J. COLLORD, PRINTER.

is published weekly, at \$2 a year, if paid in advance, or \$2 50 if paid in six months, or \$3 if not paid before the end of the year. Subscriptions paid within one month after receiving the first number, either to the publishers, or to any of their authorized agents, will be considered in advance.

In any case of discontinuance, the subscription

price to the close of the subscription year must be paid

Waugh & T. Mason.

thodist Episcopal Church are the duly authorized agents for all our publications, to whom payment may

be made for any of our periodicals.

Agents having in hand ten dollars, or more, may remit hy mail, at our risk; taking care always to send the largest and most current notes, or good drafts, and to state to which subscribers, giving their names and post offices, remittances are to be credited. In direct-Correspondents and agents are requested to write

their communications and remittances in one letter, whenever practicable. Small sums not convenient to be remitted, may be paid for us to any presiding elder. All biographics, accounts of revivals, and other matters involving facts, must be accompanied with the

proper names of the writers.

All communications to the publishers or editors, unless containing ten dollars, or more, or five new subscribers for the Advocate, Methodist Magazine and post-paid.
All subscribers will be understood as wishing to

CHRISTIAN ADVOCATE AND JOURNAL.

For the Christian Advocate and Journal.

We would not set ourselves up for judges in a case which has been variously decided by those considered, or as it relates to any seat of learnbest capable of judging. But it does appear to us that the remarks contained in the following object is the cure of an evit, by which the cause article are in the main just and reasonable. We of education has long suffered, particularly cannot see the propriety, if there be any, of con- among the serious. Nor do I wholly despair of demning the entertainments of the theatre, and at the same time making the exercises at our school examinations resemble them in spirit, truth over error, by which the present age is subject, and manner. Some of the colloquies in in our schools do this. And what wonder if our gion. Should it be said that comic exhibitions children thus trained under our own eye and patronage, and with our full approbation, should become a theatre-going race, and should plead munity, or, at least, upon the Church. For, if it these school exercises in their justification? Would not our mouths be stopped? and stopped the seminary and the stage, as makes the former dependent on the latter for its existence, we too, when it would be too late to remedy the evil?

As the Methodist Episcopal Church is now deeply engaged in promoting collegiate and academical education throughout the country, is it question, and to place these exercises on the pure trical, will support none other. and unexceptionable principles of Christianity?

SCHOOL EXHIBITIONS.

From the importance attached to these exercises, and the attention they receive in public scientific pursuit. Be it so. I feel impelled by schools of every grade, they would seem to constitute an essential branch of education. At had rather give up a good name than a good least, we should be led to look upon them as the conscience. I am certain that true science, like enly means through which a competent education could be acquired. But is there not a capital mistake here? And is it not high time for like, to give it importance. And, like religion, some one to take the unpopular ground, that ducted, are a serious injury, as well to the cause of education, as that of morality and religion. And it is only in this character, stripped of all its demoralizing and It will doubtless be urged in their favor, that they are of ancient date; that they are entertaining; that they are congenial with public sentiment, with public taste, with public improvement; that they contribute to form the student for public speaking; and, when arrayed in their appropriate livery, the dramatic character, they are a powerful antidote to vice, which they bring into disrepute by means of ridicule and contempt; while they serve no less to promote virtue by eulogy, argument, and eloquence. The same plea is made for the playhouse: and, perhaps, with equal legitimacy. If, therefore, public sentiment, diversion, applause, or even patronage is te control our movements, then let the playhouse be opened among us under its own proper title, and let us not condemn in form what we ap-

That school exhibitions have their use, when properly conducted, we can have no doubt. We only object to them in reference to their theatrical features. And our objection arises from the following considerations, viz:-First, They are wholly incompatible with the cause of religion; experimental point of view. They have no countenance either directly or indirectly from the word of God. There is no standard, model, or text book, within the entire compass of sacred tion may be seasonably applied. can be inferred. It no where appears that God has numbered such recreations among the means of grace; and all experience shows, that in the the prophets are an example of dramatic exhibition, because they sometimes spoke by way of action: the drama with us is a mere play; with them, (if their representations may be called drama,) it was a solemn symbol. With us it is employed to amuse; with them, to teach an important lesson, in which God dictated the subject, and the manner of its communication.

Secondly, We object to theatrical school exhibitions, because they are subversive of morality and social order. They are a nursery for the playhouse, the gallows, the bottomless pit! It is true, the commencement may be small, and the progress slow, but the result, in many cases, will be certain. The young man finding himself an adept in theatrical performances, to which he has been trained by a course of school exhibitions, will be very likely to assume the stage as his employment in life, and end his days in dis-Should he by any means escape the hirlpool into which he is drawn by the double force of nature and education, he will owe it to

business of an actor, but to a miracle of mercy!

very object which they ostensibly aim to promote, viz., the cause of education. It is likely school was flush with students. And it gave it is altogether at variance with the commonly received opinion, while it removes the main pilthat a large portion of sommunity, identifying may have been well enough, for aught I knew," was, "The Recorder has not lowered its ground, line of distinction, helding up a part of your body dened. They can be reclaimed in great numbers.

TERMS.—The Christian Advocate and Journal against education itself And it is from this professors of religion.) to adjust that matter be discontinued." In fact, no person outside of be addressed to the editors. Those on business or containing remittances, or any matters relating to the with sin, and ignorance with religion, it would sanctuary of God, where every thing had been with sin, and ignorance with religion, it would sanctuary of God, where every thing had been General Book Concern, should be addressed to B. not follow that "ignorance" begets religion, and associated with the spirit of religious devotion, The itinerant ministers and preachers of the Menodist Episcopal Church are the duly authorized because there is any incongruity between the rushed into my mind, 'My house shall be called because there is any incongruity between the rushed into my mind, 'My house shall be called because there is any incongruity between the rushed into my mind, 'My house shall be called because there is any incongruity between the rushed into my mind, 'My house shall be called because there is any incongruity between the rushed into my mind, 'My house shall be called because there is any incongruity between the rushed into my mind, 'My house shall be called because there is any incongruity between the rushed into my mind, 'My house shall be called because there is any incongruity between the rushed into my mind, 'My house shall be called because there is any incongruity between the rushed into my mind, 'My house shall be called because there is any incongruity between the rushed into my mind, 'My house shall be called because the rushed into my mind, 'My house shall be called because the rushed into my mind, 'My house shall be called because the rushed into my mind, 'My house shall be called because the rushed into my mind, 'My house shall be called because the rushed into my mind, 'My house shall be called because the rushed into my mind, 'My house shall be called because the rushed into my mind, 'My house shall be called because the rushed into my mind, 'My house shall be called because the rushed into my mind, 'My house shall be called because the rushed into my mind, 'My house shall be called because the rushed into my mind, 'My house shall be called because the rushed into my mind, 'My house shall be called because the rushed into my mind. ed, viz., that the acquisition of science is identified with criminal exhibitions. It is often said, and that too with great propriety, that "learning is the handmaid of religion." Nor is it less true, that the handmaid, in appearance and behavior, that the handmaid, in appearance and behavior, asylum for my own children, where they might frame our opinions; were we rash: Outstructure we have a solution of the said, "that this seminary would furnish an convinced, the country convinced, the temperature that the handmaid, in appearance and behavior, asylum for my own children, where they might firming our opinions; were we rash: ing discontinuances or changes they should also be careful to give the post office, county, and state, as well as the names of the subscribers.

should resemble her humble mistress, being "adorned in modest apparel;" while she "abwell as the names of the subscribers.

But is this her ordinary mien? Is this her uniform practice! Or do we see her at times dressed in the attire of a harlot, and frisking upon a stage, the gaze and sport of a merry multitude, while her mistress, slighted and grieved, is weeping over her folly? Ah! who wonders that religion, under such circumstances, should be ashamed of her handmaid, and even hesitate, on some occasions, to acknowledge any connection with her? Quarterly Review, or an order for books, must be How can religion bear to see her handmaid engaged as an actress in the mest ludicrous colloquies and masquerades, amidst the loud laughter eontinue, unless it is expressly stated otherwise.

*** No obituary notice will be inserted unless it reach us within three months of the decease of the withdraws from the scene, while she calls to her disciples, saving, "Come out from among them. and be ye separate. Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." I hope no one will suspect me of wishing to

injure the cause of literature, either in itself ing, where it has found "a local habitation." Nothing is farther from my intention. My sole success; for, though the contagion is widely spread through our country, yet it is hoped a remedy will soon be found in those triumphs of are essential to public patronage, and that no seminary can exist without them, we cannot help regarding it as a reproach upon the combe true, that there is such an affinity between must confess our ignorance of the whole affair. We had always looked upon them as antipedes; considering one as a friend, and the other as an enemy of religion. And we are equally mista-ken if the time is not at hand, when the Church especially, so far from denying her patronage to not her duty, at an early period, to settle this those literary institutions, which are anti-thea-

I am aware that the view here taken of school exhibitions, will not only subject me to the charge of being superstitious, but also of being destitute of all refinement, and an enemy of it always appears best unadorned. In this chaschool exhibitions, as they are commonly con- racter alone can learning be regarded as the senseless trappings, that it can render the cause of religion any service.

We have said that long-established usage might be pleaded in favor of those exhibitions. But this is not true in regard to the Methodist E. Church; for, in the first place, we have not long existed as a Christian denomination. Secondly years had elapsed, after our commencement in this country, before we had any public schools under our superintendence. And, if I mistake not, the exhibitions in question are still of a more recent date, having from time to time "crept in unawares." It is also true, so far as my information extends, that these exhibitions have been discountenanced among us, both by preachers and people, as being of pernicious tendency; and that our churches, accordingly, have been closed against them. What then shall we say of those seminaries which, at this time, and, under these circumstances, are beginning to imitate the stage? Shall we look on with connivance till the evil shall have become incurable? Or shall we "strangle it in the cradle," and give our literary institutions a characwhether we take it in a doctrinal, practical, or ter, simple, dignified, and efficient, that they may serve the cause of education, and also of religion, without embarrassment? I ardently hope, and humbly pray, that the proper correction may be seasonably applied. "Ah," says literature, from which their legitimate existence one, "our people will flounce a little at first but they will come to it by and by, when they shall get a little familiarized to the practice, and their old-fashioned prejudices shall have worn same proportion as these abound, the love of God and man waxes cold. It cannot be said that and that which, of all others, we most deprecate; and hence our solicitude to arrest the disease at once, before the entire body of our peo-

ple shall imbibe the contagion. the circumstance, that those very schools which they have so liberally contributed to erect and echoed, and the reasons for it presented and reendow, as so many seats of unadulterated science, and an asylum for their defenceless chiltrumpery which they had thought to escape elsewhere.

Of this painful fact, a single instance shall here resolution :suffice. I knew a man who, some time since, attended an examination in one of our distinguished seminaries, as a visiter. He had been that in all the efforts of the friends of that cause a friend and patron of the institution from its against the use of ardent spirit, no substitute commencement; aiding its operations as a mem- except pure water be recommended as a drink." ber of the first committee who were appointed to undertake its establishment; afterward as ruary 25, 1834, by representatives of the tempebelonging to the board of trustees, and then the rance board of visiters, beside paying two or three | I'he following resolution was there unanimously the circumstance, not that he was bred to the pecuniary subscriptions, which he cheerfully passed:made, according to his ability. Hence, as was this proposition will excite no little surprise, as him great satisfaction to observe the order and At another state convention held at Albany, regularity, in general, which pervaded every Feb. 3, 1835, the executive committee representeducation, generally speaking, loses vastly more honor, as well to the institution as to himself. and it was abundantly confirmed by the state-

the tricks of a comedian with the process of ac- said the visiter; "I leave the parties concerned, but we have reached a higher point, and unless as real temperance men, and the other as oppos- But the temperate, and they alone, can reclaim cause that the imputation thrown upon the Me- with their final Judge; the effect was, however, the temperance office can fully estimate the situthodist Church, of being unfriendly to learning, to move the risible susceptibilities, and fill the has, in some degree, been merited. The evil house with repeated bursts of loud laughter. They saw their once popular paper, in about one complained of, operating less with the world than They stretched their jaws just as wide, and with the Church, cannot fail to keep the latter in poured out just as large a volume of sound- word of complaint was heard than this, "You a state of comparative ignorance; a circumstance and no doubt felt the same correspondent emorphism which the infidel will always take occasion tions within—as if they had been seated in a gained." These facts made a deep impression; to say, that the religion of the Bible is adapted only to the illiterate vulgar. If, however, it How then do you imagine I felt," continued ately on carrying out the decision of the conhe, "when I considered that we were in the vention. The following is the resolution:therefore "is the mother of devotion," but rather having been consecrated to sacred uses! And two principles, but on the ground above intimat- the house of prayer, but ---. Could I help regarding it as a desecration of the Lord's house? And do you wonder that I was disappointed, that I was grieved, that I wept?" "I had hoped," pursue their studies without those temptations firming our opinions; were we precipitate in

> ation of the faculty." place in your columns, and the patience of your readers, hoping that the subject introduced may of the number of signatures to our pledge. be thought worthy the pen of some "master spirit," while I devoutly pray that our seminaries of learning, in all their features, may be placed on a foundation which will reader them every way congenial with the great interests of our hely religion, and give them a commanding observation. On the other hand, some green title to universal patronage.

most other schools: temptations which they

Sanquoit, April 13.

ELIAS BOWEN.

CIRCULAR To the Clergymen of the United States. Gentlemen: - A benevolent individual of a neighboring state has requested us to send a copy of the Temperance Intelligencer to each member of your profession, for six months, and perhaps for a year. It is of course neither his intention nor ours to send a second number where the first is unwelcome. The great liberality thus displayed, together with our own conviction of the propriety and importance of this measure, induce us cheerfully to comply with his wishes. Your class was selected, simply because (if misinformed on this momentous subject,) your influence must be more injurious than that of any other; and on the other hand, we are sure no hearts will more quickly respond to the powerful appeals of facts connected with the subject; and he influence of no men is so important as yours. This paper is selected because it is the largest temperance periodical in the United States, and contains a constant expose of the vast amount. from all parts of the world. We are fully aware of the present unhappy alienations of heart among men once united in this reformationof divisions of sentiment we speak with no regret. That many of you differ in judgment from us, is not the source of any unkind feeling nor distrust on our part. We expect this pre-eminently in a country where we profess to call no man master. In fact, this very difference of view is the occasion of our anxiety to spread pefore you the facts which have shanged the views we once held, and we believe will yet unite and Christian men, cannot differ in judgment then, with perfect deference to the indefeasible right of private indement, to spread before you, in this address, some facts which will prepare the way for the better reception of the present

city of Philadelphia, composed of delegates from | home. the temperance societies in all parts of the United States. In that body, after full discussion, the following resolution was passed almost unani-

"Resolved. That in the opinion of this convention, the traffic in ardent spirit as a drink, and

the use of it as such, are morally wrong, and ought to be abandoned throughout the world." Now we have reflected closely upon this important resolution. The arguments which secured such almost entire unanimity, secured our full conviction. But what was the particular substance specified in this resolution ? Not brandy nor gin-but ardent spirit. This is a genus including many species. But what is the generic peculiarity in which all the substances resemble each other? The extractive and coloring matter in the one species differs from that in another-But all of them have more or less water. Surely that grave body did not mean to condemn the use of the water, nor the traffic in it. What was it then? Surely the alcohol. Condemned not for its chemical properties, nor in its mechanical uses; but condemned as a beverage for men'in health, and condemned because, however compounded, it still remained alcohol, and never failed to produce the same dreadful effects, to a greater or less degree, when used as a beverage. But it was not by the expression of a comparatively few men convened there, who had gone farther and faster than their constituents. This resolution has been considered and passed by numerons state conventions; by thousands of local societies, and by the numerous conferences, synods, presbyteries, and conventions of the several religious denominations. Now we be-Many of our friends are deeply afflicted with lieve they have done right. And if so, we are confident the opinion should be eshoed and represented, until public sentiment is formed by it. But this enlightened body of philanthropists dren, should become infested with the same saw sufficient reason to take another step in ad-

vance of the then existing public sentiment .-That step was taken by passing the following

"Resolved, That the vital interests and complete success of the temperance cause, demand Another convention was held in Albany, Feb-

societies in the state of New-York .-

"Resolved, That this society warmly com-Thirdly, We object to school exhibitions con- natural, he felt a deep interest in its prosperity, mend the metives of those who, as an example ducted in the usual way, because they defeat the and was exceedingly happy to find that, on most to the intemperate, or as a means of reclama-

department-to witness the fine examination, ed that they were then conducting two papers. lar by which these exhibitions are supported.—
The question is not whether certain individuals whom he heard examined; several in the Greek to fermented drinks. The Intelligencer in the have been benefitted by these exercises: possi- and Roman classics; one in the Hebrew; one meantime had opened its columns to free disbly such cases have occurred; though it is far or two in Italian, and several in algebra, philo-cussion on that point. The consequence was, from being probable. But then this would be an exception, and not the rule; an accidental, and not a necessary consequence. Nothing more is in regard to sentiment and style. The valedicintended here, at any rate, than that the cause of tory of Professor A—, resigned, did great The indication from this striking fact was plain, by the exhibitions in question, than it gains.— There were many things also in the exhibitions ments of delegates, that the public mind was in This, in the first place, is evident from the consideration that much time is lost by the student in preparing for a mere frolic. Secondly. From the fact that intellectual amusement tends not to seemed to merit animadversion, excepting the with its colleague. They could do nothing less. strengthen, but to dissipate the mind; and con- last performance. This consisted of a colloquy, The Recorder had sunk its subscription list from sequently to embarrass the acquisition of solid in which four or five individuals, under as many 200,000 to 50,000, within a very moderate period, seience. And thirdly, From the circumstance fictitious characters, took a part. "The object and the constant statement from the country

year, losing 150,000 subscribers, while no other

"Resolved, That in the judgment of this society, the Recorder should hereafter take higher ground than heretfore, and advocate total absti nence from all that can intoxicate, as a drink. As soon as it was passed, and the Recorder

began to take the ground there designated, the

subscriptions came in at the rate of one thousand per day, for the following sixty days. Did we then go too fast? Were we rash? Ourselves to theatrical amusement, which are common to obeying the resolution of the convention were the convention precipitate in passing this could scarcely resist, when they are inculcated resolution? At the same time it was obvious in by the example of other students, and the appro- our city, and throughout the state, that we were ation of the faculty."

But I must conclude an article which I have of all our anxieties and labors—the extirpation already extended too far, perhaps, both for a of drunkenness from our country and the world. wines and mock wines was extending to an appalling degree; the relapse of the reformed by using fermented drinks, was thickening upon our spots were seen in the desert. Here and there as in the village of Peterboro', some bold reformer was trying the pledge of abstinence from all which can intoxicate. The effect was like the productions of magic. How could it be otherwise? If the most besotted wretch on earth ceases from this moment to drink any thing which can intoxicate, the wondrous transformation is wrought. Even if he is then in the midst of a debauch, he has begun the glorious metamorphosis. One short day presents him a sober man, and all future time and eternity witness him such. More than 2,500 relapsed in one year in our state alone. by the use of fermented drinks. This destroyed all our confidence in the utility of the old pledge for them. And, striking as is the fact, it is true, we have never been informed of one case of relapse from the direct use of ardent spirit, but alone by fermented drinks. Fathers in Israel, men of Gad, ye who live near the cross and the mercy seat, did we do right? If you say we erred, had we not much, very much that looked like truth to mislead us? Suppose the cases had been found among the beloved members of your spiritual charge, would you not have felt as we did, that the sacrifice for which we called, was none too of information which concentrates in our office great for the good to be secured? Be assured it was no hasty and ill-advised step. Our decision was made, and our position taken, from no superficial and limited view. Accounts were constant. ly reaching us from England, showing facts there to be precisely such as our own country exhibited. The pledge against ardent spirit was the green withe which bound the hands of this Samson. In the most intemperate districts of England, the use of ardent spirit is almost impracticable, by reason of its enormous cost .-Beer is the destroyer there. The societies of that country which adhere to the old pledge are in one phalanx all the good and honest hearts of the human family. But we do regret that men, and the neighboring districts, where the thorough pledge was the first and only pledge without being alienated in feeling. Our aim is, known, is advancing most rapidly in securing there. In three assizes, among a population of

over forty thousand, not a criminal case occurand future numbers of this paper. We would red. This impressive fact called for the decided respectfully solicit your attention to a brief commendation of total abstinence societies by sketch of the steps by which we have reached the judge upon his bench. Preston has now become a fountain of light and life, and redemption In May, 1833, a convention was held in the to the whole region around. But to return

The conventions at Buffalo, July 9th, 1835, and Albany, Feb. 11th, 1836, advanced beyond the former ground, and the latter recommended unanimously the adoption of the comprehensive

We are constant witnesses to the impolitic and sinful work of perverting the gifts of Providence, the grains and bread stuffs of our prolific soil. They were designed to be used in the form of esculents, and to nourish a healthful, virtuous, and happy people. But now, while bread stuffs are often so high that thousands can scarcely meet the demands of nature; the very food is snatched from the mouth of the poor, its nourishing properties extracted, a new element produced, and sent abroad through our land to create and perpetuate an impoverished, vicious, besotted, miserable race, who must wind up their probationary career in prisons and alms-houses, and we fear an eternity of wo. Here is sin; sin upon which we cannot look with indifference .-We have utterly mistaken the original design of all temperance institutions, if it was not to induce all men to cease this wicked abuse of God's mercies. We tremble at the idea advocated warmly and sincerely by some of our friends, that this country is to become a wine and beer making country. It is into this very breach that we are constrained to throw ourselves. If their wishes should be gratified, no human nor angelic powers can calculate the consequences. We have seen enough of the effects of wine, beer, and cider drinking on a comparatively small scale at home. We have heard and seen enough of the beer drinking of England, and the wine drinking of he continent, to press us to the mercy seat with the prayer to God that he would save us from a and beer drinking population. The Rev. Dr. Hewitt, after visiting Europe, tells us:-

"We have often heard that France is a wine drinking, but still a temperate country .-The latter is entirely false. The common people there are burnt up with wine, and look exactly like the cider-brandy drinkers of Connecticut, and the New-England rum drinkers of Massachusetts. If they do not drink to absolute stuefaction or intoxication, it is because sensuality s with Frenchmen a matter of science, and a system. They are too cunning to cut short heir pleasures by beastly drunkenness, and therefore they drink to just that pitch at which their udgment and their moral sense is laid asleep, but all their senses kept awake."

The American Temperance Society, the New-Hampshire, Maine, Vermont, Massachusetts, New-Jersey, Pennsylvania, Maryland, and other state societies, have taken the same ground with our society. The officers and students of numerous colleges, of Auburn and Andover theoogical seminaries, have almost unanimously sustained us in assuming this ground. Many of the first men in our nation, including statesmen, members of the liberal professions, literary men, and more than three thousand clergymen have sent us their signatures to the new pledge .-Thus sustained, we confess our confidence is increased; confidence that we have not taken a distorted view of facts; that we are only carrying out the principles of temperance to their legitimate issue; that God is with us, and that he will'yet bring deliverance to our land and our race. And we feel great confidence, gentlemen, in ap-

But it is due to you and to ourselves that we disabuse your minds of one or two extensively adopted misconceptions. Many of your profes-

ing. Allow us, gentlemen, thoroughly to acquit | them. To you we turn our eyes in this importourselves of the accusation. The principle on which we have found it expedient to act, is that of classification. If there are ten thousand signers of the pledge, we have found it to have an immensely increased weight on the public mind, to say three thousand were clergymen, and two thousand physicians, &c, &c, rather than to leave the statement in the gross. We have accordingly requested the physicians also to give us sinners says, Go, like the Samaritan, and symtheir names; about three thousand responded to the call; and so with officers and members of literary institutions, &c. If others have made the inference that only three thousand out of our enemy." What then? He is a man. We ask fourteen thousand American clergymen are practising on this pledge, and that all the rest are drinkers and lovers of wine, because they have not sent us their names; we have never justified such inference, nor in any way abetted it. We have felt, and do feel, that the more of your names we can obtain, the more good we can do to our fellow men; yet we disavow all right either to compel you to tell us what your views and practices are, or to infer from your silence that you are not fully and cordially with us in sentiment; it is our belief that far the greater part of your profession now sanction by principle and example the total abstinence

with your official prerogatives. Some have suspected our movements to partake of an impertinent transgression of that line of duties which God has reserved for you. But we can scarcely deem it necessary gravely to meet the charge. For we have only done what very many of your number urged us to do. It was supposed that the cause would move with less prejudice among all classes; that the cry of Church and State would have less semblance of truth, if laymen were prominent. We saw, moreover, and felt that your duties were already sufficient to crush men of ordinary powers of endurance; and out of the kindest feelings to our beloved pastors and spiritual teachers, we placed our hands to the work. And as soon as this sacred cause shall have found its proper place and sanctuary in the Church of God; when our fourteen thousand Churches have become total abstinence Churches; then we shall resign our offices, abandon our distinct temperance associations, and take our places, as reformers, under those who are placed over us in the Lord. Another source of fear, controversy, and animosity, is the use of wine at the Lord's Supper. We ask a candid attention to a few facts. In the progress of the cause, the question—whether alcoholic or unfermented wine should be used in that ordinance, was a standard for the position assumed by some, that the sacred use justified the common As a society we never touched the ques-

with the purest intentions, in admitting the discussion in our paper, and without any anticipation of the consequences; this discussion has long since been closed in our publications. Some of the most respectable clergymen of our country had written very elaborate essays on one side of the question, and requested the use of our columns to bring them before the public. We opened them to both sides, deeming ourselves unprepared to enlighten the public on either side a question to us entirely novel. Here, perhaps, we showed the shortness of human foresight. The enemies of temperance immediately took shelter behind some of its warmest friends, accused us of ultraism and profanation. Many of our sincere friends supposed we were, of course, taking sides; became alarmed, and even stood aloof. In all this, if we have erred, we have nothing else to confess than the imperfection of human foresight. Had we seen the matter as we now see it, our decision would propably have been that the religious papers were the proper mit that, in this day of light and liberty, there is any subject of human belief which is too sacred nadvertently, and trust that the Go

mercy will overrule even our mistakes to his

glory.

We have been accused of denunciation. But we have never been convicted of specific acts. And we challenge the most sensitive to find in our publications an article which goes beyond the statement of truth, which betrays a reckless other. Cyrus knew the name of every soldier lisregard of any man's reputation, which holds up in his army, and Scipio the names of all the peoany clergyman, or any class of clergymen, as objects of public contempt. We have done this: we have said and implied that there were two classes of clergymen, the one abandoning wine, the other using it as a beverage. But we never supposed it was slander or detraction to say of a clergyman that he drank wine; when he himself was not ashamed publicly to defend the drinking of wine. But we will tax your patience no farther with our self advocacy. The charge of ultraism is so vague, so easily applied, so often applied by every man to every man who sees, or thinks, or feels "beyond" himself, that we really esteem ourselves complimented by it. extent of our ultraism you may judge of, however, for yourselves, when we lay it all before you in one sentence-We intend, by God's assistance, to try and persuade every man, woman, and child, to cease using intoxicating beverages .-The means of such persuasion, are truth spoken in love to God, to the temperate, to the endangered, and to the poor drunkard.

And now, reverend brethren and fathers, permit us to commend this cause to your candid examination, as presented in the publications which we shall send to your address. Permit us to using of it; and so, when in company, it often commend it to your hearts' warmest affections, to your prayers, to your cordial co-operation .-Consider it not intrusive if we remind you of the hinderance which this destructive agent presents to the efficiency of the Gospel. God has awfully presented it when he has said that there are way-side, stony ground, and thorny ground heared, and unprofitable hearers as the drunkard, and the tippler of intexicating drinks? Prepare ye the way of the Lord. Come like him, who in the drinking no strong drink, and calling upon the people to make a highway for the Lord.

We presume not to dictate the grounds on which you shall urge the cause upon others. you can only see that intoxication must continue, while men continue to drink intoxicating liquors and that all drunkenness ceases as soon as men cease such use; if you can see with us, that nothing will be lost to the Church of God, to the temporal or eternal interests of men by such discontinuance; then by all your zeal for the glory of God; by all your love to the Saviour of sinners; by his sorrows and sacrifices for us; by your compassion for the miserable drunkard-for his wife, his parents, and his children; by your regard to the young men of our country, and to the rising generation; we entreat your cordial co-operation with us. It is not in the spirit of dictation nor of censure, that we thus appeal to you. We do it with the profoundest regard for your person and your office. We do it because we can see millions of dollars saved for he purposes of temporal happiness, and for the romotion of the institutions of Christianity throughout the world. We call upon you be cause it is a question of benevolence and moral obligation, which belongs emphatically to your mercy go farther by the force of authority than may be a mere momentary trouble, capable of office. Your decision of questions of duty and those of other classes of society. Our hearts are being removed by others, or from which it may bleeding for half a million of drunkards, with the be diverted by some toy. But if its cries conimmense circle of friends involved in some mea- tinue, and I find that nothing but my presence requesting the signatures of clergymen. To them it seems as if we were drawing an invidious endure the thought that they should be aban-

ant crisis; and we cannot believe that we shall look in vain. The drunkard lies like the traveller so tenderly described by our Saviour, rob bed, stripped, wounded, and half dead. The men of pleasure say, Pass by on the other side; two leaders in the Church, he said, did pass by; indelence says, Pass by; self indulgence says, Pass by on the other side. But the Friend ef pathize with him, bind his wounds, be at cost to put him where he may recover. "He is a poor creature." What then? He is a man. "He is quiry, How can they be saved? There is also another half million who, in a few years, are to fill their places, to retrace their miserable footsteps. Some of them are young; but already a hundred fond hearts have identified their earthly happiness with their character. Ministers of Jesus, this is no fictitious tale. It is truth, which you may hear from the lips of unsophisticated mothers and wives in every part of our land. We are speaking for thousands; but from us you hear it at second hand. O, stand in your high places, and throw your influence against the tide We have been accused of a want of reverence of death and ruin which is ingulfing so many for your office; and with a desire to interfere earthly and immortal hopes. Look, too, at the children of this day; how easy to save them from drunkenness, if proper steps are taken by all classes of the temperate. Children are really educated into drunkenness. But they can be taught not to drink poisonous liquors, as well as to dread poisonous insects and reptiles. Schools families, Sabbath schools, are the places where children can be brought to fear and hate strong drink. Your influence in each of these depart ments is well understood. Once more we ask you to look upon the world, and say what moral influences shall flow upon the mighty tide of commerce and adventure which is bringing American character and sentiments to affect every tribe of the earth? The nations are besotted with strong drinks. One has one form, another has another. But every where they have found something to excite the animal, at the expense of the intellectual, the social, the moral, the immortal man. If we restrict our efforts to certain forms of alcohol, we are not temperance men for the world. Surely the leaders of the armies of the Prince of light must have sagacity sufficient to accommodate their modes of attack to the modes of defence adopted by the prince of darkness. Drunkenness is a favorite engine of hell, and ever will be, while God says, "No drunkard shall inherit the kindam of God be not drunk with wine, but filled with the Spirit." The weapons of your warfare are not carnal indeed; but they are mighty, through God, to the pulling down of strong holds. We however may have made a false step, them, ye leaders of the sacramental host. Let us combine our counsels and our strength for the world, for all present and all future generations.

E. C. DELAVAN, J. F. BACON, IRA HARRIS. ISRAEL WILLIAMS, AZOR TABOR, ANTHONY GOULD, Executive Committee.

There is no one of the faculties of the mind with which are connected so many remarkable ess recollect the well-authenticated case of the German woman, who in a delirium uttered Hebrew sentences: upon inquiry it was ascertained that when quite young she had lived in the family of a gentleman that was accustomed to read similar cases on record, it has been supposed that no impression made on the memory is ever entirely effaced or forgotten, but only lies in a dormant state, and is susceptible of being resuscitated. The very selemn thought (which is to be discussed properly, and in the proper place. | indeed only a continuation of this susceptibility after the body's dissolution,) has been suggested that this revived memory may be the record in which all our thoughts, words, and deeds, will be distinctly read in the day of final retribution.

MEMORY.

Seneca, it is said, could repeat two thousand words in the exact order in which they were dictated to him, upon hearing them once, though they had no connection or dependence on each ple of Rome. Carneades would repeat any volume found in the libraries as readily as if he were reading. A gentleman having lent Magliabecchi a manuscript, came to him soon after it was re-turned, and pretending that he had lost it, desired him to repeat as much of it as he could; upon which Magliabecchi wrote down the whole, without missing a word or varying the spelling. The two following extraordinary examples of retentive memory are taken from Mudie's "Observation of Nature."

I knew a fool, who was placed under the charge of a clergyman in the country, as being utterly incapable of conducting himself in ordinary matters, (he was a young man of fortune, and did not need to work, except for his amusement,) and yet he could repeat every word of the clergyman's sermon, tell how many people were in the Church, how any one who sat in a pew that was named to him was dressed, or who did or did net contribute to the poor. He could do that fer any Sunday, if you gave him any hint of it; last week, or last year was all the same to him. His memory was, in short, as perfect as memory could be; but then he had no judgment in the made him seem, and not unfrequently made other people feel, very ridiculous.

Some time ago, there was employed, as a reporter to one of the morning papers, a gentleman of the most amiable character and the most upright conduct; but one who never made a profound or even an original observation in his life, ers of his word. But who of all your congregations are such way-side, down-trodden, stupid, unprofit- of memory, between which there is no congruity of connection, can be regarded as a sort of ludicrous originality. He had been long a faithful laborer in the establishment, and so he attendspirit and power of Elijah, preceded the Saviour, ed the upper house, where the every day duty was then easier than that in the commons. He took no notes whatever, and yet, if an unexpected debate sprang up, and he was left for hours before any one went to relieve him, he could write out the whole verbatim. While listening, he was literally "held by the ear," so as not only to be incapable of thought, but almost of the use of all his other senses. In the office, too, he was the oracle of facts and dates; and as he had read the newspapers diligently for many years, he knew almost every parliamentary sentence, and could tell by whom it was spoken, on what evening, what was the subject of the debate, and who were the principal speakers. His memory was chiefly a memory of sounds, and probably that was the reason, at least one of the reasons, why his judgment, weak as it was for the opportunities he had had, was so very much superior to that of the young man previously mentioned .- Amer.

> REMINISCENCES OF DR. PAYSON. The following illustration was used in familiar conversation with a friend: - "God deals somewhat with us as we do with our children. When I am in my study engaged in writing or meditation, if I hear one of my children cry, I do not go to it immediately. The occasion of its tears

and if he finds that his child will be satisfied with nothing but his Father's presence, this blessing

will not be long withheld. During his last illness, a friend coming into his room, remarked familiarly, "Well, I am sorry to see you lying here on your back." "Do you know what God puts us on our backs for?" said Dr. P., smiling. "No," was the answer. "In order that we may look upward." His friend said to him, "I am not come to condole, but to rejoice with you, for it seems to me that this is no time for mourning." "Well, I am glad to hear that," was the reply; "for it is not often that I am addressed in such a way. The fact is, I never had less need of condolence, and yet every body persists in offering it; whereas when I was prosperous, and well, and a successful preacher, and really needed condolence, they flattered and congratulated me."-Religious Magazine.

DRY FEET FOR FARMERS.

There are few articles which have at once come into such general use, or which have been found applicable to so great a variety of practical purposes, as the common India rubber, or gum elastic of the shops. This substance is the production of a small tree, a species of myrtle growing in abundance in the tropical regions of Africa, Asia, and America; and is already becoming quite an article of traffic in those countries. It is procured by making an incision into the trees, from which a milk-like fluid flows, and is caught in vessels provided for that purpose. When partially dried, it is spread thinly over a ball of clay, and as the gum hardens, successive layers are added, until the desired thickness is obtained. The clay is now reduced to powder by beating, and the gum remains in the shape of a pear-necked bottle, in which form it is most frequently imported. The gum is however now frequently found in other shapes, and its black appearance is owing to its exposure to the smoke in drying. There has hitherto been considerable difficulty in dissolving it, most of the common solvents used for the other gums producing little or no effect upon it. Purified naptha, or what in this country is usually termed Seneca oil, has been most frequently and successfully used for this purpose. One of the most valuable uses to which India rubber has been applied, is the rendering of leather, or boots and shoes, impervious to water, and thus securing that important requisite to health—dry feet. Various kinds of rub-ber paste and blacking have within a few years been offered to the public, all good, no doubt, but still at such prices, that common farmers, who surely need a preservative of this kind against the effect of almost continued exposure, were not, to any considerable extent, able to avail themselves of the benefit. My object in this paper is to state for the benefit of my brother farmers, and who have suffered as I have done, the consequences of wet feet, the manner in which I prepare this substance for my own use, and which I find to answer every desirable purpose. take common tallow say one nound and malt the ordinary skillet would answer the same end. I have ready for use, cut into as fine strips or pieces as may be convenient, from four to six ounces of India rubber, and when the tallow begins to get pretty hot, I put in the gum, and gradually increase the heat until by stirring I find it has completely dissolved, and incorporated with the tallow. While the process is going on, it will foam violently, and large volumes of pungent smoke will be thrown off; but I have never known it to take fire, or other danger or inconvenience result from the preparation. thus prepared, it is applied with a brush in the same manner as tallow to boots and shoes, and with the best effect. A small quantity of lamp black, combined with the mass when melted. will furnish blacking to the leather, and if any choose, they can add the usual ingredients for making a paste for polishing. Farmers, how-ever, are generally content, if they can keep their boots and shees simply blacked and water proof, and this, the proper application of the above cheap and easy preparation will certainly when used in this way, the nature of the substance, and experience would both determine .-For India rubber, I have always used old overshoes, of which a supply can in general be readily obtained, always rejecting the most worn, burned, or other defective parts. The spring of the year is the time farmers are most exposed, and I am confident the use of this preparation will prevent many a rheumatic twinge, if it should ward off nothing worse from him who is compelled to be out at all seasons. - Genesee

SPEAKING WITH THE FEET.

"He speaketh with his feet; he teacheth with his fingers," Prev. vi, 13.

It should be remembered, that when people are in their houses, they do not wear sandals; consequently their feet and toes are exposed. When guests wish to speak with each other, so as not to be observed by the host, they convey the meaning by the feet and toes. Does a person wish to leave the room in company with another, he lifts up one of his feet; and should the other refuse, he also lifts up a foot, and then suddenly puts it down on the ground.

He teacheth with his fingers." When merchants wish to make a bargain in the presence of others, without making known their terms, they sit on the ground, have a piece of cloth thrown over the lap, and then put each a hand under, and thus speak with the fingers. When the Brahmins convey religious mysteries to their disciples, they teach with their fingers, having the hands concealed in the folds of their robes. -Roberts.

A TERRIBLE RENCONTRE AND DEATH.

A colored man living in Liberty Valley, Perry county, Pa., met with an untimely and fearful death one day last week. Our informant states, he had been employed during the day by some of his neighbors butchering, and was returning home in the evening, as it is presumed, with a portion of the day's spoils given him by his employers, which attracted a gang of wolves, that infested his path. They attacked the poor fellow, and literally tore him in piece-meal. remains were found the next day surrounded by some of the evidences of the desperation with which he ended his life. The only weapon to defend himself with, was an ordinary knife he had been using at his work, and there lay round his mutilated body five of these ferocious animals, gashed in every imaginable manner. It is supposed there must have been a dozen or more in the gang, from the sight which the scene of this unhappy occurrence presented.

In the number of Blackwood for January, there is an interesting and well written article, entitled "The Future," in which the writer ventures to predict the destiny of Russia and America. "There are, at the present time, two great nations in the world, which seem to tend toward the same end, although they started from different points: I allude to the Russians and Americans. Both of them have grown up unnoticed; and while the attention of mankind was directed elsewhere, they have suddenly assumed a most prominent place among nations; and the world learned their existence and their greatness at almost the same time.

"All other nations seem to have nearly reached their natural limits, and only to be charged with the maintenance of their power; but these are still in the act of growth: all the others are stopped or continue to advance with extreme difficulty; these are proceeding with ease and celerity along a path to which the human eye can assign no term. The American struggles against the natural obstacles which oppose him; the adversaries of the Russian are men; the former combats the wilderness and former life; the latter, civilization with all its weapons and its arts; the conquests of the one are therefore

gives free scope to the unguided exertions and common sense of the eitizens; the Russian centres all the authority of society in a single arm; the principle instrument of the former is freedom; of the latter servitude. Their startingpoint is different, and their courses are not the same: yet each of them seems to be marked out anguish and vexation of spirit. If there be by the will of Heaven to sway the destinies of

half the globe. "Arbitrary institutions will not for ever prevail in the Russian empire. As successive provinces and kingdoms are added to their vast dominions, as their sway extends over the regions of the south, the abode of wealth and long established civilization, the passion for conquest will expire. Satiety will extinguish this as it does all other desires. With the acquisition of wealth, and the settlement in fixed abodes, the desire of protection from arbitrary power will spring up and the passions of freedom will arise s it did in Greece, Italy, and modern Europe. Free institutions will ultimately appear in the realms conquered by Moscovite, as they did in those won by Gothic valor. But the passions and desires of an earlier stage of existence will long agitate the millions of the Russo-Asiatic race; and after democratic desires have arisen, and free institutions exist in its older provinces, the wave of the northern conquest will still be pressed on by semi-barbarous hordes from its remoter dominions. Freedom will gradually arise out of security and repose; but the fever of conquest will not be finally extinguished till it has performed its destined mission, and the standards of the cross are brought down to the Indian Ocean.

From the New-England Spectator. BENEFIT OF KEEPING THE SABBATH. Anecdote.

The following anecdote, I believe, has not been printed in this country. The fact, so illustrative of God's providence, may perhaps nterest the readers of the Spectator.

In the city of Bath, England, lived a barber, who made a practice of following his ordinary occupation on the Lord's day. As he was pursuing his morning's employment, he happened to look into some place of worship, just as the minister was giving out his text, "Remember the Sabbath day to keep it holy"-Exedus xx, 8. He listened long enough to be convinced that he was constantly breaking the laws of God and man, by shaving and dressing his customers on the Sabbath. He became uneasy, and went with a heavy heart to his Sunday task. At length he took courage, and opened his mind to the minister, who advised him to give up Sunday dressing, and worship God. He replied that beggary would be the consequence; he had a flourishing trade, but it would almost all be lost. At length, after many a steepless ingle, specific weeping and praying, he was determined to east all his care upon God, as the more he reflected, apparent. He dis-At length, after many a sleepless night, spent in continued Sunday dressing, went constantly and early to the public services of religion, and soon enjoyed that self-gratification, which is one of the rewards of doing our duty, and that peace of God which the world can neither give nor take

The consequences he foresaw actually followed. His genteel customers left him, as he was nick-named a puritan or Methodist. He was obliged to give up his fashionable shop, and in a few years became so reduced as to take a cellar Barnard's Arithmetic; six Smith's Introductory under the old market house, and shave the common people.

One Saturday evening, between light and dark, a stranger from one of the coaches, asking for a barber, was directed by the ostler to the cellar opposite. Coming in hastily, he requested to be shaved quickly, while they changed horses, as he did not like to violate the Sabbath. This was touching the barber on a tender chord: he burst into tears, asked the stranger to lend him a halfpenny to buy a candle, as it was not light enough to shave him with safety. He did which the poor man must be reduced.

When shaved, he said, "There must be some-

thing extraordinary in your history, which I of the American Tract Society's publications; have not now time to hear. Here is half-a- beside many other single volumes; three dozen crown for you; when I return, I will call and

investigate your case. What is your name?"
"William Reed," said the astonished barber "William Reed!" echoed the stranger, "William Reed! by your dialect you are from the

- "Yes sir, from Kingston, near Taunton."
- "What was your father's name?"
- "Thomas." "Had he any brother?"

"Yes, sir, one, after whom I was named; but he went to the Indies, and, as we never heard from him, we suppose him to be dead."

"Come along, follow me," said the stranger, "I am going to see a person who says his name is William Reed, of Kingston, near Taunton. Come and confront him. If you prove to be indeed him, whom you say you are, I have glorious news for you: your uncle is dead, and has left an immense fortune, which I will put you in possession of, when all legal doubts are removed."

They went by the coach, saw the pretended William Reed, and proved him to be an impostor. The stranger, who was a pieus attorney, was soon legally satisfied of the barber's iden tity, and told him that he had advertised him in vain. Providence had now thrown him in his way, in a most extraordinary manner, and he had much pleasure in transferring many thousand pounds to a worthy man, the rightful heir of the property.

Thus was man's extremity God's opportunity. Had the poor barber possessed one halfpenny, or even had credit for a candle, he might have remained unknown for years; but he trusted God, who never said, "Seek ye my face in vain."

ELEGANT EXTRACT.

From a Sermon on War, by Rev. Dr. Channing. "The idea of honor is associated with war. But to whom does the honor belong ? If to any, certainly not to the mass of the people, but to those who are particularly engaged in it. The mass of a people, who stay at home and hire others to fight, who sleep in their warm beds and hire others to sleep on the cold damp earth, who sit at their well-spread board, and hire others to take the chance of starving, who nurse the slightest hurt in their own bodies and hire and to linger in comfortless hospitals, certainly this mass reap little honor from war. The honor belongs to those who directly engage in it. Let me ask, then, what is the chief business of war? It is to destroy human life, to mangle the limbs, to gash and hew the body, to plunge the sword into the heart of a fellow creature, to strew the earth with bleeding frames, and to trample them under foot with horses' hoofs. It is to batter down and burn cities, to turn fruitful fields into deserts, to level the cottage of the peasant and the magnificent abode of opulence, to scourge nations with famine, to multiply widows and orphans. Are these honorable deeds? Were you called to name exploits worthy of demons, would you not naturally select such as these? Grant that a necessity for them may exist. It is a dreadful necessity, such as a good man must recoil from with instinctive horror; and though it may exempt them from guilt, it cannot turn them into glory. We have thought it was honorable to heal, to save, to mitigate pain, to snatch the sick and sinking from the jaws of We have placed among the reverend death. benefactors of the human race, the discoverers of arts which alleviate human sufferings, which prolong, comfort, adorn, and cheer human life; and if these arts be honorable, where is the glory of multiplying and aggravating tortures and

AN IRRELIGIOUS HOME.

gained with the ploughshare; those of the other by the sword. The Anglo American relies upon to man, it is to be the offspring of an irreligious

prayer ascends not to God, and where ties of numan affection are not purified and elevated by the refining influence of religious feeling; of a home, if the cares and sorrows of life shall bring religion to the heart in after days, that heart cannot turn without bitterness of feeling-without curse to any country where the truths of religion are known, the deepest and bitterest curse which can be inflicted on it is a multitude of homes like that which I have supposed! Such homes send forth their sons unchecked in evil thoughts, unhallowed in their habits, and untaught in love to God-the name and cross of Jesus Christ stamped perhaps upon their forehead, but not written in their hearts—and they send them forth to prey upon the land and to become its curse and its destruction. But on the other hand, there is a blessing to the religious home, which no tongue can speak, no language can describe! The home where, in early years, the heart trained to a love of God, and to take pleasure in his worship and service, interweaves with the existence of man's holy affections, which die not with the circumstances which gave them birth-which last long, even though they may fer a season be forgotten and neglected-and which exercise at least some check on the evil of the human heart, and often, nay commonly, recall it to hear again the voice of God, and to return to the paths of holiness and peace! How great, how unspeakable is the happiness of a land where homes like this are common.-Rose's Hulsean Lectures.

REVIVAL DEPARTMENT.

Marianna, Florida, April 4, 1836. Although I cannot give you as flattering a account of a general revival, or great increase of numbers in the Church at this station, (which is yet in its infancy,) as you get from many other places; yet we are gradually increasing in numbers and piety, and a marked attention is paid to the ministration of the word. Since my appointment to this station, at the commencement of the year, we have succeeded in establishing a Sabbath school, which at first consisted of about thirty students, but has since increased to upward of sixty. It gives promise of great usefulness; and on the whole our prospects are highly cheer-Vice and immorality are disappearing under the influence of Divine truth.

THEOPHILUS MOODY.

MISSIONARY INTELLIGENCE.

To the treasurer of the Missionary Society of th M. E. Church.

Dear Brother: -- Please to give the Methodist society in Hartford, Ct., credit for the following items for the Flat Mead mission, viz., one box of clothing, valued at \$30; one hox of books and stationary, valued at \$145—making in all \$175. A great proportion of the books are entirely

new, embracing the following kinds, viz., twelve copies of Burritt's Georaphy of the Heavens and Atlas; six Malte Brun's Geography of the Heavens and Atlas; twelve Smith's Geography and Atlas; twelve Olney's Geography and Atlas; twelve do. do. without Atlas; eighteen P. Parley's Geography for Children: twelve Brinsmade's Geography for Children; eighteen Bar-num's Intellectual Arithmetic for Children; six Arithmetic; twelve Smith's Practical and Mental Arithmetic; twenty-four arithmetics of various kinds; twelve Webster's Spelling Book six Columbian Primer; ten Mother's Primer, by Rev. T. H. Gallaudett; six Olney's Child's Manual; twelve Abridgment of Murray's Grammar; one hundred Dr. Flint's do. do. do.; twelve Smith's Grammar; twelve Key to the Exercises in Murray's Grammar; twelve Gallaudett's Book on the Soul; four do. on Natural Theology; twelve Parley's History; six Chemistry for Beginners, by Mrs. L. Phelps; six Botany for do., Teacher's Second Book, by J. J. Matthias; twelve Pocket Testaments; sixty-two volumes slates; two hundred pencils; twelve copy books on penmanship, quills, black lead pencils, &c.— In all four hundred and fifty volumes of new books, counting all sizes; and three hundred volumes second hand do.; and five hundred tracts

and namphlets. For this donation thanks are due to the following persons, viz., Rev. T. H. Gallaudett, Mrs. D. Wadsworth, Mrs. Sigourney, Messrs. Huntingdon, Burgess, White, Goodwin, Packard & Brown, Belknap & Hammersly, Benton, Storrs, Andruss & Judd, Canfield & Robins, Mr. Charles Hosmer, and the Hartford tract society; as also to the members of the Female Benevolent Society, and especially to our juvenile missionary collectors for their diligence in collecting funds and books and other articles for the mission.

G. COLES.

Vours. &c. Hartford, April 22.

The ninth anniversary of the Young Men's Missionary Society, auxiliary to the Missionary Society of the Methodist Episcopal Church, within the bounds of the Philadelphia conference, was celebrated on Monday evening, April 4, 1836, in the Nazareth church, 13th-street, below Vine, Robert B. Walker, vice president, in the chair. The meeting was opened with singing and prayer by the Rev. J. J. Matthias, after which the annual report was read, and on motion of the Rev. J. Dandy, seconded by the Rev. L. Scott, was approved. The meeting was then addressed by the Revs. E. S. Janes and C. S. Davis in an able and eloquent manner, supporting a

resolution contemplating the furthering of the Gospel and the amelioration of the condition of man; and showing also that it was the duty of all to contribute liberally toward this object. collection was then taken up to aid the funds of the society, which, tegether with the several sums subscribed, amounted to two hundred and five dollars and thirty-six cents-thirty dollars of which was to constitute the Rev. E. S. Janes. the Rev. C. A. Davis, and the Rev. William Roberts, life members of the society. During the evening several appropriate anthems were sung by the choir, which contributed much to the interest of the occasion.

J. B. ASHMEAD, Pres't J. A. Dunning, Sec'ry. Philadelphia, April 22, 1835.

others to expose themselves to mertal wounds, To the Cor. Sec. of the Missionary Society of the

Methodist Episcopal Church.

UPPER SANDUSKY MISSION. Dear Brother :- By the Divine blessing I am permitted, once more to report to you the state of our Zion in this section of the work. We have reason to rejoice abundantly that the great Head of the Church has not left us comfortless, but has vonchsafed frequently to fulfil his promise 'made to his children long ago, that, " They that wait on the Lord, shall renew their strength." Yet when we reflect on our coldness, lack of faith, and want of holy living, with the lackslidings and apostasy of some, we have

reast on to mourn and be humbled in the dust. W e have had our trials and our toils, our hopes and our fears, in common with yourself and all our brethren, since our last report to you. W /e have not been favored with any special

disp lays of the Divine power; yet, on the whole march has been onward, and I trust upward. We have added on probation, during the past quarthirty; expelled seven, and laid aside five, one deceased. It has likewise been agreed to a new feature to our school, viz., that the ildren shall be employed four hours in each da y at work-the boys on the farm, and the girls the house. By this course of daily labor it is pped habits of industry and economy will be so ormed and fixed that they will not so readily r elapse back to indolence and the old Indian customs after leaving the school; which has been heretofore too frequently the case.

but waits to see whether the cry is repeated; personal interest to accomplish his ends, and home—a home where the voice of praise and religious point of light; yet much remains to be vice we have had ten or fifteen Druzes present, in a surly tone, "What! are you preaching and religious point of light; yet much remains to be vice we have had ten or fifteen Druzes present, in a surly tone, "What! are you preaching the surly have the set of the surly have the set of the surly have the set of the surly have the sur accomplished. That we may not grow weary, nor give over in this labor of love till " the wilderness shall blossom as the rose," and the desert land become a fruitful field, both literally and spiritually, is the prayer of your brother and fellow laborer in the vineyard of the Lord,

S. P. SHAW.

Crawford, Ohio, April 2.

GALENA MISSION DISTRICT, ILL. CON. Dear Brother: -- Being, as you have been apprized, at this place, making preparations for removing my family to the future scene of my labors, I have delayed this report a few days over the time, till I could receive letters from the preachers in the district, from which to make it. The winter season is the most unfaverable for

travelling in the district, in consequence of which the fields of labor have not been pushed beyond their former limits to any great extent. And as the emigration to the country is but limited, in the winter our congregations have not been increased from that source. But there has been rather an increase of both congregations and members; and there has been a manifest improvement in order and discipline of the infant societies committed to our charge. And the prospects of greater usefulness in future, from the greater stability and better order of the societies formed, are quite encouraging in the dis-trict generally; though the numbers, appointments, &c, continue as per last report.

We are, however, making preparations for enlargement the ensuing season. I have engaged two local preachers, who are about to emigrate to the district with a view to supply unoccupied ground. One of these, who speaks French, I design for the French settlement on Prairie Du Chein. But as a mission to this place was not specifically included in my appointment, no appropriation was made for its support we therefore shall be obliged to do in this case as the first missionaries of the cross did, depend on our own resources for support, by "working with our own hands," till proper relief can be

The hard winter having continued a full month longer than usual in this country, the work on my boat, and other preparations for the voyage, have been proportionably delayed. This delay is very unfavorable on many accounts; but being purely providential, I must submit to the will of God. My feelings impel me forward. I wish to be in my assigned field of labor, which is increasng in interest, in proportion to the additional nowledge I obtain of the country and the peole, their location, circumstances, &c. And in this I am very much aided by public documents, forwarded to me by a friend in congress, containing voluminous reports, letters, &c, on Indian

In my last I mentioned the want of books, which I wish very much to obtain, and should be glad to know whether the missions can be sup-

ied by any means Whatever is done for the poor Indians must be done soon, or it may be for ever too late. In less than thirty years, if the settlements of the west progress as they have in thirty years past, the whites will have the occupancy of the whole country to the Pacific Ocean, and the aborigines must be either exterminated or pent up in narrow limits, where it will be impossible for them to subsist, except by the aid of civilized arts.

In the space of fifty years, four millions of peoole have quadrupled in number, and peopled equal to twelve new states. And on the same ratio of increase, in twenty-five years we shall have twen ty-five new states settled, which is all we have territory to form, of equal size with the other new ones, leaving the extent of about three states for the aborigines. In twenty-five years, therefore, the whole western domains of the union will, in all probability, be settled, and the Indians will be confined to too narrow limits to hunt; whereupon the fur trade will cease, and they will have perished, or be on the eve of it, unless redeemed from the savage state by the hand of benevolence. Respectfully yours,

A. Brunson.

Meadville, Pa., April 19, 1836.

LITTLE OGECHEE MISSION, GEO. CON. Dear Brother: - Having been employed by the

presiding elder upon the mission, and the first quarterly meeting being past, I proceed to make my first report. There are seventy children under catechetical instruction, who are for the most part very teachable, and appear even anxious to learn. There are in this mission six plantations, and five preaching places. I preach regularly to them once every two weeks .-There are at least five hundred adults who are liberty to attend Divine service in this mission. There are several circumstances, however, combined to prevent the success of the Gospel among this people. A great number of them have attached themselves to a colored Church, who call themselves Baptists. Their spiritual guides have unbounded influence over them, and have taught them many gross errors in their system of religion.

The Sabbath days are wholly devoted to purposes of traffic; and often spent in those miserable haunts of wickedness called grog-shops, in which their hard earnings are bartered for

Prostitution, and various other vices, are universally tolerated among them. And to incur their displeasure you need only to preach against these things. But notwithstanding all these things, I am enabled to say, with gratitude, I me preach, and both masters and managers render me every assistance that I could desire. It is evident that the hope of the Church is not in the present, but the rising generation. The prejudice of education, and habits of long standing are not to be corrected in a day. Nor should we despair on this account, for the day is at hand when, if we continue faithful to our trust, the Gospel shall have more success, and we shall reap the fruit of our doing. I am by no means disheartened yet. Yours, in Christian bonds,

S. A. STEVENS. April 12, 1836.

OGECHEE MISSION.

Dear Brother :- This will inform you that this

mission is in a growing condition; and although our increase is but slow, yet such is the correct deportment of those in society, that the utility f missionaries is generally admitted. I am happy to state that the call for mussionaries does ncrease, and that the fields continue to widen. that a gentleman, who had attended one of my

I had the pleasure of hearing the other day appointments, was anxious to know if he could not get a missionary exclusively for his own eople. This to us is certainly encouraging.have at this time on this mission eighty-seven Church members, seven preaching appoint ments, and ten schools, and the whole number of children under my instruction is two hundred and twenty-six. We ask an interest in your prayers, that while we both sow the seed, and endeavor to cultivate the minds of the young, the Spirit and grace of the Gospel may attend our labors. Yours, in the Lord,

J. J. REMSHART. Ogechee, Ga., April 2.

SYRIA AND THE HOLY LAND. Extracts from a letter of Mr. Bird, dated July 3, 1835.

Messrs. Bird and Pease, with their wives, and Mrs. Dodge, were spending the hot season at the village of Aalelh, on Mount Lebanon. The health of Mrs. Bird was much, impaired; and intelligence has since been received that Mr. and Mrs B., with their children, had proceeded to Smyrna. Since their arrival at the latter place, the health of Mrs. B. has been somewhat improved but it was still uncertain whether they would not find it necessary to visit their native land.

Schools and Preaching for the Druzes. Mrs. Dodge has a little: school of girls, chiefly Much has been already effected in the condi-tion of this people, both in a domestic, civil, and both in English and Ara bic. At the latter ser-both in English and Ara bic. At the latter ser-Jesus Christ, &c. A man came along and said

with their servants. All the Druzes we converse with say, "This is the truth-this is the way of salvation." Many of them listen with great attention, and receive and read the New Testament and other religious books with a degree of eagerness that surprises and encourages us .-The great question we urge upon them is, How are you to be forgiven? What consideration have you to offer to God for the pardon of your sins? And in general they seem to come readily to the conviction that neither repentance, nor almsgiving, nor prayers, nor any works or sufferings of their own are sufficient. In this state e point them to the great atonement of Christ Jesus. It commends itself to their understanding and conscience. Though nominally disciples of the Koran, they do not cry out, Blasphemy! as Moslems do, when we tell them that Jesus is the Son of God, and partakes himself of the Divine nature. They seem to feel that this character was necessary to one who should undertake to a Mediator of pardon and salvation to a world sinners. They have begged us to open a thool in this, and another in a neighboring vilige, to which we have consented. The only

chool books are of course to be the Scriptures. The present times are remarkably favorable for the conversion of this people, and the indications of Providence are such as encourage special prayer and labor.

Journal of the late Dr. Dodge in Mount Lebanon and the Haouran.

The tour, during which the journal was written, was performed in the spring of 1834, in company with Mr. Smith, and Pannoos, a native nember of the Church of Beyroot, and often mentioned in the communications from the missionaries stationed there.

Mode and Expense of Travelling in Syria.

In Syria there are no railroads or turnpikes, no stage coaches, chaises, or wagrons, nothing which answers at all to our idea of hotel, inn, tavern, or public house. Travelling here is there-fore very different from travelling in America Travellers and their baggage are carried on the backs of animals-horses, mules, or donkeys.-A pair of chests or trunks is carried one on each side; perhaps beds, and other lighter articles are piled on these. Provisions and a small stock of kitchen and table furniture must also be carried in the same way. A man too must be taken, to use these articles, at least if the traveller has any business of more importance than cooking to occupy him at his stopping places. The traveller himself mounts on a pack saddle, so wide, flat, and hard, as very much to resemole a wide chest. He may obviate this evil in part by covering it with bedding; but now his tirrups, if be has any, (as he will not, nor bridle either, unless he procures them for himself,) are brought too far under him to be of much use.— It is hard work; I felt it in my bones long after

The expense of travelling a given distance is much greater here than in the United States; but the expense of travelling is much less if we reckon by days, instead of miles. The several items of the account are all very moderate; but they are so numerous that the sum total is not small. A horse or mule can be procured for about forty cents a day, and there is no additional charge for provender or the driver. So of other items. But the pay and present to the owner or keeper of the animals, the pay and present to the attendant, the pay and present to the khan or tavern keepers, with other such things, swell the account.

Ride up Lebanon to Zahle.

In the style above described we left Beyroot on the 11th of March about eight, A. M., and continued ascending Mount Lebanon till one, P. M., when (partly on account of the rain,) we stopped for the night. A day's journey in this coun try is almost always performed at a single stage. A halt of a few minutes, however, not unfre-Quently occurs in the course of a day. A com-Our Christian triend, Tanoos el Hadad, accom-

panied us. Our whole train consisted of ourselves, Tanoos, an attendant, two drivers, and five horses and a donkey. The road on the west side of Mount Lebanon was the worst I saw. Not dangerous, perhaps, but so winding, narrow, and rocky, that American horses would on with much apparent content, but hardly making the usual rate of three miles an hour.

Look at our lodging room. It is about fourteen feet by eight; floor of hard clay, but not smooth, with an inclination of about ten degrees. In the walls were many air holes; yet their rough stones were such poor reflectors that the light from without, assisted by a lamp within, did little more than make darkness visible, even in the day time. It was swept on our arrival, as was every room, I think, in which we slept during our tour, and the results were added to a heap of several bushels already collected in

one of the lower corners.

March 12 .- Started from our khan at forty-five ninutes past six, A. M., after having satisfied our host for fire, oil, eggs, and the use of his room, with five piastres. We rode till about noon before we reached the top of the mountains. They are cultivated to the very e very foot capable of cultivation. The labor e xpended in this way must be immense. Several v theat fields beside the road very much resemb led new M'Adamized streets, one of them so n such, that for several rods I could not discover have so far their confidence that they will hear a mong the stones a particle of soil. Yet Tanoos a ssured us there would be a good crop. From the top of Lebanon we saw the Bekaa, a most b eautiful and fertile valley between it and Anti-Lebanon. It is about ten miles wide, and I know n ot how long, perhaps a hundred miles long, though it does not have this name in its whole longth. Its distant appearance was very much like that of a salt marsh. We thought this plain very elevated. There was much more snow on the east side of the mountain than on the west This is strange, as their course is nearly from northeast and to southwest, so that the eastern side is much more exposed to the sun than the We noticed, with some surprise, here and there, and in the other parts of our tour, the large fountains, many of them carry mills. saw in the Bekaa and the Haouran many fields of Indian corn of the last year's growth. It was not planted in rows, but sown like wheat. As we rode along beside the Bekaa this afternoon. we passed several streams which come down from the mountains. The water is easily led from the streams in capals, and thus large tracts are watered. Zahle.—This is a large village on the wes side of the Bekaa, on the river Berdoun, which

flows into the Letane. We stopped for the night in one of its suburbs, and immediately walked up to the village. It has at some distance a very neat appearance. Most of the louses are of unburnt bricks, plastered over .-Many of them are white-washed in front. entered it by crossing a handsome stone bridge, and walked a little way in a paved street, but, like other streets, very muddy. One of the citizens invited us into his house, and treated us with coffee and conversation. He said the village contained ten thousand inhabitants, and that they could furnish a thousand horsemen. He boasted that there was not one Moslem among them. His division of the inhabitants was threefourths Greek Catholics, one sixth Maronites. one twelfth orthodox Greeks. We thought his estimate of the number of the inhabitants much above truth. Our appearance seemed to excite much curiosity. The terraces were lined with spectators, many of whom followed us to the loor of the house, from which they were repeatedly driven by a priest who was present. Many boys and men stood at and within the door of our room during the whole evening. Tanoos, as he was ever ready to do, improved the opportunity for religious conversation. We were much pleased with his zealous, impressive, and conciliating manner. He spoke to the parents of the duty of instructing their children, telling them also of the creation, the flood, the redemption by

dren here; I am a great friend of children; it is my business to instruct them; and I was asking their parents why they did not teach them about the creation, the flood," &c, going over his remarks again, thus preaching to his new hearer, while he refreshed the memory of his former ones. We found him from first to last a very agreeable and useful companion.

Baalbec-Zebdeni-Damascus.

13. Baalbec .- Travelled seven and a half hours to day. Soon after leaving Zahle we turned aside from our road to see what is called, and believed to be, both by Moslems and Christians, the tomb of the Prophet Arab." It is connected with a mosque, and situated in the ruins of an ancient building. Here, in a long low house, is the grave, six rods in length. Our road was along the west side of the Bekaa, and at last obiquely across it. Very near to Zahle, however, ve found its name had changed into that of the country of Baalbec." This is not under the government of the Emeer Besheer. A village was pointed out to us near the line, whose inhaitants had moved across "to obtain justice."

We saw the ruins of this city at the distance of about eighteen miles. When we arrived we found them tremendous; but they have had too many descriptions to need any more. So I will add but a sentence or two. The great temple, about eight hundred feet long, including its projections, and four hundred wide, was, as we conjectured, the work of three different ages. The first was "before antiquity began." Of this work nothing but the foundation remains. Here are the celebrated stones, sixty feet long, measuring about forty thousand cubic feet, and weighing enough to sink a large ship. The next age was that of the Greeks and Romans; grand specimens of their workmanship remain. ast was that of the Arabians, who appear to have used the whole as a fortification. Among these ruins, and in other parts of the city, we aw some polished pillars of red sienite granite They may be three thousand years, but the poish is as perfect as if it had been the work of yesterday. Very near to this is a very beautiful Grecian temple, and around are other ruins of less note. Here lies the glory of Baalbec.

SUNDAY SCHOOL DEPARTMENT.

Ellicott's Mills, Md., April 20. Messrs. Editors :- Agreeably to the request of the board of managers of the Ellicott's Mills Sabbath school, I forward you a report of its condition and prospects. WM. F. MERCER.

The first annual report of the managers of the Ellicott's Mills Sabbath school:-In accordance with the constitution, the mana-

gers of the Ellicott's Mills Sabbath school would

respectively beg leave to report. The prospects of the school are not so flattering as formerly, on account of the numerous difficulties it has labored under. Though the obstacles we have encountered had a tendency to blight our prospects, yet we rejoice to say that we are still enouraged to persevere in the moble cause, hoping that the good seed which has been sown will spring up and bring forth fruit in due season .-We found not this hope upon any merit of our own, but upon the veracity of God, who hath promised to succeed the pious exertions of all those that labor in his cause. Though the school is in its infancy, and we may say a new thing, yet the children are orderly, and seriousness pervades the minds of many. The following is as correct a report as the documents will permit us to give :- There are two superintendents and twelve teachers. The number of scholars on roll is about ninety-five, sixty of whom attend regularly. The expenditures of the school have been below the receipts, according to the report of the treasurer. There is a library connected with the school, consisting of about one hundred and sixty volumes, which is a source of great benefit to the children, est ecially the larger ones. The school, as we remarked, in the commencement of the report, is in rather an unpromising condition, owing in part to the want of teachers. Some of the classes have been entirely destitute Although it pains us to confess the fact, yet we would not be understood to mean that they have been destitute most of the year, but during the was suspended a few Sabbaths-the children not being able to attend on account of the inclemency of the weather. Yet these difficulties do not abate our zeal in the cause. When we look abroad in our village, and see the scores of children running about, breaking the Sabbath-who have none to care for their souls-we feel disposed to redouble our efforts to operate upon their hearts. that they may be not only benefited in time, but in eternity. That our efforts may be crowned with success, we feel to humble ourselves before almighty God, in constant prayer, that he would impart unto us grace so to act that when we have finished our course in this life, we may be

> WM. F. MERCER. Sec. of board of managers.

TEMPERANCE DEPARTMENT.

INTEMPERANCE, CRIME, AND PAUPERISM.

counted worthy to rest with him in peace.

The following very striking statement is from a communication in the Albany papers, addressed to Mr. Corning, the mayor of that city, by Edward C. Delavan. Mr. D's object is to show the bearing of this subject on the tax payer. He

which amounts to \$800. He does not complain of this, because he is willing to pay his portion of the public burdens; I mean that he does not complain of that proportion of the tax which was a necessary one. Your excellent and faithful police justice states,

I know an individual who pays a personal tax

that he had the curiosity to examine particularly every case brought before him for one week, of which there were fifty, for one misdemeanor or other, and he found that all but two had originated in intemperance. He stated too, that more than twenty-five hundred cases came before him in a year, and that ninety-six in the hundred originated in, or were directly connected with intem-Mr. Hogan, the last jailer, states that the whole

number of commitments in the jail for one month, was 114. Temperate

Doubtful Intemperate 84-114.

And of the above, twenty were committed for abuse of their families; and that the whole number of commitments during the year was 1216. Gen. W. Welch states that the whole number of persons received into the poor house in one year, amounted to 634.

Not from intemperance Doubtful Intemperance 616-634. Whole number of children received in the orphan asylum in one year, ninety-nine-seventy

two of the parents of whom, one or both, had been intemperate. Your clerk of supervisors states, under his signature, that your ordinary city tax for one

\$30,250 00 vear was Expenses of the poor, after deducting all receipts for licences, 7,500

Expences of crime 11.879 86-19.379 86 You will here see how large a proportion of

all the tax paid in this city for pauperism and crime, is produced by intemperance. full two-thirds, if not three-fourths, so that \$532 of the \$800 went toward the support of intempe rance in this city the past year. Every tax payer has to pay in the same proportion.

ALL FOR THE PUBLIC GOOD!-The city council of Cincinnati, at their last two sessions, have

2 00

crime, and death, are opened before our youth, under the pretence that the "public good" requires it .- Cin. Journal.

ADVOCATE AND JOURNAL.

FRIDAY, MAY 6, 1836.

*** The proceeds of this paper will be equally divided amon all the annual conferences, to be applied in spreading the Gospe and in adding distressed and superannuated preachers, and the widows and orphans of those who have died in the work.

CONFERENCE OFFICE,

NO. 565 BROADWAY, ONE DOOR SOUTH OF PRINCE-ST.

THE INSTRUCTION OF LITTLE CHILDREN. It must be apparent to all who have paid any attention to the subject, that unbelief, or a disposition to discredit the word of God, is a predominant evil in the vicious heart of man. To prevent the growth of this, and to cure it, has been the care of our heavenly Father, and should be the object of all his people. At an early period this species of infidelity shows itself in doubting of, or calling in question the existence of the Divine Being and his attributes, and in neglecting the salvation procured in the Gospel. It should be the duty, therefore, of all who have the care of children, to instill into their minds, at the earliest possible period, the truths of Divine revelation, and especially to impress them with the mercy and goodness of God, and to show them that he has taken the kindest care of them, and dealt the most graciously with them, even from their birth; that they, being sinners, have been redeemed by his own Son, and brought into a new and peculiar relation to himself. There is little occasion, in the instruction of small children, to dwell upon the severe attributes of the Deity. No salutary effect would follow from such a course. But the best and most happy results will follow from impressing them with Scriptural views of the character of God, as the universal Father of his creatures, the author of all that is good, the merciful and loving God. This view of the character of God is adapted to produce repentance in them when they have done wrong, to inspire confidence, and awaken gratitude.

With these things in view, let us consider and decide on two different theories, in their influence on young children. One theory is that which admits them to become members, initiate, of the Church of Christ, by a religious rite, as a sign of their interest in New Covenant blessings. The other is that which rejects them from both. The question is, which of these theories is adapted to produce the happiest effect upon the moral and religious condition of young children?

If we are to be affected by what we hear-if hearing the Gospel is necessary in order to believing in it, it will follow that that theory which shows them that they have an interest in the mediation of Christ, and in the merciful favor of God; -that his care for their eternal salvation and happiness has been exercised over them ever since they were born:-that, as evidence of this, they have a place among his own people, and were admitted, by a religious rite, according to his own will; it will follow, we say, that this theory will produce the best effects. And let these great truths of the Gospel be early and properly brought to their view, and with affection, earnestness, and perseverance, impressed upon their minds, and they will seldom, if ever, fail to produce the desired result.

According to this theory we may, nay, we are required to say, what on the other we cannot say. We may say to our children as soon as they are capable of listening to us, "Dear children, you must love and obey God in all things. It would be very naughty and wicked in you to forget that God, who is your heavenly Fatherwho gives you all your good things-who gave his Son Jesus Christ to die for you, and now, as evidence of the truth of all this, has given you a place among his people; so that all the privileges and blessings of his Church and kingdom are yours. You belong, not to the world, but to the kingdom of Christ upon earth. You must, therefore, believe on him as your Saviour, obey him as your King, and love and serve him with all your heart. Your hearts must be cleansed from all sin by his blood, and renewed by his grace, that you may love him and keep his commandments. If you do not devote vourselves to his service, you will forfeit all your privileges and blessings, and will be punished for your wickedness."

Now it is evident that these things, in their connection, cannot be said to young children, agreeably to the other theory. According to that, there is no evidence of any other love or mercy of God toward them, than that which is manifested in the daily bounties of his providence-the good things of this life. If they should unfortunately grow up to manhood without their minds having been softened by these views of Gospel privilege and duty, and especially if they should be so unfortunate as to be entangled in the question of non-election, their unbelief will become too deeply rooted to be easily removed, and the consequences may be fatal.

We may see the natural effects of these different modes of instruction, on persons of adult age. Let two persons be brought under serious concern for their souls, and withhold from one the evidence of an interest in the mercy of God; to his own brethren and says,represent the Almighty only in his sovereignty, justice, and power, and you produce no saving in proportion as you withhold from him all evi-

and hope revives, faith springs into existence, grateful, delightsome, joyous emotions are excited within him; and in proportion as gracious love of holiness increased also. And we cannot see why the same results should not follow the same causes in the case of children. Indeed liberality. we have the Divine declaration to this effect :--"Train up a child in the way he should go, and when he is old he will not depart from it." And

Now all these flood gates of pauperism, insanity, | training at an early period, is evident from the | intoxicating liquors the test of Church member- | general commendable for their spirit and moral | gan. The Indians on the Arkansas and Missouri We see this clearly in the covenant made by will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee." This is my covenant, which ye shall keep, between me and you, and thy seed after thee; every man child among you shall be circumcised." And his circumcision "shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the which is not of thy seed." "And my covenant shall be in your flesh for an everlasting covenant." This covenant, with all its privileges and duties, continued down to the days when Christ was manifested in the flesh, and was confirmed by him in these words: "Suffer the little children to come, or to be brought to me, for of such is the kingdom of God." Here then we have the covenant of grace, "the everlasting covenant," including "little children," and in which we have that grand promise—the promise which includes every possible blessing, "I will be a God unto thee and to thy seed after thee." But there are duties as well as privileges implied in this covenant. Duties of the parent toward the child in its infancy, and duties of the child itself after that period. Let both be explained and enforced as the child is able to receive instruction. and the best effects will follow. All this is worthy of Him who calls himself the Father of the spirits of all flesh, and of Him who is emphatically the Redeemer of the whole world. But let either privilege or duty be exclusively taught, and confusion and every evil work will follow.

The former alone will lead to licentiousness, the

latter to perplexity and despair.

the design of God in admitting infants into his covenant? It was mainly, no doubt, to draw the attention of the whole Church to their condition. and their covenant relation to him and his people, and to engage the latter in an early and constant training of "these little ones" for the kingdom of glory. But while the attention of the whole Church is required to this important subject, that of parents is peculiarly needed. Here is work enough for them to do, after every auxiliary that can be brought to their aid. The ministers of the Gospel have an important duty to perform, as the authorized expounders of God's word, and of the duties and privileges of the covenant of grace. The members of the Church have an important part to transact in this business. It is required of them, not only to watch over these young initiates, and pray for them, but to provide for the instruction of those whose parents are too ignorant or too indifferent to put their hand to the work. But neither ministers nor Church members can exonerate parents in this matter. They must instruct their children in the ways of the Lord, or both themselves and their children shall perish from the way when his anger is kindled but a little. And considering the thousands of temptations that surround them, the evil example continually before their eyes, and the errors of the wicked that constantly solicit their attention; and above all, considering the innate depravity of their hearts, it must be conceded that they have a very difficult work to perform. But because difficult shall it be neglected? Should not their zeal be commonsurate with their difficulties, and the magnitude of the object to be accomplished? The world is before us-lying in the wicked one-dead in trespasses and sins, and must be saved, or who can repair the loss? And shall we increase the difficulties in our way by neglecting our duty? Let us begin with our infants and look to the infinitely wise for wisdom, to the infinitely strong for strength, and to the infinitely good for succor and support, and success in our work.

We wish our kind friends would bear in mind rule of this paper, viz. that we do not publish an obituary that does not reach us within three months of the death of the person. Would they do this it would save them the trouble of writing and sending, and us the pain of denying, what to them, no doubt, appears a reasonable request .-We cannot publish all that can be written of all good people; and hence the necessity of our

We would inform our readers that we have brought up the time lost by the catastrophe in Mulberry-street; and as the papers hereafter will be sent out on the same days as before the late fire, they may expect to find their papers in the post offices throughout the country on the days on which they have been accustomed to receive them, unless a subsequent arrangement by the ply to the same object. Very affectionately, post office department should change the day of yours,

Much "Too NARROW."-In the Christian Watchman of the 22nd ult., we meet with an instance of the want of candor, which comes but little short of the grossest perversion we recollect to have met with. The editor of the Christian Advocate and Journal, some weeks since, in an article intended chiefly for his own brethren, after speaking in affectionate and respectful terms of the zeal, piety, and success of other denominations in winning souls to Christ, turns

"In the name of God then, let us no longer dispute about minor things, but look our eneeffect upon his obdurate heart. The corruption mies, error and sin, in the face, and march up to of his nature may indeed be stirred within him, their strong holds, and they shall be pulled but no evangelical relentings are produced; and down." On this the editor of the Watchman says, who would believe it ?- "If we understand dence of an interest in the love of God, he is in him, he calls upon his brethren in the name of danger of being driven to desperation. On the God, to look all other denominations in the face, other hand, let the anxious sinner be brought to as enemies, and with a design to their extermireflect, not only on the severer attributes of the nation. We have a special dislike to this spirit Deity, but on the great mercy of God; on the of sectarian narrowness." ("A little too narnature and extent of the atonement, as a recon- row," he says at the head of his article.) "It is ciliation designed for all mankind—on the un- not a whit better than the very worst feature of numbered blessings received from his heavenly Romanism," &c. Is this palpable perversion in Father, through the Son of his love; and let the the editor of the Watchman to be taken as an duty of believing all this be pressed upon him, instance of his candor and liberality ! But perhaps we wrong him. He says, "If we understand him." Perhaps he does not understand the editor of the Advocate. "The veil might be upon affection is increased, is his hatred of sin and his mind," and possibly in an unfortunate moment he wrote the article in question. But still perversion can never be taken as evidence of

> In the 30th No., present volume of the Advocate, we published an article signed B, against

course prescribed in this case by God himself. ship. In the Advocate for April 8th, we gave bearing. the remarks of Dr. Reese in reply. And we have God with Abraham and his infant offspring: "I just received the rejoinder of B under his proper name, with an appeal to our justice for its publica- see no favorable connection they can have with tion. We do not view this subject as B does .-We have admitted one article on each side; and were we now to admit B, we should no doubt be required to admit Dr. R. again, and thus we might go on we know not how far. Besides, we do not think it proper, especially at this time, to agitate the public mind on the question of restoring Mr. Wesley's rule, a rule which, in our opinion, both the wants of the Church and the world loudly call for. If brother B does not like nouse, or bought with money of any stranger, our decision, he can appeal to the senior editor, for whose eye the communication in question not be better that such representations should be shall be reserved

> We would just say to "A," who modestly complains that his "numbers on intemperance are not likely to be published," that other reasons out of sight, they would hardly have been in season to produce the desired effect had they been published when first offered, and surely it is too late now to produce that effect, before the H. Allen, with a valedictory address. This per-General Conference shall have acted on the formance was able and interesting in the highest

Correction .- In the Advocate of 22nd April, in the second marriage notice, after Burlington,

We cannot depart from our rule, which is to publish no marriages, except for ministers of he Gospel. The reason for this will readily be

SUBSCRIPTIONS AND DONATIONS TO THE BOOK CONCERN.

At a meeting of the official members of the Hillsborough circuit, held at Arnold Grove meeting house, on the 23d day of April, the following preamble and resolutions were adopted:-

And what may we reasonably suppose was Feeling in common with the Church and the Christian community at large, the deepest coneern on account of the late loss of the Methodist Book Concern, and the most lively interest in its speedy restoration, therefore,
Resolved, 1. That it is the duty of the Church

to furnish, with all practicable despatch, the means for its re-establishment.

2. That it is altogether inexpedient to wait the tardy movements of a special agency for the accomplishment of this grand object. 3. That it is contrary to sound policy and the

pest interests of the Church to employ special agencies when the end contemplated can be at tained without them. 4. That special agents should not attempt to transact the business of their agency at meet-

ings appointed for the ordinary purposes of re-5. That a subscription be opened forthwith to aid in the rebuilding of the Methodist Book Concern, and that the preacher in charge be requested to present the same to the friends of the in-

stitution around the circuit. 6. That a copy of the foregoing resolutions be forwarded for publication in the Christian Advo-

cate and Journal. ABSALOM KALB, Chair'n. F. A. DAVISON, Sec'y.

N. B. On the Sunday following the day on which the resolutions were adopted, a subscription of \$90 was made by the society at this

place, which is not either wealthy or large. Putnam county, Ga., April 14, 1836. Dear Brethren:—Believing that I could do as nuch in behalf of the Book Concern, by taking ip collections in the quarterly conferences, and the congregatious, in some places, as I go round my district, as I could in any other way, I have done so at four of my quarterly meetings, and below you have the result, which you will

please publish in the Christian Advocate and Journal. (See acknowledgments.) The quarterly conference for Covington circuit unanimously adopted the following resolu-

Resolved, 1. That we view the late destrucion of the Methodist Book Concern, as a public salamity, brought about under the inscrutable providence of God, which calls loudly for the

ympathies of all its friends. That while our hearts doubly sympathize our hands shall cheerfully contribute that relief which is in our power to afford, and which the emergency so imperiously demands.

That subscriptions or collections be forthwith taken up in the several Churches composing this circuit, for the immediate relief and resto ration of the Concern, that we may soon behold on as broad a scale as heretofore, its benefits and plessings distributed throughout the continent.

On motion, it was resolved, That the foregong resolutions be published in the Christian Advocate and Journal

WILLIAM ARNOLD, Prest. C. H. SANDERS, Sec'y.

Liberal brethren, in two of the above mentioned conferences, subscribed about sixty dollars, which in due time will be collected. an active, continued agency in behalf of an establishment of so much importance, both to the Church and the world, as the Methodist Book Concern, to be my indispensable duty, I will, by the permission of Providence, do all in my power toward its speedy resuscitation.

Enclosed you will receive the amount collected, and seventy cents over, which you will ap-WILLIAM ARNOLD.

A GOOD HINT.

Enclosed herewith are ten dollars, which you will apply toward the rebuilding of the Book Concern. Some exertions are making by our preacher to raise something in this society for he same object; but having long since learned the comparative value of the present dollar over the anticipated one, I do not feel disposed to wait and therefore send you the amount of my sub scription in this manner. Very respectfully JAMES NORTHAM. Middleport, N. Y., April 18.

Dear Brethren:-Enclosed you will find ten dollars, five of which is made up by a small class in Monmouth, and five collected by brother Woodworth on Henderson river mission, which sent you as a donation to assist in rebuilding and refurnishing the Methodist Book Room. DANIEL M'NEIL, JR. Yours sincerely,

For the Christian Advocate and Journal. Cazenovia, March 28, 1836.

Dear Brethren :- As the semi-annual examina ion and exhibition of the Oneida conference seminary has recently closed, we would embrace this opportunity to express briefly the satisfaction we felt in the exercises. The female department appeared to great advantage. The examination in languages, of which six different ones are taught in the institution, was highly satisfactory. The classes in mathematics evinced a familiarity with the principles of that science, and a facility in the solution of provlems which reflected equal credit upon the teachers and upon the pupils. We did not hear the classes in mental and moral philosophy; but from those that were present we learned that the examination was ably sustained. The praise of great faithfulness is due to the teacher, and of no inconsiderable proficiency to the students in the natural sciences; but an undue degree of diffidence caused some of them to answer in so low a tone of voice as presented them in a light undoubtedly prejudicial to their real merit. The exhibition on Tuesday evening was well sustained. On Wednesday

Permit us here to express our serious doubts of the propriety of introducing histrionic performances on these or similar occasions. the interests of education. They may indeed show off the tact of a student at imitation and ouffoonery; but in what way they exhibit his proficiency in the principles of sound learning and pure morality, we are unable to divine. True, they may attract the multitude, and please the giddy and the dissipated; but the noisy mirth and confusion they are calculated to raise, impress the reflecting and the candid in a very different manner. If we proposed to educate our children for the stage, and if we wished to foster in community a fondness for the play house, this would, no doubt, be the true course: but while we deprecate both as the greatest evils, would it altogether omitted; or if allowed at all, that it should not be without the most scrupulous attention to their moral tendency?

But to return. On Wednesday afternoon an inaugural address was delivered by the principal, the Rev. George Peck. It was listened to with profound attention and interest. Clothed in an easy and flowing style, it presented principles and plans of the highest moment to the cause of education. He was followed by professor Wm. degree. Professor Allen leaves this school and community equally respected as a teacher, a friend, and a Christian. His leaving is regretted the more from the circumstance that he takes with him his accomplished sister, who for the last session has filled the station of preceptress with great acceptability. The trustees, however, have taken measures to supply the vacancies thus made in the board of instruction in such a manner that the faculty of the institution shall still maintain its high character for worth and

To conclude: the Oneida conference seminary has already proved an unspeakable blessing to the Church and to the community at large. It has essentially elevated the standard of science both among the ministry and the people. Scores. and we may no doubt say, hundreds of its pupils have embraced religion at the institution, and many who a few years ago were acquiring an education here, are now among the most efficient and successful laborers in the vineyard of the Lord. It is with great confidence, therefore, that we still recommend this school to the friends of intellectual and moral improvement, hoping and believing that they will, as heretofore, sustain it by their prayers and patronage. In behalf of the N. Rounds, visiting committee,

The late governor general of India, in his answer to an address of a deputation of English

missionaries, on his departure, said,-"Being as anxious as any of these excellent persons for the diffusion of Christianity through all countries, but knowing better than they do the ground we stand upon, my humble advice to them is-Rely exclusively upon the humble, pious, and learned missionary. His labors, divested of all human power, create no distrust. Encourage education with all your means. The offer of religious truth in the school of the missionary is without objection. It is, or is not accepted If it is not, the other seeds of instruction may take root, and yield a rich and abundant harvest of improvement and future benefit. I would give them as an example in support of this advice the school founded exactly upon these principle lately superintended by the estimable Mr. Duff, that has been attended with such unparalleled success. I would say to them, finally, that they could not send to India too many laborers in the vineyard, like those whom I have now the gratification of addressing.

The Treasurer of the Missionary Society of the M. E. Church acknowledges the receipt of the following sums, from April 26th to the 30th.

A lady of Brooklyn, L. I., by Rev. B. Creagh, for mission to China Wm. Lawton, Esq., by Rev. M. C. Turrentine 10 00

From Detroit Methodist Sabbath school. by Mr. Owen Methodist Female Missionary Society of Huntingdon, L. I., by Mary Titus, secretary, through Rev. Ira Ferris,

\$21.48-\$20 of which to constitute Mrs. Mary H. Ferris, wife of Rev. Ira Ferris, life member Searingtown Female Missionary Society of the M. E. Church, by Sarah S.

Hendricks, corres. sec., through Rev. Ira Ferris Female Missionary Society of N. York, auxiliary to the Missionary Society

of the Methodist E. Church, by Mrs. C. A. Burling, treas.

INFORMATION WANTED. A boy named William Sidneil, aged about fif-

teen years, light complexion, with but one eye, brown cap, brown fustian jacket, light blue vest, disappeared from the residence of the subscriber, April 21, 1836. Any person that can give information of the said boy will confer a favor by di-recting a few lines to Archibald C. Brady, New-York, Commerce-street, No. 9.

POST OFFICES.

In consequence of the failure of several of the recent conferences to forward a list of the post offices attached to the circuits within their respective bounds, we are obliged to make this public request of each brother who has charge of a circuit, that he will immediately forward the names of the post offices, counties, and state, which may be embraced in his circuit, and designate particularly the post office most contiguous to his own residence. It is of great importance to the Concern that this request shall be complied with, without exception or delay. Do, brethren, be pleased not to forget or neglect it. Ap. 22.-4t.

GENERAL INTELLIGENCE.

CONGRESS.

IN SENATE.—Texas.—Tuesday, April 26.—Mr. Merris presented the proceedings of a large meeting of the citizens of Ohio, at Cincinnati, which recommended to congress the propriety of recognizing Texas as one of the states of the Union. Some objections were made to the reference of

these proceedings to the committee on foreign relations, by Mr. King, of Alabama, who though possible that this course might injuriously affect our neutral relations. He did not wish, at present, to receive any proposition to acknowledge Texas as a mem ber of the Union, and suggested to the mover of the reference, rather to lay the proceedings on the table for the present.

Mr. Morris meved to lay the proceedings on the

able, and the motion was agreed to. Public Land Bill.

The bill to appropriate, for a limited time, the preeds of the public lands, and granting lands to certain states, was taken up as the special order. Mr. Clay addressed the senate for about two hours

and a half, (laboring under indisposition, which rendered it very difficult for him to go through,) in defence of the bill.

mays, "Mr. Clay's speech, in support of his favorite neasure, made the senate the centre of attraction for the whole city. The house of representatives could not bekkept together in sufficient number to despatch business. Mr. Clay acquitted himself with his usual bility, though he was manifestly laboring under ndisposition. House of Representatives .- Defence of the

Western Frontier .- Friday, April 22 .- The house ook up for consideration, in the committee of the whole, the "bill authorizing the president to accept ne services of volunteers, in certain cases." immediate object of this bill, and another reported at the same time, is to put the western frontier in a

portion, are estimated by the secretary of war and by General Ashley, at 253,000, out of which at least 40,-000 warriers can be brought into the field. The Creeks number near 10.030, and the Seminoles 1.000. The 1,000 Seminoles have not been subdued by all the force we have sent against them, viz. 6,000 and six generals, and if the rest of the Indians should trouble is in the same proportion, we shall need an army of 300,000 instead of 10,000, the number named in this

The War in Florida.

Monday, April 25th .- Mr. Cambreleng reported, rom the committee on ways and means, a bill making farther appropriation of one million of dellars for n of Indian hostilities in Flerida. The sill was read and committed, and subsequently passed.

[This Seminole war will probably cost the nation ot less than five or six millions of dollars, or five housand dollars a head for every Seminole capable of bearing arms! For a fourth part of this sum we could doubtless have fairly purchased all their lands, and avoided the war. When will nations learn that ionesty is the best economy.]

Tuesday, April 26 .- The house took up the bill authorizing the president to raise ten thousand volun-toers, (all mounted men if he chases,) for the term of six or twelve months, the act to continue in force for two years. All the amendments were concurred in and the bill was ordered to be engrossed for a third reading to-morrow.

FOREIGN.

IMPORTANT FROM TEXAS. - The accounts from Texas nost to be relied on, represent Santa Anna still advancing in his victorious career, and the Texians retreating before him, blowing up their forts, burning their villages, and leaving their women and children to fly in terror before their blood-thirsty enemy. Col. Fanning and his 400 men, who garrisoned the fort at Goliad, appear to have abandoned this strong hold, and blown up the fort, by order of Gen. Houston, just at the moment when an overwhelming force of Mexicans had advanced so near as to render their escape impossible. They were all massacred, it is supposed, except a small advance guard. We copy below from New-Orleans papers to the 12th inst., containing infermation brought by the De Kalb from Brazoria to

The New-Orleans American says:-"We have the following report by the Gen. De Kalb. Gen. Houston had retreated 28 miles from the Colorado on the 26th March, the enemy having advanced to the opposite shore. San Felippe had been burnt by the inhabitants; it was also the intention of the people to burn Bell's Landing and Brazoria, should the Mexicans approach. The Mexicans were advanc-

ing in two columns, one upon Houston, the other pon the Brazos. The De Kalb is full of women and children. The inhabitants are destroying every thing, and laying waste the country, lest it should full into Mexican hands.

Th New-Orleans Bos says :-"On the 23d ult. Col. Fanning had sent out a scouting party of about 50 men; they were massacred. On the 24th he sent out a skirmishing party of 150: they were also cut off. He then resolved to strey the fort of Goliad, burn the town, and cut his way through the enemy encamped in his neighborhood, as his previsions failed, and his garrison had diminished to 300. But in attempting this, he was surrounded by the Mexicans, and compelled to capita-late and lay down his arms—after which, with characteristic treachery, he and all were shot.

The detachment of volunteers from Georgia, under Major Ward, has also been cut off, with the exception of three persons, one of whom had arrived in Brazo-ria before the De Kalb sailed.

Benjamin J. White writes under date of March 22d, from Caney, a place near the position of the contending forces, to the committee of Brazoria, as

I have just arrived from Cox's point, where I left about 30 armed men, and some 25 unarmed, in charge of the public stores, but fear, from the general panis, that that place would be deserted, after bringing off as much as the lighters could bring. I repaired east in order to rally the disposable force of retreating families, but found every man shifting for himself and helpless family, all of which were crossing the Colorado, on their way east; and this morning Captain Sharp brings the news from the advance of Fanning's army, (who made their escape,) that Fanning was surrounded and fighting in the prairie, six miles east of Goliad, for life, when the advance guard made their retreat, which was under the command of Col. Wharton, and I fear Fanning and his brave companions are slaughtered. The news is that all Americans in Guadaloupe were butchered by the citizens, Spaniards. Such is our situation, and all will be on their way to-morrow farther east, and unless you can rally and send on men forthwith, to the cover of the retreat, all must be lost. I would recommend the detention of any vessel that may be in reach, to take off helpless

Another letter from the same place, under the same

date, says:News of the most disastrous nature has arrived here from the southern division of our army, by the lieutenant and twenty men who formed the advance of Fanning's army. While trying to make their retreat from Fort Defiance, they were attacked by 2,700 Mexicans in the big prairie. They are now advancing toward the Colorado. Help we want, and that The Washington correspondent of the Journal of

Commerce, under date of the 25th inst., says:—
"The Mexican minister here has received official information of the state of things in Texas. His adcuit, Gen. con., by Rev. D Anderson and A Story, \$25, the former superintenent of the bindery of the Methovices confirm the general truth of the late accounts from that quarter. There remains no doubt that Santa dist Book Concern, \$3.88, Rev. J P Dickinson, Ga. con., \$2, Rev. H P Pitchford \$1.50, a collection taken Anna is sweeping every thing before him in Texas, and that he will drive the Anglo-American settlers out of the country.—N. Y. Obs. up by Rev. L Fletcher, paster of Baptist Church, Great Valley, Pa., toward re-establishing Book Concern, by J Harmstead, \$17.87, M Day \$14.52, from

Maccamaw circuit, S. C. con., by Rev. Wm. Whitby, viz:—S M Stevenson \$5, Mrs. E Stevenson \$1, J Spain .- Suppression of Religious Communities .-A royal decree appears in the Madrid Gazette of the 10th March, for the suppression, in the Spanish do-Ga. con., \$5, Rev. German Baker \$3, from Greenville, Meriwether co., Ga. conference, by Rev. C A Brown, minions, of all religious communities, and of the four military orders, as well as that of St. John, of Jerusalem. The property of the orders suppressed is to be applied to the extinction of the public debt, excepting the churches which may be wanted as parish churches; such other buildings as may be applied to public uses, the books, paintings, &c, which are to e transferred to the public libraries or museums, and the furniture, &c, belonging to the friars or nuns, which they are allowed to take along with them.

DOMESTIC.

THE FAVORITE SON .- At the March term of the court of common pleas, Delaware county, a young man about 24 years of age, named Jonathan Thomp son, was indicted for maining and disfiguring the erson of his father.

It appears from the evidence on the trial, that, on

some day in January, the son was seen by two fe-males near the cabin of his father, the rest of the family being absent. Soon afterward, the same females, who were the nearest neighbors, heard repeated cries of distress, but were afraid to approach the cabin. In a few minutes they saw the old man lying upon his back on the ground near the cabin, stretching up his arms as if begging for assistance They went to him and found him almost lifeless, with piece bitten out of his upper lip, nearly the size of one's thumb, his eyebrows and ears chewed through and through, and one arm from the hand to the shoul der covered with wounds made by the teeth. He was emoved into the cabin, and placed on the bed. His ife was despaired of.

The next morning the son was arrested, and his clothes were literally soaked and stiffened with bloodthe blood of his father! It farther appeared that the father and son were both in the habit of drinking spirits, and that the sen was under the influence of liquor when he committed the outrage upon his father. He was his father's favorite son, and it appeared that they would occasionally have a drunken frolic together. There had been some previous misunderstand ing in regard to the farm, and the son, who was peaceable and ineffensive when sober, but quarrelsome when drunk, had thrown out some threats against his father. When arrested in the morning, he was sober, and the officer took him to see his father. almost fainted at the sight, and called for a tumbler of water, and a chair to sustain himself. His father refused to appear in court to testify against him. He was his favorite son.

The jury returned a verdict of guilty, and the wretched man was sentenced to the penitentiary for 3 years, the victim of bad example and bad precepts. "Train up a child in the way he should go, and when he is old he will not depart from it."

MARRIED,

ler, J Moore, L Sperry, T Fleetwood, J Currier, J Dick-enson, W Allen, W S Douglass, R Alder, J Horton, On Thursday, 14th April, by Rev. S. Rusling, G Lanning and J T Arnold, A N Fillmore, P Wood-ward, J Parker & A N Fillmore, H W Steward, A B Jesse, T Peck, W Knight. Rev. Jonas Bissey, of the Philadelphia conference, to Miss Margaret Whitesell, of Hacketts.

PUBLISHING FUND.

Contributions to the Publishing Fund of the Bible, Tract, and Sunday School Societies of Church, from April 26 to the 30th.

W. Lawton, by Rev. M. C. Turrentine Miss Mary Searing \$1; Mrs. Mary Walford \$1, by Rev. Ira Ferris Rev. A. F. Waller

GENERAL BOOK CONCERN. 565 BROADWAY, N. Y.

B. WAUGH & T. MASON acknowledge the receipt of the following sums, in aid of the Methodist Book

Concern, up to the 30th ult :-From Rev. Z H Coston, Pitts, con., \$50, from Sa. annah, Ga., by Rev. J E Evans, viz :- Chasses, friends, and public collection \$330, B Snyder \$25, Lydia Anciaux. per F M Stone, \$100. The members of the Rev. R Fox, \$72. Lowel circuit, Me. con., by Rev. D. B. Randall, 50cts. R.v. W C Koadmun, Newport, Tenn., \$5, Rev. D Bird, Monticello, Middle Florida, Ga. con., \$100, T Preston, Cheshire, Conu., a member of the Congregational Church, and a friend to Methodist institutions, by Rev. H F Pease, \$10, A Carpenter, by Rev. J D White, Troy confer., \$2. From Havana circuit, Carharine, Genesee con. O Hall and H Ely, viz :- G Mills \$5, J Morritt \$5, S C Ayres \$5, Z Ayres \$5, B O Hall \$5, G Stone \$1, D D Thompson \$1, D Nicholson \$1, Mrs. Hoit \$1, C Curtis \$1, P Quick \$1, sundry others \$4. From sundry individuals in Camden circuit, Va. con., by the Rev. W E Pell, \$106, from Zanesville, Ohio, by Rev. D Whitcomb, \$4.50. Prom Half-Moon circuit, Troy con., by Rev. D Stevens, viz:—N Garnsey \$100, R R Kennedy \$50, E King \$50, WT Hamilton \$15, N D Garnsey \$15, R King \$13, I G Sweatland \$5, D Lane \$5, S Valentine \$5, D Ensign \$5, W Peters \$3, J Ushor \$3, W Shepherd \$1. Rev. B M Hall, Troy con., \$2.50, Mrs. Hester Walgrove, by Rev. L Mand. \$20, from Woodbury, Conn., by Rev. A S Hill, \$15.50, Middlebury society, by do. \$22.50. Rav. J F Bavison, Ohio con., 54cts, Rev. S A Hill \$5.22, Rov. C C Keys 62cts, from Warren district, Pitts. con. by Rev. I Eddy, viz :—C Williams \$1, H Bailey \$3, C Taft \$5, D Willoox and wife \$2, Rev. E Booth \$1, W Wells \$5, D Shellenburger \$1.25, Mary Crowl 50cts, R Scott \$2.50, J Scott \$2.50. From two individuals on Mt. Clemens circuit, Ohio con., by Rev. L D Whitney, \$4. The following by the Rev. W Arnold, Ga. con., viz :- In the quarterly conference for Greensbo. rough circuit, G W Foster \$10, S M'Michael \$10. A Carleton \$10, C J Burke \$5, T Hart \$5, A Hutchinson \$5, G Wright \$2, S Wright \$1; in the quarterly conference for Watkinsville circuit, and the congregation in Watkinsville, \$56.30; in the quarterly conference for Monroe circuit, Rev. A M Palmer \$10, E B Arnold \$5, Rev. H Baker \$1.50, P C Wimbish \$1, B Echols \$1, R Griffiin 50cts, J Whitlow 50cts, J L Thomas 50cts; in the quarterly conference for Covington eircuit, H Lans \$10, W Brown \$10, L Hopkins \$10, J L Graves \$10, Rev. C H Sanders \$10, Z Price \$5, L Baker \$5, Rev. W Choice \$5, G Canningham \$5, T Burge \$5, Dr. A Means \$5, G W Lune \$5, S Bellah \$2.50, H Burge \$2, J Reid \$1.88, R Ivy \$1, J C M'Laughlin \$1, J Harwell \$1, W Stewart \$1, E Trimble \$1, A Pennington 50cts, A E Lard 50cts: upon counting the amount it was assertained that it fell short \$2.62 1-2 of \$100, when the following bro-

hren, in the spirit of liberality, contributed as follows to make the sum of \$100—Rev. G W Lune 62 1-2cts, Dr. A Means 50cts, H Burge 50cts, E Trisable 50cts, Rev. C H Sanders \$50, cash 70cts. From Detroit, Michigan Ter., by Rev. W Herr, viz :—J Owen \$20, B G Barker \$10, D G Jones \$10, J Farmer \$10, B F H Witherall \$10, W Kirkland \$10, Rev. W Herr \$5, Rev. B L Webb \$5, M Chapin \$5, J D Baldwin \$6, Silsby \$5, Dr. Houghton \$5, Judge Witherall \$5 T B Clarke \$5, N French \$3, Eliza Ann Kaspp \$3, N Champ \$3, A Woodworth \$3, Jane H Haight \$3, S G Abbott, \$3, A Cook \$2, C L Rice \$2, Jemina Sanders \$2, W Kittridge \$2, R Fox \$2, S Whitwaw \$2, H Lyon \$1.50, R Delby \$1, J R Supple \$1, T Sands \$1, R Becket \$1, Eliza Ann Root \$1, S W Higgins \$1, J Lowry \$1, G Fletcher \$1, O Moore \$1, H Hinman \$1, C A Root 94cts, J E Thompson 94cts, W Scott 75cts, Elizabeth Sands 50cts, J Wells 50cts, Wealthy Bebee 50cts, Phebe A Mosier 50cts, Mary Weathy Belee Socies, Fuene A Moster Socies, Mary M'Auley 50cts, Hester Powell \$5. J Martin, Lancaster district, S. C., by Rev. I L Potter, \$8, members and friends of the M. E. Church in Jamestown, N. Y., by Rev. S Gregg, \$65, S Webb, East Knox, Walde co., Me., \$1, Pulaski, N. Y., by Rev. E B Fuller, viz :—Rev. E B Fuller \$5, Rev. L Whiteomb \$5, B Knight \$1, Rebecca Soul \$1, B Root 59ets, Z A Mead 50cts, J Woodbury \$1, A Hendricson 50cts. A B Stevens 50cts, cash 50cts, C Chase 50cts, A Fox 50cts, Mrs. Meigs 25cts, Mrs. Stearns 50cts nith 50cts, Mrs. Crawford 50cts, Mr. Crawford 50cts J Watson, Warren co., Illinois, by Rev. J Woodworth \$10, a small class in Monmouth, Ill., by do. \$5, col lected by do. on Henderson River Mission, Ill. con., \$5. From Philadelphia, by Mr. J Harmstead, viz:—M Atkinson \$5, R Orr \$3, a friend \$1, E Thompson \$1, Mary Githens 50cts. Rev. B E Gibson, Cul per circuit, Va. con., \$6, J Northam, Middlepert, agara co., N. Y., \$10, T Moarley, Skinner's Eddy, Pa., by Rev. E Smith, \$5, Rev. R Forrest, of the Associate Reformed Synod, \$5. From friends in Friends ship and Orleans circuit, Alleghany, N. Y., by Rev. A C Dubois, viz:—Anna Lamberton \$1, I Bouton 50cts, A Bouton 50cts, E Bouton 50cts, C Cline 50cts, B Fitz Simmons 50cts, W Noble 50cts, D Downing 50cts, A W Downing 25cts, Harriet Noble 25cts.— Rev. P R Kinne \$2.48, E Duerdin, by Rev. L Bell, \$2, members and friends of the M. E. Church in

\$150.50, Huntington circuit, N. Y. con., by R. v. I Ferris, viz:—Miss C A Corley \$2, Miss M Seering \$2, J Williams \$2, I Williams \$2, Mrs. M Walford \$2, F Hendricson \$2, R Townsend \$5, Mrs. Mary Mon

Rome, N. Y., by Rav. N Salisbury \$52, Murray cir-

Total to April 30th, \$18,096 49. Letters received up to May 2nd.

C Thorn, R Fox, L Hill, S Hees, N Rounds, D Steens, J Carrier, D Whiteomb, T Welstenholme, "Rock. ingham, N. C., April 19, no name," EJ Fitzgerald, TV H Person, W E Pell, S P Collins, E Dailey, E Kellogg, A Brunson, R Lawrence, J P Duncan. son, J Easter, T J Jennings, R Picket, B M Hall, D Crowder, jr., W Araold, A S Hill, A M'Pherson, L B Castle, E Smith, J M Reynolds, J F Davison, J Eddy, E M Basley, J Lewis, Z Gaskill, E N Thomas, B K Wood, E Mudge, J Laraway, J B Elwood, A H Ben. nett, J Buchanan, F M Bissell, J S Hart, J Stow, J Johnson, C Hawley, W Herr, L D Whitney, S J Wag. ner, G W Schaverell, (yes) E B Fuller, J W Lofwer, H R Coleman, R Triggs, A Crikfield, D Starks, E Crawford, D Derrick, S Gregg, jr., H Yontz, T C Benning, J L Potter, E Smith, A F Waller, H W Scovill, Tomlinson, C Stanley, F A Davison, A Huger, B C Adams, J H Romer, J Hoyt, S Webb, J Rinsheart, G Schley, E Page, J G Sansom, M R Hatcher, B Saylor, GR Crooks, R J Carson, L Bushnell, W Livesey, C L Shepherd, C L Dunning, J Quinlan, © Foss, F Mitchell, E Smith, E B Hill, J G Brush, N Howe, J Norham, A C Dubeis, B E Gibson, A Wham, D Bryan, W F Mercer, E Smith, J Woodworth and D M'Niel, jr., D M'Niel, jr., H C Averill, A & Clermont, S M Plumb, H W Scovill, T Maxwell, J C Munsen and H S Henry, N Salsbury, D Anderson and A Stary, W Herr, W Sprague, E Crane, J Young, T B Thompson, C Smith, H B Cowles, W Whitby, P B.J.J. vin, J E Ewell, D Dorchester, J B Lone Stubbs, H P Pitchford, G Baker, J Watts, A Taylor I Eaton, H Gering, J P Dickenson, W Steagall, E Goss, R Gerry, J & Templeton, J Howard, C Wullace, M Nickerson, B Pope, J Anderson, G W Davis, L Clarke, J G Souland, J H Baker, J Ferris, J Harmstead, R Sutton, J Collins, D Benedict, C A Crowell, C A Brown, J Clarke, J H Kellogg, Z Dowling, W CA Brown, J Clarke, J H Kellogg, Z Dowling, W Houghtailing, S M Knapp, W Runnetts, E Crane, it was received Feb. 17, and burned, "M. M." H L Starks, J Goodman, J M'Mahan, T R Brame, J R Cole, M P Potter, G W D Harris, J Glass, F A Wayne, D L Moreland, J L Gibbons, J Young, E Cook, G W Barney, O Morton, A M Osborn, B J Prossmore, A friend to spreading the truth, N Saymour, W Raper, J Ferree, L B Stateler and G B Barnes, W A Smith, Ala, con. W Spry, C Simmons, J Ayars, F G Furgo. Ala. con., W Spry, C Simmons, J Ayars, F G Furgo-son, F Alexander, W Patten, T Claney, H D Wood and J M Dardon, M Springer, D Gilbert, E W & S C Ayres, Dutch Bard, & Clark, R M Williams, W Whee-

POETRY.

FOUND IN THE SKELETON CASE AT THE ROYAL ACADEMY, LONDON.

(Supposed to have been written by one of the students, and deposited there by him.) Behold this ruin! 'twas a skull, Once of etherial spirit full, This narrow cell was life's retreat; This space was thought's mysterious seat, What beauteous pictures fill'd this spet! What dreams of pleasure long forget? Nor leve, nor joy, nor hope, nor fear, Has left one trace or record here!

Beneath this mouldering canepy Once shone the bright and busy eye: But start not at the dismal void, If social love that eye employ'd,— If with no lawless tire it gleam'd, But through the dew of kindness beam'd,— The eye shall be for ever bright, When stars and suns have lost their kight.

Here, in this silent cavern, hung The ready, swift, and tuneful tongue. If falseheed's hency it disdain'd, And, where it could not praise, was chain'd,If beld in virtue's cause it speke, Yet gentle concord never broke, That tuneful tongue shall plead for thee. When death unveils eternity.

Say, did these fingers delve the mine, Or with its envied rubies shine? To hew the rock, or wear the gom, Can nothing new avail to them: But if the page of truth they sought, Or comfort to the mourner brought, These hands a richer meed shall claim Than all that waits on wealth or fame.

Avails it, whether bare or shed These feet the path of duty trod?
If from the bowers of joy they fled, To sooth affliction's humble bed,-If grandeur's guilty bribe they spurn'd, And home to virtue's lap return'd, These feet with angels' wings shall vio. And tread the palace of the sky.

A lady had written on a card, and placed in her garden house on the top of an hour glass, a beautiful and simple stanza from one of the fugitive pieces of John Clare, the rural poet. It was at the season of the year when the flowers are in the highest beauty.

Te think of summers yet to come, That I am not to see,
To think a weed is yet to bloom
From dust that I shall be! The next morning she found pencilled on the back

To think when heaven and earth are fled, And times and seasons o'er, When all that can die shall be dead, That I must die ne more! Ah! where will then my portion be? Hew shall I spend eternity?

BIOGRAPHICAL DEPARTMENT. "The righteous shall be had in everlasting remembrance."

Fer the Christian Advocate and Journal.

Died, in St. Augustine, Florida, on the 4th of January last, Dr. WM. H. LANE, of Covington, Newton county, Ga., in the 27th year of his age. Brother Lane had left his place of residence for a more southern latitude, with the hope of finding relief from the ravages of a pulmonary consumption, which had within a few months previeus made rapid advances upon his constitution. It was, however, teo late. The disease had set tled with deadly hold upon his lungs, and his wasted frame soon sunk under its perpetual knawings into a premature grave. He fell far from home and in the midst of strangers; but blessed throughout his illness with the endearing presence and tireless attention of a devoted wife, and the kind services of an affectionate sister-in-law, both of whom had accompanied him in his tour for health. Nor were the tender hospitalities of an open-hearted people, among whom he suffered, withheld from him. Their kindness to the stranger in affliction will long be held in grateful recollection by the friends and relatives of our departed brother. Dr. Lane was a native Georgian-a voung

man of sprightly intellect, ardent attachments, studious habits, and a spotless morality, chastened and refined by the presiding majesty of a spiritual Christianity. As a son he was dutiful and affectionate, ever manifesting a constant deference to the opinions, and a profound reverence for the character of an excellent and pious father, to whose counsels and religious instructions he often feelingly adverted on his death

He had in very early life embraced the Christian's hope, and had been for many years an acceptable member of the M. E. Church, within whose pale he breathed his last. He had but just closed his professional education in one of the Philadelphia schools, and received from its learned medical faculty the usual official testimonial of medical merit, and entered upon the honorable and responsible duties of the practising physician, when all his earthly expectations were suddenly clouded, and his career soon closed by the invasion of an indomitable disease. which his own profession has justly styled one of the "opprobria medicorum," or the reproaches

We learn from friends who visited him frequently during his illness, that he anticipated, and was perfectly resigned to his approaching dissolution. His mind was calm and undis turbed, enjoying the peaceful sunshine and boundless prospects of our holy religion. Even death's great deep had no angry wave for him: his Redeemer was "in the ship," and all the sea was still.

His perceptions remained clear, and his understanding sound, till his last moments. He adverted with delight and devout gratitude to the many salutary restraints and pious counsels which his revered father had employed to direct his boyish footsteps in the way to heaven-remembered and mentioned the Sabbath school into which that father had kindly led him, and whose privileges and blessings he had affectionately recommended to him.

O parents, Christian parents! what encouragements have we to an untiring assiduity in the holy task of guarding the virtue, and giving direction to the religious principles and habits of our confiding offspring. Parental example, and parental instructions, given in accordance with the high sanctions of religion, and with a prayerful dependence upon Divine grace, cannot fail to martial the strength of Heaven in their behalf. and win them over to righteousness and truth that their "end" may be "everlasting life."

Farewell, then, my brother, till the general jubilee of the Redeemer. Thy contests are over. and immortality is wen. Thy friends are still on earth: they would have had thee stay, but yield their claims to him who gave thee. The widowed heart of her who loved thee must sorrow in loneliness for a season, and the tear of tender recollection often wet the cheek of the levely innocent at her breast, who was never permitted to feel a father's embrace, nor exult in a father's smile. But she "sorrows not as those who have no hope." Christianity points to a re-union in the skies-aids her to train her infant up for Heaven, and promises, after a life of faithfulness, to welcome her and it to the happy home of that father, to mingle with him in the rapturous hallelujahs of the millions "who have washed their robes and made them white in the blood of the Lamb." Covington, Ga., April 8.

"How loved, hew valued, once, avails thee not." TIRZAM SEASER, the wife of Hiram Seager, found the place prepared for her in her Father's

Being possessed of a mind of more than ordinary strength, she, at the age of 18, bent its had, somehow or other, found my way into it; undivided powers toward the religion of Jesus, and, deeply immersed in the Kantian system unand obtained a deep experience in the things of til a late hour, had, without farther thought, God. Her practice was in accordance with her started up and proceeded to pay my visits with experience, which a few months previous to her this piece of sin and degradation on my back! death was much increased, but seemed to have It was plain now why I was a scoundrel, a vaga-

of her death were very afflicting, and her ago- to bed and slept. nies extremely great.

friends, yet it is hoped that this inscrutable providence will have a salutary effect on those who of heaven! but attended her funeral; for there they were presented with a view (in the same coffin) of the lifeless infant resting in the cold embrace of its pale mother. They, at the same time, might see an aged, widowed mother, pressing for the last time the pallid cheeks of her last daughter, having but one son left (of five children) to com-

Near her, the bereaved husband, with his five children, might be seen holding one by the hand. which was weeping, and the youngest (a little boy of 2 years old) in his arms, who, while he now breathless mother, frequently articulated, " Ma! Ma!"

A consoling fact is connected with this mournful occurrence, which is, that all the nearer relatives, while they feel the poignancy of the denunciation, "Dust thou art, and to dust thou shalt return," are cheered with the glorious promise, "I am the resurrection and the life."

W. F. COLLINS. Middletown, April 12.

BEULAH SEELY, daughter of Jonathan Seely, of Brandon, Vt., died at her father's house, on the morning of the 8th March, 1836, in the 16th year

On the 27th September, she arose tremblingly in the class meeting, and requested to join as a seeker of religion, having been serious for some time. From this time she bade adieu to the world. In about three weeks she obtained an evidence of her acceptance with God. It was not, however, clear at first. She often had doubts. In class meeting we always knew her precise state: with the simplicity of a child, but with the firmness and propriety of an adult, she would tell the true state of her mind.

Her piety was deep and decided. She remark-

ed one day after reading the life of Mrs. Rogers, I feel I must have a deeper work of grace in my heart, or I cannot live as religiously as I should." She received some directions, and her profiting was seen by all. Her health being delicate, she was sometimes, though indeed but seldom, absent from meetings. She loved especially the class and prayer meetings, though her diffidence prevented her from saying much in the latter. But in the former it will long be remembered by those who heard her, with what confidence she would say, "I love the Lord; my soul is happy; it is good to be here; Jesus is pre-

Her illness was very short. On Tuesday she attended a meeting, and on the morning of the Tuesday following she died. During her illness ne expressed a desire to recover if it were the Lord's will. When told that she could not recover, she showed no alarm, but said she wished for a clearer evidence of her acceptance. I saw her first on Monday morning. Her mind seemed under a cloud. On asking her if she felt any anxiety as to the issue of her disease? she replied, "None." About eleven at night, she broke out in prayer, in a strong and clear voice. Her cry was for sanctification, a clean heart. "Thou knowest, Lord, we have often prayed for this." Her desire seemed granted; and new, as breathng the pure atmosphere of heaven, she continued her prayer for her parents and all her relations. At intervals she would shout, "Glory, glery, glory!" and in a rapture exclaim, "Happy, happy, nappy; Jesus, how sweet thou art! How good hou art to me, even on this dying bed!" Desiring to depart, she would exclaim, "Lord, take me To the last she continued to rejoice and exhort all to meet her in glory. About two o'clock, her happy spirit took its flight to the

Brandon, Vt., April 14, 1836.

MINISTERS' DEPARTMENT.

For the Christian Advocate and Journal. THOUGHTS OF A MINISTER ON GOING TO A

NEW CIRCUIT. It has been stated to me, that there has been good revival of religion during the past year some parts of the circuit where I am appointed o labor. I am fearful that some of the converts may backslide from God, after I get to the circuit Ah! how many lamentable instances of this kind have I witnessed in days past! There is a pecuiar attachment in the minds of young converts to those preachers who have been instrumental n their awakening and conversion. When those ministers are removed, and others are sent in heir places, Satan sometimes takes advantage of the younger members of society; and because hey are not as well acquainted with the new preachers as they were with the former, they sometimes yield to the temptations of the enemy, and become more lukewarm in the cause of God. This might seem to be an objection to the itineating system. But although it may be a circumstance somewhat unfavorable to that plan, vet I think it is far from counterbalancing the great advantages resulting from it, especially as this may be obviated in a great measure.

I intend, when I reach the circuit, to endeavor to get acquainted with the young converts particularly, as soon as I can. I am inclined to think it would be beneficial to request them, on some occasions, to rise in the congregation, in token of their gratitude to God; as this would tend to facilitate a personal acquaintance with them. It would also tend to increase the interest of the people of God in their behalf. I have thought it might be useful to preach occasionally to young onverts, giving notice beforehand of my intention. O, shall one of those whom God has awakened through the labors of my predecessors, be shipwrecked on the rocks of vice through my neglect! How can I answer this to God or my

YOUTHS' DEPARTMENT.

"THE TWO COATS." William Cox, whose essays have done more than those of any other individual to give character to the "New-York Mirror," has lately given an essay under the above title, in which a illosophical German in England tries the world under very different auspices: at first, in a spruce coat; afterward in a shabby one. His adventures are barely amusing; but the conclusion is of a character "too true to make a joke of."

"Spent and breathless, I threw myself into a chair. My landlady stood gazing upon me, apparently deprived of atterance by the excess of her amazement. In order to appease the good woman's anxious curiosity, I collected my remaining faculties, and detailed to her as briefly as possible, the fatigues, insults, vexations, and persecutions I had undergone in the course of the ill-fated day, expecting, as a matter of course, a large return of wonder and serrowful sympa-To my utter astonishment, however, my narrative appeared to create but little surprise; but gazing at me more intently than ever, my landlady set down the candle, lifted up her hands and exclaimed, 'Why la! sir! what else could ou expect! You have been out all day with your

"Instantly, and for the first time that day, I looked at the sleeves. It was even so. mystery was solved, the truth revealed. An old lack coat; eld when I went on shipboard, and which had been were, tore, and soiled on the passage, until it had sunk one hundred degrees kingdom, on the 6th of April, 1836, aged 34 below respectability; had been brought on shore and laid in my bed room by an over-careful German servant. On this eventful morning I

required the finishing hand of that "tribulation | bond, and a suspected pick pocket. I said not a | seals, is divided into seven other divisions, | which worketh patience," as the circumstances | word, but wishing my landlady good night, went | marked as the seven trumpets.

"When I awoke the next morning there hung Although her place in society is thus suddenly the coat! My determination on the preceding evening had been to have it destroyed, burned,

' A sadder and a wiser man I rese the morrow morn.'

"'Welcome, old friend!' said I, as I took it up; 'I have seen deeper into the heart of things; have learned more of the mysteries of civilization and of men and men's ways by wearing thee one day, than years of superfine cloth and silken great day of almighty God. prosperity might have taught me. I spread it out on the table. It appeared a mere old coat no longer. It became a map of moral geography in my eyes, whereon were laid down all the sins boy of 2 years old) in his arms, who, while he and vices of society. What a want of principle remembered the features of his once tender, but the two holes in the elbows denoted! What atrocities lurked in the rent in the skirts! and what manifold shames and infamies lay clustered upon the worn-out collar! Then the utter lack of refinement and intelligence evinced by the bare seams of the back! while the smaller spots and bald places, scattered plentifully over the surface, admirably typified the minor faults and be the Roman empire. It was in full prosperity follies of humanity. But yesterday, it was in my at the time of John's vision. "The legs of eyes a piece of old, useless cloth; to-day it seemed to me of greater potency than Prospero's dreadful and terrible, and strong exceedingly," wand, and endowed with more miraculous pow- with its "great iron teeth," had, according to the ers of transformation. Hang this coat, thought I, upon the back of Talent, and Talent forthwith legenerates to Mediocrity; transfer it to Mediocrity, and Mediocrity immediately sinks to something below contempt. Clothe Humor in it, and Humor becomes coarseness; put it on Wit, and Wit is Wit no longer, but straightway takes the name of Forwardness, Insolence, and Impertinence. How would a delicate flight of fancy now be neutralized by that threadbare cuff; and what a world of playful satire would the uncovered edges of these two uncovered buttons annihilate. How pointless (said I, continuing my vein of speculation) would fall jests from the unfortunate proprietor of this, which proceeding from the wearer of one of its unimpeachable brethren would set the table in a roar, and shake the sides of respectful and admiring listeners with inextinguishable laughter. Let even Genius himself throw off his mantle, and cover himself with this, and his most etherial flights would straightway be considered but as the ravings of insanity, and his most profound thoughts but as the mysticisms of dulness. Or, if it were possible, let Shakspeare be forgetten, and send Genius in this garment, with Hamlet in his pocket to the manager, and O the exquisite criticism he would have to endure! the unchecked rudeness, the mock civility, the paltry condescension he would have to bear! How would such a coat obscure the divinity of the thoughts and heighten the impropability of the plot; and how would the insolent laugh, the small wittieism, and superficial sneer circulate round the green-room! Why even the sodden-headed supernumeraries would feel privi eged to twit Genius in such a vestment; and back he would come, unrecompensed, with Hamlet in his pocket, to bear, as he best might,

'The oppressor's wrong, the proud man's contumely, The insolence of effice, and the spurns

Which patient merit from the unworthy takes.' "'There is more in this than natural,' said I, if philosophy could find it out;' and grateful as I felt for the lesson I had received, never did I go forth again, during my residence in London, without instinctively glancing at the habiliments in which I had bestowed myself, being well as- the public administration was conducted sured by experience, that the man is little, the coat is much."-Mirror.

Died, at Lewisburg, Pa., on the 4th ult., RE-BECCA Ennis, daughter, of Rev. H. Farring, aged 2 years and 9 months.

CHILDREN'S DEPARTMENT.

Perceiving indications of a kind and benevelent heart in his little daughter, her papa felt anxious to cherish so amiable a disposition. As a help to this, he prepared a little missionary bex, that Rebecca and her sister Mary Elizabeth might early learn the duty of self-denial, and of promoting the missionary cause, by depositing the little presents of money they received from time to time, in this little bex. And it was peculiarly her receiving moneys, she would ask for her 'mishnary botz"-to use her own language-

and deposite her gift therein. But she was too tender a plant to flourish long in this region of blight and storm. The severity of the cold, during the winter, brought on an attack of inflammation of the lungs. After struggling with it for between two and three weeks, she closed her eyes in death. The two little sisters had not patronized the missionary cause in the above manner but a few months, before Rebecca's death terminated their partnership. As the contents of their little box, I herewith send you \$2 50 for the missions in Africa.

Lewistown, Pa., April 19.

MISCELLANEOUS.

From the Episcopal Recorder. AN SUTLINE OF THOSE PARTS OF THE APO-

CALYPSE WHICH RELATED TO EVENTS

YET FUTURE, WHEN IT WAS REVEALED. When the prophecies contained in this book were revealed to the Apostle John, the author himself made this division of the book: "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." The first, I suppose, was the vision contained in the first chapter: the second the epistles to the seven Churches of Asia. The

third contains "the things which shall be hereafter," commencing with the fourth chapter. 1st. John saw the appearance of a royal throne, &c, (v. 2,) an emblem of the exalted Saviour, "having all powers," &c; "One sat on the throne," &c.

2d. The twenty-four elders, clothed in white raiment, with crowns of gold, (v. 4,) symbolizes the Church triumphant. The white robes are symbolic of the priesthood, and the crowns, of the kingly effice. "To him that overcometh," &e; "Hath made us kings and priests," &c. 3d. The seven lamps burning, are emblems of

the sevenfold gifts of the Spirit, or of the completeness of the Spirit's influence, &c, (v. 5.) 4th. The sea of glass, the settled, peaceful state of the Church triumphant. 5th. The four beasts or living creatures, the

same I suppose as Isaiah's and Ezekiel's cheru-

bim and seraphim. They are evidently, how-

ever, of the redeemed family; for in the next chapter (v. 8) those living creatures join with the olders in the new song, and express the same expectation of "reigning upon the earth." What rank they are to occupy in the kingdom of 6th. The Lamb, in the midst of the throne, and in the midst of the living creatures and of the elders, is another symbol of the King in Zion. The symbol of the King upon his throne, . 2, 4th chap.) did not recognize the humanity of Messiah; now he is described as "one who had been slain." He is upon the throne, not only as God, but in the human nature which he had assumed. According to the flesh he was "the son of David," and is to sit upon his throne. He is represented in the vision, as "prevailing" to have the book of futurity unfolded, and its

contents revealed for the edification of his Church. Hence this book is called "the revelation of Jesus Christ, (as God-man exalted, &c.) which Ged gave unto him, to show to his servants things that must shortly come to pass," and he sent and signified, or made it known in signs and symbols, by his angel to his servants Division of the Vision.

The seven seals are seven greater divisions. which seem to unfold in order the volume of the future history of the Church and of the world. 2. The seven trumpets, the last of the seven | present age.

3. The seven vials, or the subdivision of the

seventh trumpet; these finish the revelation of the wrath of God, and lead to the establishment of Messiah's kingdom.

Note 1. Other symbols are introduced in the course of the vision, but as interludes or episodes, not altering the general plan.

2. The train of events marked out by the seals, the trumpets, and the vials, will be found to signify in order, various remarkable epochs, with their subsequent eras in the future history of mankind, all leading to the development of the

The past history of the world, more particularly of the "Reman world," will be our guide in the interpretation.

3. It was revealed to the Prophet Daniel, that four great empires, in their rise and fall, should mark the future history of the world, so far as that history had any connection with the condition of the Church of the Redeemer. The fourth of these empires was to continue till the "time of the end," and only give place to "the kingdom of God" upon earth.

4. This fourth kingdom, history has proved to

iron" stood stronger, and the "fourth heast, dreadful and terrible, and strong exceedingly, prophecy, devoured the whole earth, i. symbolic earth, or the territories of the Babylenian, Persian, and Grecian empires; "breaking n pieces and stamping the residue with his

5. The prochecies of Daniel, from the time when John wrote, will be found to synchonise with the events of the Apocalypse, so that the atter vision may be regarded as a filling up of the prophetic chart, sketched by the former.

First Seal-Chap. vi, v. 2.

The white horse is a symbol of royal maesty. To have a bow and to "receive a crown' denotes the raising of a warrior to the imperial throne, who exerts his power to extend his conquests: "he went forth conquering and to con-quer," A. D. 96. The exaltation of Trajan corresponds with this "seal." On the 18th of September, Domitian was succeeded by Nerva, who reigned only one year, four months, and nine lays. About three months before his death he elected Trajan. "The peaceful system of his predecessors was interrupted by series of wars and conquests; and the military legions, after a ong interval, beheld a military emperor at their ead."-Gibbon. Trajan extended the bounds of the Roman empire to the utmost limits they ever reached. After this the power of the empire remained stationary for some time, and then began to decline.

The cause of that decline was the next great event in the affairs of the world. And this, I suppose, was symbolized by the second seal.

The Second Seal-Chap. vi, v. 2. The "red horse," and the "great sword" which was given to "him that sat thereon," are too plain, in their symbolic import, to need any

explanation. Trajan died A. D. 117, and was succeeded by Hadrian in 137. He was succeeded by Antoninus Pius. He was succeeded by the 2d An thony, or Marcus Antoninus, in A. D. 161, and reigned until A. D. 180. Gibbon has distinctly marked off these reigns as belonging to a happy era, when he observes, "During a happy period ov the

virtues and abilities of Nerva, Trajan, Hadrian

and the two Anthonies." Next in the order of events is seen the rider upor the "red horse," in the person of Commodus the son of Marcus Antoninus, A. D. 180: Gibbor says of him :- "When Commodus had once tasted of human blood, he became incapable of

pity or remorse." The symbols of the "red horse" and a "great sword," would have symbolized any other bloody tyrant, but Commodus comes in the train of hisory, and the prophecy was remarkably fulfilled

The Third Seal-Chap. vi, v. 5.

the administration of the successful general who life, honest friend," said he. "To be sure, sir." put an end to the civil wars which followed the replied the shepherd, "'tis not a very lazy life; gratifying to witness with what interest, upon death of Commodus, remarkably answer to the symbols of this seal.

This general was Severus, "a native of Afri He was a soldier like Trajan, and a tyrant like Commodus, but his valor and his tyranny were different from theirs; so that the "black horse," and the "pair of balances," are as emblematic of his reign as the "white horse," the "great temptations; and so, throwing one thing bow and the crown" were of the administraion of Trajan: or the "red horse" and the great sword" were of that of Commodus. This severity," under the pretension of "rigid jusice," sufficiently explains the symbol of the balance." Mr. Gibbon says of him, "He never did an act of humanity, or forgave a fault."

After the death of Severus, A. D. 211, a short unsettled period of eleven years intervened when Alexander Severus restored both the name and times of the first Severus, which reign would serve to be included in the period of this prophecy. The "voice" which John heard, said, "A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

This language of the "seal" clearly implies a carcity of the necessaries of life, and some public regulations of government in consequence. We learn from the history of the times that this was truly an age of fiscal regulations: many laws were made for regulating the price of the chief articles of subsistence, and for providing them for the consumption of the peoble by public authority. It is remarkable that Gibbon fixes upon this era, as a suitable period for a digression on the finances of the Roman empire.

The Fourth Seal-Chap. vi, vii, viii. The period which succeeded to the reigns of the two Severus's so exactly answers to the melancholy emblems of this seal, that no one can fail to see how wonderfully they agree. It may be questioned whether any other period can be selected from the history of mankind which would so well agree with the terrific

picture of the prophecy as this.

The symbols evidently denote a season of inusual mortality. Alexander Severus was murdered A. D. 235, and succeeded by the "monster Maximin." who was murdered A. D. 238. "In the space of a few months," says Gibbon, "six princes were cut off with the sword." "The Persians invade the east"-"The barbarians boldly attack the provinces of a declining monarchy." "Gondon murdered A. D. 244.— Philip meets the same fate A. D. 248." "From this time to the death of Gallienus, A. D. 278, there elapsed twenty years of shame and mis-What rank they are to occupy in the kingdom of Christ, we cannot know till they shall declare it. empire was afflicted by barbarous invaders and military tyrants." But the vision speaks not only of "killing with the sword," but "with hunger" "and with death" or pestilence, and with the beasts of the earth."

The above named historian proceeds in remarking upon this period: "A long and general" famine was a calamity of a more serious kind. Famine is always followed by epidemical diseases, the effect of scarcity and unwholesome Other causes, however, must have contributed to the furious plague, which, from the year 250 to the year 265, raged without interruption in every province, every city, and almost every family of the Roman empire. During some time 5,000 persons died daily in Rome, and many towns that had escaped the hands of barbarism, were entirely depopulated.' [To be continued.]

MONUMENT TO ALEXANDER. The gigantic undertaking of the Emperer Nicholas, to erect a monument to the memory of his brother Alexander, is one of the most stupendous works which have been executed during the

granite, eighty-four feet in length, placed on a pedestal and base of thirty-six feet, to which dding the capital, surmounted by a colossal. statue of Alexander, and the large platform of granite, which is the foundation of the monument, the height of the whole is one hundred and

shaft, was riven from a quarry in Finland. In its rough state it was conveyed to the water side on rollers, and with almost incredible labor was ed, per placed on board an enormous flat-bottomed vessel, constructed especially for this purpose .-When safely embarked, it was towed by three steamers up the gulf of Finland to St. Petersburg, and was safely landed on the quay. By means of an inclined plain it was conveyed about a quarter of a mile, to its place of destination, a large and beautiful public square, in front of the Winter palace. Here it was reduced to its proper proportions, and placed on a scaffolding ninety-eight feet square, and thirty-five feet high, from whence it was erected.

The day on which this enormous mass was placed in a perpendicular position, was a holiday in St. Petersburg. It was the 11th of September, 1832, the birth day of Alexander. It was an interesting sight. The tackles and machinery employed for the purpose, were arranged with much skill and ingenuity; two thousand workmen were employed, all of whom were veterans who had served under the orders of Alexander .-There was no noise nor confusion, as might have been expected, on raising such an enormous mass. Scarcely a word was spoken; but all orders were given by striking a bell. citude of the emperor, and the nobles by whom he was surrounded, was visible on their countenances. But as if by magic, the huge column was gradually raised, and in about an hour and a half was placed on the pedestal in an erect posi-

Since then, excepting during the winter months, a great number of workmen have been constanty employed in polishing the shaft, and surmountng it with the capital and statue; and the granite of that country, being of a reddish, but variegated color, is susceptible of a polish equal to the finest marble, and presents an appearance equally

beautiful. Late advices from St. Petersburg inform us that the monument is new finished, and that magnificent preparations were making to consecrate it to the memory of the Emperor Alexander, on the 11th of September last, being his jour de fete. Scaffoldings were being erected in various parts of the square for the accommodation of spectators, and it was expected that the military pageant on that occasion would surpass any thing of the kind ever witnessed, even in France, during the reign of Napoleon. Upward of one hundred thousand troops were to be present under arms.

From the Barbadian.

DAVID SAUNDERS, THE ORIGINAL OF THE SHEPHERD OF SALISBURY PLAIN.

Many of our readers are acquainted with that eautiful tract, The Shepherd of Salisbury Plain. The substance of this narrative is a correct account of David Saunders, of West Lavington, who died about the period of its publication.— The conversation represented as passing between with Dr. Stonehouse, a neighboring clergyman, who afterward befriended the shepherd on many occasions.

Dr. Stonehouse, who was on a journey, and somewhat fearful, from the appearance of the sky, that rain was at no great distance, accosted the shepherd with asking what sort of weather he thought it would be on the morrow? "It will be such weather as pleases me," answered the shepherd. Though the answer was delivered in he mildest and civilest tone that could be imagined, Dr. S. thought the words themselves rather ude and surly, and asked him how that could be ! Because," replied the shepherd, "it will be such weather as shall please God, and whatever pleases im always pleases me."

Dr. S. was quite satisfied with this reply, and entered into conversation with the shepherd in The personal character, and the character of the following manner:—"Yours is a troublesome but 'tis not near so toilsome as that which my great Master led for my sake, and he had every state and condition of life at his choice, and chose a hard one, while I only submit to the lot that i appointed me." "You are exposed to great col and heat," said the gentleman. "True, sir," said the shepherd; "but then I am not exposed to make things more equal than we, poor, ignorant. short-sighted creatures are apt to think. David was happier when he kept his father's sheep on such a plain as this, and singing some of his own psalms, perhaps, than ever he was when he became king of Israel and Judah. And I dare say, we should never have had some of the most beautiful texts in all those fine psalms, if he had not been a shepherd, which enabled him to make so many fine comparisons and similitudes, as one may say, from a country life, flocks of sheep, hills and valleys, and fountains of water.

"You think, then," said the gentleman, "that a laborious life is a happy one?"

"I do, sir, and more especially so, as it exposes a man to fewer sins. If King Saul had continued a poor, laborious man, to the end of his days, he might have lived happy and honest, and died a natural death in his bed at last; which you know, sir, was more than he did. But I speak with reverance: for it was Divine Providence overruled all that, you know, sir, and I do not presume to make comparisons. Beside, sir, my employment has been particularly honored. Moses was shepherd in the plains of Midian. It was to shepherds, keeping their flocks by night, that the angels appeared in Bethlehem to tell the best news-the gladdest tidings that were ever revealed to poor sinful men: often and often has the thought warmed my poor heart in the coldest night, and filled me with more joy and thankful ness than the best supper could have done. A few additional particulars respecting David

Saunders may be acceptable to our readers. God blessed him with an excellent wife and numerous offspring: he had sixteen children, and twelve of them at one time were "like olive branches round his table." It is not to be supposed that a poor shepherd, with such a family, could be without difficulties, especially as his wife suffered much from sickness; but she was a most pious, notable woman; and all the ehildren were brought up in early habits of industry.

MODESTY.

"Full many a gem of purest ray serone, The dark, unfathem'd caves of ocean bear; Full many a flower is bern to blush unseen, And waste its fragrance in the desert air.'

It is so in nature. In my boyhood, I observed in a remote and obscure part of my father's farm, a flower which I called a lily: it was not the common meadow lily, usually cultivated in gardens; it was not as tall as that; but in my estimation it was much more beautiful. When I read in the Scriptures of the roses of Sharon and the lily of the valley, it reminded me of my favorite flower, and I was disposed to denominate it the lily of the valley. Since that time I have seen many flowers in botanic gardens and in the houses of the rich in splendid cities, which were cultivated with great care, and were much extolled on account of their beauty and fragrance, but among all the number, I have never seen my unpretending lily of the valley. There, I suppose, if it live at all, where my eye was first delighted with its beauty, and where the foot of the botanist has never trodden, there it makes its annual appearance, and wastes its sweetness on the desert air.

It is so in society. The beld, the officious. and pretending, and even the vain, are put forward, and their fame is proclaimed aloud, while the humble and the truly deserving are overlooked by the rich, and left, with all their excellen- consumed!

The monument consists of a single block of | cies, to spend their days in obscurity, and to occupy the more lowly conditions of society .-Not unfrequently is the female who possesses the best and most amiable qualities of the mind and heart neglected, while she of mere beauty in face and form is chosen. Zantippe is united in bands of wedlock to one of the greatest philosophers and best of men; but Hannah Moore The huge block of granite which forms the spends a long and useful life in single blessed-

It is so in religion. A noisy, clamorous, bigoted, persecuting professor of religion, is often more applauded among men, than he who far better imitates, in temper and conduct, the meek and lowly Jesus; and the public preacher who is frivolous, foppish, pedantic, and conceited, frequently obtains more publicity and celebrity in the world, than the really learned, devout, unostentatious, and humble preacher of the Gospel of peace and holiness.

SCOTTISH PASTOR'S ADMONITION.

Of the late venerable Dr. Waugh, his biographer records that, in his ministerial visitations his nationality was often displayed, and this with a most beneficial effect, both in sentiment and language. When, without any adequate cause, any of his hearers had failed to attend public ordinances so regularly as he could have wished, and would plead their distance from the chapel as an excuse, he would exclaim, in the emphatic northern dialect, which he used on familiar oceasions to employ-"What, you from Scotland from Melrose! from Selkirk! and it's a hard matter to walk a mile or two to serve your Maker, one day in the week! How many miles did you walk at Selkirk?" "Five." "Five! and can ye na walk twa here? Man! your father walked ten or twall (twelve) out, and as many hame every Sunday i' the year; and your mither too often. I've seen a hundred folk and mair, that ave walked six or seven, men, women, and bairns too; and at the sacraments, folk walked fifteen, and some twenty miles. How far will ye walk the morn to make half a crown? Fie! Fie! But ye'll be out wi' a' your household next Sabbath, I ken. O. my man, mind the bairns! If you love their souls, dinna let them get into the habit of biding awa fra the kirk. All the evils among young felk in London arise from their not attend-ing God's house." Such remonstrances, it may easily be imagined, were not often urged in vain

GREEK ANTIQUITIES IN AMERICA.

A recent discovery seems to afford strong evidence that the soil of America was once trodden by one of Alexander's subjects. A few years since there was found near Monteviedo, in South America, a stone, with the following words in Greek written on it:—" During the reign of Alexander, the son of Philip, king of Macedon, in the 63rd Olympiad, Ptolemy"—the remainder of the inscription could not be deciphered. This stone covered an excavation, which contained two very ancient swords, a helmet, a shield, and several earthen amphoræ of large capacity. On the handle of one of the swords was the portrait of a man, and on the helmet there was sculptured work representing Achilles dragging the corpse of Hector round the walls of Troy. This was a favorite picture among the Greeks. Probably this Ptolemy was overtaken by a storm in the Great Ocean, as the ancients termed the Atlantic, and driven on the coast of South America. The silence of Greek writers in relation to he shepherd and a Mr. Johnson, really took place this event may easily be accounted for by supposing that on attempting to return to Greece, he was lost, together with his crew, and thus no account of his discovery ever reached them .-United Service Journal.

> Hobbes, the Deistical Writer.—It is worthy of remark that the latter days of his life were embittered with singular uneasiness and disquietude. His mind seemed incapable of repose. He could not endure to be left alone, or in an empty house. He could not bear any discourse on death, and seemed to cast off all thoughts of He was prone to reason upon the continuance of life. The winter before he died, he provided himself with a warm coat, which, he said, must last him three years, and then he would have such another. In his last sickness, his questions frequently were, whether his disease were curable ! and when intimations were given that he might have ease, but no remedy, he used this expression, "I shall be glad to find a hole to creep out of the world at," which are reported to have been his last sensible words, "and his lying some days following in a silent stupefaction did seem owing to his mind more than his body.'

INFIDEL PHILOSOPHY.

The following ludicrous description is from the Puritan:—

* * * But the most credulous man that ever I knew, is my old school fellow, Abner Alltail. Abner was an unaccountable boy when young, and signalized himself at school, by en-

deavoring to make impossible gimcracks. He

tried to fly a kite, with a string at the tail instead

of at the head; and once insisted that the only

way to navigate a boat, was to put the rudder forward. This, he said, was steering, in the proper sense of the word. As Abner grew up, became an infidel; and often has he mentioned to me the argument which carried conviction to his mind, and which, he says, is unanswera-Happening to meet with a translation of Lucretius, he there found that that bad philosopher, but beautiful poet, teaches the motion of the atoms through the vast inane, combining and conforming in various adhesions, until this world of beauty, and man at the head of it, arose as the true shapes happened to jumble together. This, Alltail combined with the rule of permutation and combination, as he found it stated in Pike's Arithmetic. "You must grant me," said he, one day when he was descanting on his favorite theme, "that all sorts of combinations, in these atoms, are possible; you must grant me, farther, that one of these combinations is the present system of order and beauty; suns, stars, mists, streams, birds, man, male and female. Now, sir," continued he, "these atoms have an indefinite period in past time, to shake about like the figures in a kaleidoscope, and you and I happen to fall on the present configuration. That's all." I told him I had never seen a system of cosmo-

gony more easily despatched.

I ought to have mentioned before, that Abner is an old bachelor, and hates the present race of women almost as much as he hates his Bible.-But, as he wants a wife, whenever he can find a suitable one, he is resolved to carry his system of philosophy into practice. He has procured himself a kind of long tub, like the circular churn, which I have seen among the Dutchmen in New-York. This tub, or vessel, turns with a crank, and he has put into it some of the finest pipe clay he could get, together with pulverized marble and chalk, mixed with a little milk and water. This he turns diligently for six hours every morning, and says he doubts not, when the right configuration of particles comes about, he shall see a beautiful woman hop out of his tub, whom he intends to marry. I called on him the other day, and found him sweating away at his task, nothing discouraged by the sweet, reluctant, amorous delay, with which his bride, in posse and not in esse, treats his philosophic ad vances. Abner has been to work on the project now for almost a year; and I asked him if he was not about discouraged. "No," said he, with simplicity; "for, though it is possible that this crank may be turned for billions of ages, and the right configuration not be found, it is possible, also, it may come the next moment." Poor Abner! before I embrace your principles, I think I shall wait till you have found your wife.

EXTRAORDINARY POWER OF STEAM.

An ingenious Englishman, 'named West, has lately erected, on a copper mine at St. Austell, a steam engine, on an economical principle of preserving the heat, in the manner, we should judge from the description, of Professer Nott, of our country. In an experiment it raised one hundred and twenty-five and a half millions of pounds weight one foot high with every bushel of coals