of these premiums are to be precented to William A. Hallock, New York, or to the care of Mr. Aaron Russell, Boston, or Rev. Joel T. Benedict, Philadelphia, on or before April 1, 1831. THE BEST AUTHENTIC NARRATIVE TRACT, &C.

MONTHLY TRACTS IN NEW YORK CITY. The friends of Zion are earnessly requested to remember in their prayers, at this time of God's mercy to this city, the Tract on The Worth of the Soul, circulated the present month; and also that on the Hope of Future Repentance, urging that "Now is the accepted time, and now the day of salvation," which is to be circulated for the month of March.

TIME PROLONGED.

Only two Tracts having been received for the premium of \$3.1, offered for the best Tract "To all persons engaged or interested in the Navigation and Transportation upon Canals and Rail Raids," and neither of them possessing the merits which, in the opinion of the Committee of award, the importance of the subject demands, the time of presentation is hereby extended to May 1, 1831.

CHARLES P. M'ILVAINE, Chairman of the Committee of the subject demands, the time of presentation is hereby extended to May 1, 1831.

Notice is hereby given that the congregation under the pastoral care of Rev. Joel Parker will meet every Lord's day, at half past 10, at 3 and 7 at the Masonie Half for public worship. The stated Wednesday evening lecture; the Biblical instruction every Friday evening; and the eix o'clock morning Prayer meetings will be continued at the Hall in Thames elevet.

NOTICE.—The Association of Sunday School Teachers will hold a special meeting, on Monday evening next, the 28th instant, at 7 o'clock, in the Lecture Room of Canal street Church, for prayer to Almighty God, that his blessing and favor may be more abundantly poured forth upon the institution in this city, and wherever Christians Sabhali Schools are established; that it may be the honored means in his holy providence, by his Holy Spirit, of turing many to righteousness, and of converting the young and rising generation in the midet of us, to his service and worship.

1 The friends of Sunday Schools are affectionately invited to attend.

By Greer.

L. CHAPMAN, Chairman of the Committee, Feb. 25, 1831.

NOTICE.—A meeting will be held on Saturday evening 26th instant, in the Essex street Academy, corner of Essex and Stanton etreets, for the porpose of examines a Ward Bible Society, whose object shall be to supply the powered destitute of the 11th ward with the word of life.—All who love to eee the waste places of Zion built up, and still "do unto others as they would liave others do unto them," are earnestly and respectfully invited to attend. Several addresses may be expected. Exercises to commence at 7 o'clock.

ECCLESIASTICAL RECORD

ECCLESIASTICAL RECORD.

Nov.—10th, Rev. Daniet C. Artell, ord. past, 2d Presb. church, Auhurn; sermon by Rev. Mr. Pholips. Do., Rev. Reuben Tinker, ord. Chester, Mass.; Missionary Sandwich Islands; sermon by Dr. Humphrey. Do., Rev. Hiram Smith, ord. at Shelburne, Ev.; sermon by Rev. Mr. Loomis. 24th, Rev. H. A. Rowlssel, Fr., ord. Ev. at Brooklyn; sermon by Rev. Dr. Cex. 18th, Rev. J. B. Whitlesey, ims. past. Presb. church, York; sermon by Rev. N. Buell. 18th, Rev. Choster Birge, ins. past. Presb. church, York; sermon by Rev. N. Buell. 18th, Rev. Choster Birge, ins. past. Fresb. church, Vienna.

Dre.—1st Rev. Thomas A. Amerman, ord. Ev. at Beckman: sermon by Dr. Cuyler, Do., Rev. Nehaniel Hewit, D. D., ins. past. Cong. church, Beidseport, Ct. 8th, Rev. John Mitchell, secendly Rd. Chr. Spect., ep. past. Cong. church, Fair Hayen; sermon by Rev. Mr. Bacon, New Haven. Po., Rev. Orasmus Tinker, ord. past. Cong. church, Fair Hayen; sermon by Rev. Mr. Bacon, New Haven. Po., Rev. Orasmus Tinker, ord. past. Cong. church, Fair Hayen; ch. Mass. 29th Rev. John G. Tarbell, ord. past. Rev. Osgood Herrick, ord. past. St Cong. church, Miss. 19th, Rev. Janes Sunderland, ord. Ev. at West Haweich, Mass. 29th Rev. John G. Tarbell, ord. past. Ref. Dutch church, Sand Beach, Cayuga co., N. Y.; sermon by Rev. G. W. Bethune, Utica.
Jan.—5th, Rev. Isaac Knight, ord. pastor Cong. church, Clestet, N. H.; sermon. by Rev. Isaac Scales. 10th, Rev. Phillip Chamberlain, ord. ovang. at Hebron, N. Y. 12th, Rev. Samuel H. Telman, ins. pastor Cong. church, Clestet, N. H.; sermon by Rev. Mr. Foot, Brownell, Hartfierd, Ch.; ford, Graven, ins. pastor Cong. church, Mr. Hollis. 16th, Mr. Goog dones and Mr. Levi Hannas, Church, Merrimack, N. H.; sermon by Rev. Mr. Foot, Brownell, Hartfierd, Ch.; ford, Gorson, ord. dea by Bishop Brownell, Hartfierd, Ch.; ford, Graven, ins. pastor Cong. church, Southwick, Mass.; sermon by Rev. Dr. Cuyler. De., Rev. Jebidge & F. Howe, ins. pastor Cong. church, Southwick, Mass.; sermon by Rev. Dr. Cuyler. De., Rev. Jebidge

IST OF LETTERS RECEIVED AT THE OFFICE OF THE NEW YORK EVANGELIST.

N. Slater, Union College, S2. 09. Z. Maok, Williston, VI. J. W. Turner, Salishury, Com. George Solden, Erie, Pa. Alanson Adams, Morraville. George Solden, Erie, Rome. H. H. Seelye, Geneva. Heury A. Brewatts, Rayvenna, Ohio. Ledden Davis, Camden, N. J. Silvanus, Jonas Mead, Greenwich, Ot. Rev. A. Judson, Finlands, Jonas Mead, Greenwich, Ot. Rev. A. Judson, Finlands, Philadelphia. O. Fitch, Caynga. "Crispna," A. R. Rev. A. T. Hopkins, Pawtucket, R. I. David Schonei, New-Brinnwick, N. J. T. E. Clark, Bridgewater, Mr. Rev. G. W. Ringely, Britistol, Pa. E. Verson, Uttar, "A. Protestant." "Curtis," "P. "J." Samuel Mead, Streense, William A. Holmes, Morraville. J. Lotti,

POETRY.

For the New York Evangeliat THE ASCENSION

Sec! the first born cons of light, Hely angels, robed in white, Hither haste from worlds above,

Why do spirits, flames of fire, Quit the blest scraphic choir? Why do morning stars descend

Gates of pour expanding wide, OR by human nature tried, Lock'd before, and barr'd to sin, Let the King of Glory in. Who is glory's mighty King? He that took from death his sting

He who, tasting death, subdued Risen Lord, ascended high, Filling sea and earth and sky, Most expliced, ever roign Till in peace thou com'st again.

Then, as Joseph, throned sublim Be then known the second time, Known as brother, father, then— Hall'd by heaven and earth—Amen. Course

MIDNIGHT HYMN. (By Bishop Kenn.). My God, I now from sleep awake, The sole possession of me take; From midnight terror me secure, And guard my heart from thoughts im Bless'd angels, while we silent lie, You hellelujahs sing on high;

You joyful, hymn the ever Blest, Before the throne, and never rest I with your choir colestial join, is effering up a hymn divinea With you in heaven I hope to dwell, And bid the night and world farewell

My soul, when I shake off this dust, Lordein the sems I will intrust : O make me thy poculiar care? Some mansion for my soul prepare.

Give me a place at thy saints' feet, Or some fall'n angel's vacant seat;

O may I always ready stand, With me lamp burning in my hand! May I in sight of heaven rejoice, Whene I hear the Aridegroom's

All praise to thee in light array'd, light the dwelling place bast m A boundless ocean of wight beams.
From thy all glorious Godhead streams

Blero'd Jesus, thou on heaven intent. Whole nights hast in devotion spent But I, frail creature, soon am tired, And all my zeal is soon expired,

Shine on me, Lord, new life impart Fresh ardors kindle in my heart, One may of thy all quickening light Dispels the sloth and clouds of nigh

Lord, lest the tempter me surprise Watch over thine own sacrifice; All loose, all idle thoughts cast out. And make my very dreams devout.

than any of the people. And the people were pleased with the choice, and they all cried out, "God save the king!"

When Saul first began to reign, he conducted himself in a priseworthy manner. But he soon grew proud, and unmindful of God; and at length regulated his conduct by his own will, rather than by the will of the Most High. Then the Lurd sent Samuel, to tell him that he had rent the kingdom of Israel from him, and given it to another better than himself. And Saul and his three sons tell on the field of battle, fighting against the Philistines—Before Christ 1055.

This is the object to be sought in parental in-truction, and also in all our Sabbath schools and lible classes. On this subject a report of a com-nities of the Massachusetts Baptist Convention

If a teacher meet his class with some faint hope that his labors will be blest at a future period, he will not of course be immediately useful, because this is not his expectation, and his instructions are mut of such a character and presented in such a manner as seem indispensable to produce this effect.

Lot Schhoth school with some faint conventions.

manner as seem indispensable to produce this effect.

Let Sabbath school teachers, when they meet their respective classes, reflect that they have a most favorable opportunity to communicate saving truth to their pupils, and that if ever they mare to be instrumental of converting those they instruct, there must be a time when their instructions shall reach the heart; and why should not the present be that time? Let the sentiment be cherished, that the conversion of our youth and children should be the object sought, by the patrons of Sunday schools and Bible classes. Let plous instructors be employed in every practicable case—let these be deeply impressed with a sense of the great responsibility of their station—let them engage in their appropriate duties with a spirit of fervent prayer, realizing their entire dependance on the Holy Spirit for success, and it is confidently believed their labor will not be in vain in the Lord.—Zion's Advocate.

SUNDAY SCHOOLS AND REVIVALS.

At your request I give the following facts, have occurred under my own observa-especting revivals of religion in Sabbath

de town of Westmarciand, Oncida county, fork, a Subbath, school was organized in car 1826, consisting of twenty-seven teached one hundred and fifty scholars. At the of its organization, none of its scholars and ight of its teachers, were hopefully pious a course of a few months the Lard was grady pleased to grow the refreshings of his

ced in, and was mostly confined to the Sabath schools.

During the past year, that society has again been visited with a revival of religion, in which almost every youth who was a member of the Sabbath school four years ago, and who did not become pious then, is now numbered among the subjects of hopeful conversion to God. The solitary teacher also, who remained impenitent in the former revival, has, within a few months howed to the cross of Christ. Four of the boys in this school have already commenced a course of study for the gospel ministry.

For several weeks past a very precious revival has been in progress in Utica, New Hartford, and Whitesboro', and several other places in the same neighborhood, in which the Sabbath schools are largely participating. In the two last mentioned places the revival is mostly confined to those who attend this institution. Of the young men who have entered upon a course of study for

men who have entered upon a course of study for the gospel ministry, in the middle, and western sections of the state of New York, during the last four years, between eighty and one hundred were converted in the Sabbath school.—Sunday School

TEMPERANCE DEPARTMENT.

For the New York Evangelist.

THE TEMPERANCE QUESTION IN THE CHURCHES. Mr. Editor—I wish to subjoin a few additional remarks respecting some of the difficulties which are supposed to attend the practical adoption of Temperance principles by the churches. It seems to me desirable that this subject should be kept alive, and that every means should be employed to excite the churches to consider it, and act as duty and conscience plainly require.

1. It will prevent the building up of the congregation.

This is a formidable difficulty, which will probably be felt oftener than it is named, but which will strongly bias ministers and officers of churches, against the adoption of any course which will decidedly, prevent the reception of persons who drink or deal in intoxicating liquors.

In the case of those who propose now for the first time to make a profession of religion, this difficulty can commonly be met by a single reflection. For those churches who pretend to admit on the ground only of an experimental acquaintance with religion will at the present day hardly consider a person as affording credible evidence of piety, who sees no evil in strong drink, or who is not possessed of self-denial enough to give it up.

or who is not possessed of self-denial enough to give it up.

In the case of those who wish to come from another church, the difficulty may appear to be more perplexing. For it may look like a want of fellowship towards the church of which he is a member, to refuse receiving him on their recommendation. But I cannot think this objection valid. For we see some terms required in a multitude of other cases, where it is never thought of as a breach of fellowship towards other churches. Many of the Presbyterian churches require of those who come from other churches, even of their own order, a renewed assent to the Confession of Faith. The Methodists require a promise to obey their discipline. The Baptists insist they must be immersed. They do not, by any of these requirements, wholly deny their fellowship to the churches from whom members come. They do not unchurch them, or thus intimate that they are no churches. But they take such They do not unchurch them, or thus intimate that they are no churches. But they take such max mey are no churches. But they take such measures as in their judgment prudence dictates for preserving their own purity and harmony. And I cannot see why it is not just as consistent for a church to consult its own purity and harmony, in regard to the Temperance question, as in regard to any other question, of doctrine or of practice.

Praise God from whom all blessings flow:
Praise him all creatures here below:
Praise him all creatures here below:
Praise him all creatures here below:
Praise him above, ye heavenly host:
Praise Father, Son, and Holy Ghost.

Tourth's Department.

Scalffure stories for Children.

**Scalffure stories

ple, and said: "See the king whom the Lord lath chosen, that there is none like him among the people "for he was more than a head taller than any of the people. And the people were pleased with the choice, and they all cried out, "God save the king!"

"God save the king "he conducted which the church can hope to derive from increa-

wear articles of acknowledged extravagence in dress, such as jewels, and laces, &c. &c.; or who print newspapers which advertise theatres and lotteries and rum; or who publish or sell profane and obscene books, such as Moore's life of Byrnn; or who hold their fellow-men in bondage as slaves, and many other things which some have thought incompatible with religious duty. And they seem to be quite concerned, lest if they shall once get the church fairly enlisted in the work of self-purification, it will make more business than can be attended, without requiring more thought and labor than they have been accustomed to bestow on such matters. They are afraid the church will, have to make thorough work, and that judgment will at length begin in

| carnestat the house of God, and that the blessed | Redermer will really come, and belifies a refiner's free and the failer's son, to purify his people.

To all these clarms I would answer. "The Lord hasten it." What clee can we expect, than that the church will purge itself of every thing unboly, in perpeation for the millennium. And I cannot think it any valid objection to the adopt it of Temperance measures by the churches that if, they clear out this evil they will have to clean out other evils also. On the other hand it is in argument in favor of beginning, that if we begin we shall co on. To any mind nothing seems so desirable as that we should begin, not knowing where we shall stop. Let us begin where we shall stop. Let us begin where we shall stop. The Law begin where we shall stop. Let us begin where we shall stop. Let us begin where we shall stop. Let us begin of the state of the comes and the state one, Got will lead us to another. And if do not think Jesus Christ would be ging not the subject where they have already obtained light; in do egin not have the cleared, their command not every single; thing which will be disagreeable to the Maister, when the comes. And it seems to me we equily to expect the comes. And it seems to me we equily to expect the comes. And it seems to me we equily the expectation of the comes. And it seems to me we equily the expectation of the comes. And it seems to me we equily the expectation of the comes. And it seems to me we have single thing which will be disagreeable to the Maister, when the cleared, their commands of the comes and the comes. And it seems to me we have single thing which will be disagreeable to the Maister, when the clea

to such a society? The Mechanca apprentices have a very efficient society. Should merchants' clerks be behind them? Why might not the Mercantile Library Association, resolve itself into a Temperance Society? Or, if preferable why might not the same worthy individuals why take the lead in that Association, cummence another for the temperance cause?—Genius of Temp.

and the manufacts who are not converted consults that a person coming among them from another that a person coming among them from another that a person coming among them from another than the person of the converted that the converted that the person of the p

same therefore rests the responsibility of exhalting the miss apprehended data, in which such a stateminal must have a proported by the Assembly's Board were employed and austained by the Board alone, without the agency of a cingle auxiliary of the kind just named." Has the Board, then, no auxiliaries? It claims to have a great many, and the have "conducted all its distant operations chiefly a through their agency." Why then is it here represented in having employed and sustained all its Missionaries of the hard of the state of the

MOVEMENTS NEEDED.

A Canal Temperance Society is greatly needed in this State. Its members should consist of the captains, boatmen, &c. on the canal. Will not the good people of Albany, Utica, Rochester, Buffalo, &c. see to this matter?

Sabbath School Temperance Societies ought to be established every where, especially throughout this city. Give us the young, and the canal is after a safe, will not the superintendents and teachers of this city take the lead in this enterprise?

Seamen's Temperance Societies are needed in all our maritime cities. What has been done in New York on the subject? What can be done? Who will do it?

African Temperance Societies are needed. Much is said of colonization—something is said of emancipation. But Liberia ought to be settled with temperance emigrants. And the colored men en never become free indeed, till they are emancipated from the white men's chains. Intelligence must precede freedom; and moral reform must precede both. Colored men! this part of the work helper freedom is a fro

the public mind far surpassing the truth, as to the efficiency of the Board?

There is another aspect in which the above statement requires examination. The number of Missionaries named in the report is 198. But if there were only 198 Missionaries, how could there be 246 appointments, &c. "for the year "!" Let the reader turn to the following name, and he will see how this is made out.

Reg. William J. Fraser was appointed, Jan. 2, 1829, to Springfield, Clark county, Ohio, for 12 mouths. Mr. Fraser was appointed an agent, Norember 23, 1829, for 2 months in the Synod of Cincinnati, Ohio. Was re-appointed February 8, 1820, to Springfield and adjacant vacancies for one year from April 1, 1830."

Such is the report in connection with the above name, and this, we suppose is counted three "appointments and re-appointments, for the year." In the list of Missionaries there are size such instances, in which three appointments are reported in connection with a single name. Truly this is marvellous, that is; individuals in a single year, should have received 18 appointments and re-appointments for the year.

IOME MISSIONARY SOCIETY, OF THE EASTERN DIS TRICT OF N. HAVEN CO. CON.

It is about two years since the first germ of the society was discovered in the ardent feelings of au individual for the spiritual welfare of our western country. Those feelings were communicated to others by frequent conversation, and

were increased and strengthened by the increase of numbers, until, a little more than a year since, they resulted in the organization of this society, with a digested plan of operations. Very soon after the organization of this society, the committee felts so much strengthened by the sympathies of the Christian public and the expressions of favorable regard for the object, that they were encouraged to pass the following resolution:

Resolved, That this Society will use their efforts for the raising of funds within their limits for the support of three missionaries in the Valley of the Mississippi.

f the Mississippi.
In this resolution was embraced the expectation that the missionaries will obtain about one half of their support from the people among whom they labor; so that the sum proposed to be raised was about six hundred dollars per an-

Under the influence of the expectation that this resolution would be carried into effect, three missionaries have been selected, and commissioned by the Parent Society, and sent into the field; the Rev. Theron Baldwin, who is stationed at Vandalia, Illiaois; the Rev. Asa Turner, who led the selection to the same for the same of who left us about two months since for the sam-

who left us about two months since for the same state; and the Rev. E. P. Salmon, who is about this time commencing his labors in Ruggles, Huron county, Ohio.

From the Treasurer's Report it appears that more than \$500 have been received during the past year; and that there are several parshes from which no returns have been made; fully rom which no returns have been made; fully from which no returns have been made; rully demonstrating the practicability of raising the sum contemplated in the resolution of the committee, by showing that more than this will be realized, when these parishes shall fave remitted their several proportions of the amount.—

Religious Intelligencer.

MISCELLANEOUS.

OPEN AIR PREACHING. (Continued.)

CHARGE BROUGHT AGAINST MR. SMITH. Thus we reached the watch house in St. Paul's ovent Garden, when I was hurried in and found Covent Garden, when I was hurried in and found Mr. Thomas, the superintendent. I instantly addressed him, "Ah! Mr. Thomas, are these your doings?" Well, sir, you will meet me on another day at the bar of the righteous God, to give an account of such wicked efforts to prevent the preaching of the gospel." He looked much confused and agitated, and called out, "Your Charter and "Your Charte Christian name, sir?" "You know it well, sir and you will know it much better in the day of and you wilk know it much better in the day of judgment, when I cite you solemnly to appear and meet me before the solemn tribunal of the Judge of quick and dead." He addressed the inspector, that he might write down the charge against me. "Where did you find him?" "Preaching in the open air near Chandos street." "And collecting an unlawful assembly?" "What, Mr. Thomas, would not be the property with a property an unlawful assembly?" "What, Mr. Thomas, would you have him go up to Bow street with a lie in his right hand?"—and turning to the inspector, "Can you dare, sir, to assert so glating a falsehood? you know, sir, it was not an unlawful assembly. The people were Englishmen, on free ground, and they had a right to assemble to hear the word of God, nor is there any power on earth, that can legally revent them collections.

hear the word of God, nor is there any power on earth that can legally prevent them collecting for such a purpose. I was doing my duty, and neither you nor Mr. Thomas, nor the whole body of the police shall prevent me from obeying the commands of Christ to preach the gospel in the streets and lanes of the city. Do not, I charge you, do not belie your conscience for him, or any other man, and say it was an unlawful assembly. Become the street was safe with Remember, sir, you must stand yourself with Mr. Thomas at the judgment seat of Christ, to give an account of all your proceedings against his ministers." The inspector was confounded, his ministers." The inspector was confounded, and would not say it was an unlawful assembly. Mr. Thomas was obliged, therefore, to write the charge as he had it, that I was found preaching the gospel in the open air. He now called out to the officers to make way among the crowd of people without, and raising the insignia of his office, ordered me to move on. Two officers again seized my arms, and we moved as before, Mr. Thomas being at the head of the crowd. We passed St. Paul's, when I seriously admonished him before all, and we moved under the Piazza, the crowd increasing every moment, and multi-

the crowd increasing every moment, and multi-tudes running out of the hotels to see what was the matter. I addressed the officers every step,

THE CHRISTIAN LYRE.

THE Music and Hymns inserted in the Evangelist are specimeps of a little work with the above title, now in course of publication. It is designed to contain those simple melodies, and divine songs, which are chiefly used in social worship and in prayer meetings. It will embrace, as far as practicable, all the valuable pieces of this character that are in use among the various denominations of Christians, in various parts of the country.

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volume of six numbers will be 50 cents to subscribers, payable on receipt of No. 1. Being periodical
it can be sent by mail.

The first roug Numbers are now published,
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Persons baring music, either written or printed,
suitable to the design of this work, are invited to
communicate it, free of expense, to the subscriber,
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JOSHUA LEAVITT.

NEW YORK EVANGELIST.

A Religious Paper, of the above title, is issued weekly in this city, by an association of Gentlemen. Its design, as inimated in the title, is especially to promote Revivals of Religion, and to disseminate those essential doctrines of the Biblic embraced generally by those who are denominated Calvinists. No reasonable efforts will be spared in rendering it an interesting medium of Religious Intelligence—worthy of the patronage of all who love Zion, and whose hear's desire and prayer to Gop is, that sinners may be saved.

the patrong of all who love Zion, and whose hear's desire and prayer to Gop is, that sunsers may be saved.

This paper is open for the discussion of such subjects as relate to Revivals of Religion; particularly as respects their nature—their influence on the Church, and on the world—the means of promoting them—the various difficulties either preventing, embarrasing, or effectually terminating them—the popular prejudices and objections against such excitements, &c. &c.

With regard to decrimal character, this paper stands pledged for decision both in defining and defending those truths which are of vital importance, in order to the safety such entropy the fine of the controversial discussions as tend to elicit the truth; if clothed in the language of kindness and temperately conducted, will meet with a cordial reception.

Besides sustaining these two prominent features, the EVANOELINT is devoted to all such Religious Intelligence as shall be furnished in the growing property of the various institutions which this age of benevolence has brought into action. It will advocate featlessly the Bible, Tract, Missionary, Education, Temperance, Sabbath, & Sabbath School institutions.

For each a paper, there have been frequent and imperious demands, there have been frequent and imperious demands, the related the Lord." In answering these demands, the EVANCELINT contemplate a field of insellutes, interesting and to a great degree unoccupied.

With these objects in view, the conductors of this

plate a field of nectulness, interesting, and to a great degree unoccupied.

With these objects in view, the conductors of this paper, without intending to interfire with other Re-ligious Journals, most devoutly hope that their efforts will be conductive to the enlargement of Christ's king-dom, and be greatly instrumental of ushering in that glorious era of Revivals, "when a nation shall be born in a day."

Clergymen and others will confer a special favor in contributing such original communications as com-port with the character of this paper,

BOARDING.—A gentleman and his wife, ral single gentlemen, can be furnished with bo pleasant rooms, in a religious private family, at No. 450, Broome street, near Broadway.

BOARDING.—A small family, or two or thresingle Goaldemen, can obtain board and a please room, in a religious family, on moderate terms, No. 7 Pine street. Transient boarders can also

hands would conduct them to the bar of God.—Some excased themselves by saying, "It was their superiors and not them, and they were obliged to obey orders." "No sir, you are not, where they are contrary to the gospel of Christ; better you had lost your coat and your office too, than touch a minister of God. Depend upon it, Jehovah will assert his rights, and defend his cause." "But we have families to support." "Look to God, and get an honest livelihood in some other employment, where you are not found fighting against him; he can and will then provide bread for you."

BULES FOR READING THE SCRIPTURES.

Never open the Word of God, without remembering that you must be tried by it at the judgment seat of Christ.

When you read the Scriptures, let not your attachment to the systems or the sentiments of men, obscure their meaning, or induce you to respect them.

men, obscure their meaning, or hander you to pervert them.

When you discover any truth in the Bible, receive it with candor, maintain it with meckness, and avow it with courage.

When you discover any duty in the Bible, meet the discovery with a cheerful obedience.

In your daily perusal of the Sacred Volume, seeing its decirings with a lively faith, practice.

eceive its doctrines with a lively faith, practic its duties with a holy boldness, and pray for divine grace by which these doctrines and these duties may become the fountain and the streams of genuine Christian discipleship.

This Book contains the law of the most High

God. It founds its claim to this divine origin on the harmony of its facts with the records of uni-versal history; on the moral character of its inspired penmen; on the sublime yet simple majesty of its style; on the excellence of its doctrines; on the purity of its morals; on the rapidity with which its truths were originally promulgated, under circumstances the most unpromising; and on the evidence of indisputable

To the Christian this volume supplies a surer To the Christian this volume supplies a surer guide than the Israelites enjoyed in the pillar of cloud by day, and the pillar of fire by night. It unfolds the consoling doctrine and the directing precept; the warning threat and the cheering promise; it exposes our guilt, proclaims our danger and reveals our duty: it condemns to justify, and justifies to condemn no more.

To the dead it speaks life, and to the living it unfolds immortality. It makes the weak strong.

unfolds immortality. It makes the weak st unious timmortality. It makes the weak strong, and to the strong it increase th strength,—it invites inquiry and amply rewards the honest inquirer; it holds up a guiding star through the pilgrimage of life, and extends the horizon of our moral existence into the boundless ocean of a happy eter-

The following is taken from the CHURCH MANUAL, of the QUERIES FOR PROFESSORS.

1. Do you statedly attend the ordinances of public worship?

2. Do you, as often as the providence of God permit, attend stated and social meetings for

prayer? 3. Is it a point of duty with you to be punctual at all stated and special religious meetings? 4. Are your children baptized, and educated the your children pupilized, and children in the nurture and admonition of the Lord? Do they attend catechetical and Biblical instruction? Do you pray with them and for them, and teach

5. Do you regularly pray in your families, and lo you devote seasons daily to special closet prayer?

6. Are you spiritually minded, and do you njoy communion with God? Do you take dought in reading and studying the Bible? 7. Do you make it a business to cultivate love and Christian fellowship with the professed disciples of Christ, especially with those who are members of your own churches?

8. Are you doing any thing for the interest of Christ's kingdom and the souls of men? 9. Are you living in neglect of any known duty?

10. Are you striving to obtain Christian knowledge?

From the Christian Lyre.



ATTEND TE SAINTS.

him to dwell And feel this blesse

Attend, ye saints, and hear me tell The wonders of Immanuel.

Who saved me from a burning hell.

And brought my soul with him to de

And gave me heavenly union.

2. When Jesus saw me from on high, Beheld my soul in ruin lie, He looked on me with pitying eye, And said to me as he pass'd by, "With God you have no union."

Then I began to weep and cry, And look'd this way and that, to fly, It grieved me so that I must die; I strove salvation for to buy: But still I had no union

But when I hated all my sin, in'd me clean My dear Redeemer took my have seen And with his blood he Wunion.

And Oh! what seasor sumon.

Since first I felt th both night and day, house to house to pray, and went from mething still to say, and if I met of heavenly union.

I found I'd so About this saints can join to sing, to on faith's triumphant wing, and mound hosannas to our King, and mound hosannas to our King, and with low.

With low.