

CHRISTIAN ADVOCATE AND JOURNAL

PUBLISHED BY B. WAUGH & T. MASON, FOR THE METHODIST EPISCOPAL CHURCH.—N. BANGS & T. MERRITT, EDITORS.

VOL. X.—NO. 37.

NEW-YORK, FRIDAY, MAY 6, 1836.

WHOLE NUMBER, 505.

J. COLLARD, PRINTER.

TERMS.—The Christian Advocate and Journal is published weekly at \$2 a year, if paid in advance, or \$2 50 if paid in arrears at 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 with all arrears. Communications designed solely for insertion should be addressed to the editors. Those on business or containing remittances, or any matters relating to the General Book Concern, should be addressed to B. Waugh & T. Mason.

The literary ministers and preachers of the Methodist 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 by mail, at our risk; taking care always to send the largest and most current notes, or good drafts, and to enclose to which subscribers, giving their names and post office, remittances are to be credited. In directing discontinuances or changes they should also be careful to give the post office, county, and state, as well as the names of the subscribers.

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 by any residing elsewhere. All biographies, 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 Quarterly Review, or an order for books, must be post-paid.

All subscribers will be understood as wishing to continue, unless it is expressly stated otherwise.

No obituary notice will be inserted unless it reach us within three months of the decease of the person.

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 best capable of judging. But it does appear to us that the remarks contained in the following article are in the main just and reasonable. We cannot see the propriety, if there be any, of condemning the entertainments of the theatre, and at the same time making the exercises at our school examinations resemble them in spirit, subject, and manner. Some of the colloquies in our schools do this. And what wonder if our children thus trained under our own eye and patronage, and with our full approbation, should become a theatre-going race, and should plead these school exercises in their justification? Would not our mouths be stopped! and stopped too, when it would be too late to remedy the evil!

As the Methodist Episcopal Church is now deeply engaged in promoting collegiate and academic education throughout the country, is it not her duty, at an early period, to settle this question, and to place these exercises on the pure and unexceptionable principles of Christianity?

SCHOOL EXHIBITIONS.

From the importance attached to these exercises, and the attention they receive in public schools of every grade, they would seem to constitute an essential branch of education. At least, we should be led to look upon them as the only means through which a competent education could be acquired. But is there not a fatal mistake here? And is it not high time for some one to take the unpopular ground, that school exhibitions, as they are commonly conducted, are a serious injury, as well to the cause of education, as that of morality and religion?—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, and 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 to 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 approve in fact.

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; whether we take it in a doctrinal, practical, or 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 literature, from which their legitimate existence can be inferred. It now appears that God has numbered such recreations among the means of grace; and all experience shows, that in the same proportion as these abound, the love of God and man wax cold. It cannot be denied that the prophets are an example of dramatic exhibition, because they solemnly spoke by way of action, in the drama which us 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, and thus being 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 disgrace! Should he by any means escape the whirlpool into which he is drawn by the double force of nature and education, he will owe it to the circumstance, not that he was bred to the business of an actor, but to a miracle of mercy!

Thirdly, We object to school exhibitions conducted in the usual way, because they defeat the very object which they ostensibly aim to promote, viz, the cause of education. It is likely this proposition will excite no little surprise, as it is altogether at variance with the commonly received opinion, which holds that the commonly conducted school exhibitions are supported. The question is not whether certain individuals have been benefited by these exercises; possibly such cases have occurred; though it is far from being probable. But then this would be an exception, and not the rule; an accidental, and not a necessary consequence. Nothing more is intended here, at any rate, than that the cause of education, generally speaking, loses vastly more by the exhibitions in question, than it gains. This, in the first place, is evident from the consideration that much time is lost by the students in preparing for a mere theatrical amusement tends not to strengthen, but to dissipate the mind; and consequently to embarrass the acquisition of solid science. And thirdly, From the circumstance that a large portion of seminary, identifying

tricks of a comedian with the process of acquiring an education, imbibe an honest prejudice against education itself. And it is from this cause that the imputation thrown upon the Methodist Church, of being unfriendly to learning, has, in some degree, been merited. The evil complained of, operating less with the world than with the Church, cannot fail to keep the latter in a state of comparative ignorance; a circumstance from which the infidel will always take occasion to say, that the religion of the Bible is adapted only to the illiterate vulgar. If, however, it should be found that science is often associated with sin, and ignorance with religion, it would not follow that "ignorance" begets religion, and therefore "is the mother of devotion," but rather that religion is the occasion of ignorance; not because there is any incongruity between the two principles, but on the ground above intimated, viz, that the acquisition of science is identified with criminal exhibitions. It is often said, and that too with great propriety, that "learning had its origin in a house of sin." Nor is it less true, that the hands that appear in an appearance and behavior, should resemble the humble mistress, being "adorned in modest apparel," while she "abstains from all appearance of evil." But is this her ordinary men? 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? How can religion bear to see her handmaid engaged in a scene, the most ludicrous colloquies and masquerades, amidst the merriment and clappings of a promiscuous assembly? Methinks I hear her heave a deep-toned sigh as she withdraws from the scene, while she calls to her disciples, saying, "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 considered, or as it relates to any seat of learning, where it has found "a local habitation." Nothing is further from my intention. My sole object is the cure of an evil, by which the cause of education has long suffered, particularly among the serious. Nor do I wholly despair of success. For, though the contagion is widely spread, there are still many who are to be reclaimed. A remedy will soon be found in those triumphs of truth over error, by which the present age is distinguished, both in regard to science and religion. Should it be said that comic exhibitions are essential to public patronage, and that no seminary can exist without them, we cannot help regarding it as a reproach upon the community, or at least upon the Church. For, if it be true, that there is such an affinity between the seminary and the stage, as makes the former dependent on the latter for its existence, we must confess our ignorance of the whole affair. We had always looked upon them as antipodes; considering one as a friend, and the other as an enemy of religion. And we are equally mistaken if the time is not at hand, when the Church especially, so far from denying her patronage to those literary institutions, which are anti-theatrical, will support none other.

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 scientific pursuit. Be it so. I feel impelled by a sense of duty; and by the grace of God, I had rather give up a good name than a good conscience. I am certain that true science, like true religion, needs not the numbers of a crowd of professors, masquerades, and comedies, and like, to give it importance. And, like religion, it always appears best unadorned. In this character alone can learning be regarded as the handmaid of religion. And it is only in this character, stripped of all its demoralizing and 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 Episcopal 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 discontinued 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 complacency till the evil shall have become incurable? Or shall we "strangle it in the cradle," and give our literary institutions a character of singularity, dignified, and efficient, that 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 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 away." This is the very thing to be feared, and that which, of all others, we most deplore; and hence our solicitude to arrest the disease at once, before the entire body of our people shall imbibe the contagion.

Many of our friends are deeply afflicted with the circumstance, that those very schools which they have so liberally contributed to erect and endow, are an asylum for their defenceless children, should become infested with the same trumphy which they had thought to escape elsewhere. Of this painful fact, a single instance shall here suffice. I knew a man who, some time since, attended an examination in one of our distinguished seminaries, as a visitor. He had been a friend and patron of the institution from its commencement; aiding its operations as a member of the first committee who were appointed to undertake its establishment; afterward as belonging to the board of trustees, and then the board of visitors, beside paying two or three pecuniary subscriptions, which he cheerfully made, according to his ability. Hence, as was natural, he felt a deep interest in its prosperity, and was exceedingly happy to find that, on most accounts, it was in a flourishing condition. The school was flush with students. And it gave him great satisfaction to observe the order and regularity, in general, which pervaded every department—to witness the fine examination, which was sustained by almost every class whom he heard examined; several in the Greek and Roman classics; one in the Hebrew; one or two in Italian, and several in algebra, philosophy, chemistry, &c. He was well pleased with the inaugural address of the principal, both in regard to sentiment and style. The valedictory of Professor A., resigned, did great honor, as well to the institution as to himself. There were many things also in the exhibitions which he approved and admired; (for he by no means condemned these exercises indiscriminately) nor did he witness any thing which seemed to merit animadversion, excepting the last performance. This consisted of a colloquy, in which four or five individuals, under a most fictitious characters, took a part. "The object may have been well enough, for aught I knew,"

said the visitor; "I leave the parties concerned, (the most, if not all of whom, I believe, were professors of religion,) to adjust that matter with their final Judge; the effect was, however, to move the risible susceptibilities, and fill the house with repeated bursts of loud laughter. They stretched their jaws just as wide, and poured out just as large a volume of sound—and no doubt felt the same correspondent emotions within—as if they had been seated in a house professedly devoted to such scenes. How then do you imagine I felt?" continued he, "when I considered that we were in the sanctuary of God, where every thing had been associated with the spirit of religious devotion, having been consecrated to sacred uses! And especially when the declaration of our Lord rushed into my mind, 'My house shall be called 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," he said, "that this seminary would furnish an asylum for my own children, where they might pursue their studies, without those temptations to theatrical amusement, which are common to most other schools; temptations which they could scarcely resist, when they are incited by the example of other students, and the approbation of the faculty."

But I must conclude an article which I have already extended too far, perhaps, both for a place in your columns, and the patience of your readers, hoping that the subject introduced may 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 render them every way congenial with the great interests of our holy religion, and give them a commanding title to universal patronage.

ELIAS BOWEN.

Sanquoy, April 13.

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 almost to comply with his wishes. Your class was selected, simply because you are uninformed on this momentous subject, (if misinformed 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 the 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 of information which concentrates in our office from all parts of the world. We are fully aware that the present unhappy alienation of heart among men once united in the formation of 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 before you the facts which have changed the views we once held, and we believe will yet unite in one phalanx all the good and honest hearts of the human family. But we regret that men, and Christian men, cannot differ in judgment without being alienated in feeling. Our aim is, with perfect deference to the indefeasible right of private judgment, to spread before you, in this address, some facts which will prepare the way for the better reception of the present and future numbers of this paper. We would respectfully solicit your attention to a brief sketch of the errors to which we have reached our present position.

In May, 1833, a convention was held in the city of Philadelphia, composed of delegates from the temperance societies in all parts of the United States. In that body, after full discussion, the following resolution was passed almost unanimously:—

"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 exact and full conviction of our whole mind, secured our full assent. 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 its mechanical uses; but condemned as a beverage for man's health, and condemned because, however commended, 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 numerous state conventions; by thousands of local societies, and by the numerous conferences, synods, presbyteries, and conventions of the several religious denominations. Now we believe they have done right. And if so, we are confident the opinion shall be echoed, and re-echoed, and the resolution shall be presented, until public sentiment is formed by that enlightened body of philanthropists, say sufficient reason to take another step in advance of the then existing public sentiment. That step was taken by passing the following resolution:—

"Resolved, That the vital interests and complete success of the temperance cause, demand that in all the efforts of the friends of that cause against the use of ardent spirit, no substitute except pure water be recommended as a drink."

Another convention was held in Albany, February 25, 1834, by representatives of the temperance societies in the state of New-York.—The following resolution was there unanimously passed:—

"Resolved, That this society warmly commends the motives of those who, as an example to the intemperate, or as a means of reclamation, or to avoid offering temptation, do wholly abstain from all that can intoxicate." At another state convention held at Albany, Feb. 3, 1835, the executive committee represented that they were then conducting two papers. In the Recorder nothing was said in reference to fermented drinks. The Intelligencer in the meantime had opened its columns to free discussion on that point. The consequence was, that the Recorder was daily losing, and the Intelligencer was nearly four times the price of the former. The indication from this striking fact was plain, and it was abundantly confirmed by the statements of delegates, that the public mind was in advance of the Recorder and its doctrines. The convention accordingly unanimously recommended that the Recorder take common ground with its colleague. They could do nothing less. The Recorder had sunk its subscription list from 200,000 to 50,000, within a very moderate period, and the constant statement from the country was, "The Recorder has lowered its ground,

but we have reached a higher point, and unless the paper keep pace with advancing light, it must be discontinued." In fact, no person outside of the temperance office can fully estimate the situation and feelings of the executive committee. They saw their once popular paper, in about one year, losing 150,000 subscribers, while no other word of complaint was heard than this: "You must take higher ground, or lose all you have gained." These facts made a deep impression; but no more so than what took place immediately on carrying out the decision of the convention. The following is the resolution:—

"Resolved, That in the judgment of this society, the Recorder should hereafter take higher ground than heretofore, and advocate total abstinence 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 convinced, the country convinced, the temperance societies and ecclesiastical bodies confirming our opinions; were we precipitate in obeying the resolution of the convention; were we unwarrantable in passing this resolution? At the same time it was obvious in our city, and throughout the state, that we were effecting nothing really to secure the great end of all our anxieties and labors—the extirpation of drunkenness from our country and the world. It was actually growing while we were boasting of the number of signatures to our pledge.—Breweries were increasing and enlarging, and taking the place of distilleries, the traffic in wines and mock wines was extending to an appalling degree; the relapse of the reformed by using fermented drinks, was thickening upon our observation. On the other hand, some green spots were seen in the desert. Here and there, a pledge of temperance was held, and some former was trying the pledge of abstinence from all which can intoxicate. The effect was like the production 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 God, ye who live near the cross and the mercy seat, do we do right? If you say we err, 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 now, and would be, a mockery? Be assured it is not so. We have not a single ill-advised step. Our decision was made, and our position taken, from no superficial and limited view. Accounts were constantly reaching us from England, showing facts there to be precisely such as our own country exhibited. The pledge against ardent spirit was the green with which bound the hands of this Samson. In the most temperate 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 accomplishing little or nothing, while Preston and the neighboring districts, which have never known 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 almshouses, and we fear an eternity of woe. 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 the continent, to press us to the mercy seat with the prayer to God that he would save us from a wine 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 Massachusetts, and the New-England drinkers of Connecticut. If they do not drink to absolute stupefaction or intoxication, it is because sensuality is with Frenchmen a matter of science, and a system. They are too cunning to cut short their pleasures by beastly drunkenness, and therefore they drink to that pitch at which their judgment 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 theological 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.—This 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 appealing to you.

But it is due to you and to ourselves that we disabuse your minds of one or two extensively adopted misconceptions. Many of your profession have entirely misconceived our intention in requesting the signatures of clergymen. To them it seems as if we were drawing an indelible line of distinction, holding up a part of your body

as real temperance men, and the other as opposing. Allow us, gentlemen, thoroughly to acquaint ourselves 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 their names; about three thousand responded to the call; and so with officers and members of literary institutions, &c. &c. If others have made the inference that only three thousand out of fourteen thousand American clergymen are practicing 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 pledge.

We have been accused of a want of reverence for your office; and with a desire to interfere 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 every many of your number urged us to do. It was supposed that the cause would proceed 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, and take our places, as reformers, under those who are placed over us in the Lord. Another source of 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 never discussed by the friends and foes of temperance, arising out of the position assumed by some, that the sacred use justified the common use. As a society we never touched the question. We however may have made a false step, 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 of a question to us entirely novel. 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, we should have been far more guarded in our position. We have been the religious papers were the proper arena for this discussion. But we can never admit that, in this day of light and liberty, there is any subject of human belief which is too sacred to be discussed properly, and in the proper place. Whatever injury we have done, we have done inadvertently, and trust that the God of tender mercy will overlook 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 disregard of any man's reputation, which holds up any 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. The 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 commend it to your hearts' warmest affections, and to your cordial co-operation.—Consider it not intrusive if we remind you of the hindrance which this destructive agent presents to the efficiency of the Gospel. God has awfully presented it when he has said that there are wide-spread, stony ground, and thorny ground hearers of his word. But who of all your congregations are such way-side, down-trodden, stupid, unprofitable, and unprofitable hearers as the drunkard, and the tippler of intoxicating drinks? Prepare ye the way of the Lord. Come like him, who in the spirit and power of Elijah, preceded the Saviour, 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. If 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 all your 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 constraint, that we thus appeal to you. We do so with the profoundest regard for your person and your office. We do it because we can see millions of dollars saved for the purposes of temporal happiness, and for the promotion of the institutions of Christianity throughout the world. We call upon you because it is a question of benevolence and moral obligation, which belongs emphatically to your office. Your decision of questions of duty and mercy go farther by the force of authority than those of other classes of society. Our hearts are bleeding for half a million of drunkards, who are in the immense circle of friends involved in some measure in the misery and misery. We cannot endure the thought that they should be abandoned. They can be reclaimed in great numbers.

But the temperate, and they alone, can reclaim them. To you we turn our eyes in this important crisis; and we cannot believe that we shall look in vain. The drunken lie like the traveler so tenderly described by our Saviour, robbed, 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; in delicate says, Pass by on the other side; self-indulgence says, Pass by on the other side. But the Friend of sinners says, Go, like the Samaritan, and sympathize 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. We ask for most distinct contemplation of the wretched condition, and the fearful prospects of these men; and for a more earnest proposal of their inquiry, 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 fold 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 of death and ruin which is hourly sweeping our 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 tread 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 departments will be understood. Once more we ask you to look upon the world, and say what moral influences shall flow upon the holy life 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 strong holds. The prince of darkness! Drunkenness is a favorite engine of hell, and ever will be, while God says, "No drunkard shall inherit the Kingdom of God, he will not drink 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. 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,
ISAEL WILLIAMS,
AZOR TABER,
ANTHONY GOULD,
Executive Committee.

MEMORY.

There is no one of the faculties of the mind with which are connected so many peculiar phenomena, as MEMORY. The readers doubtless will 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. It was supposed that she had no impression made on her memory, as it is entirely effaced or forgotten, but only lies in a dormant state, and is susceptible of being re-awakened. The very solemn thought (which is 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 tribulation.

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 with the name of any soldier in his army, and Scipio the names of all the people 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 returned, 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 Maudie's "Observation of Nature."

"I knew a fool, who lived 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 not contribute to the poor. He could do that; fast 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 any memory could be; but then he had no judgment in the way of it, and so when in company, it often 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, unless the unthought juxtaposition of two matters 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 in attending the upper house of the assembly, 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, and what the subject was the subject of the debate, and who were the principal speakers. His memory was a ready 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. Presbyterian.*

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 our children cry, I do not go to it immediately. The occasion of its tears may be a mere momentary trouble, capable of being removed by others, or from which it may be diverted by some toy. But if its cries continue, and I find that nothing but my presence will pacify it, I leave every thing and go to it.—So when the children of God begin to cry for his presence, he does not answer them immediately.

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 ethereal spirit full...

required the finishing hand of that "tribulation which worketh patience," as the circumstances of her death were very afflictive, and her agonies extremely great. Although her place in society is thus suddenly vacated, and her absence severely felt by her friends...

seals, is divided into seven other divisions, marked as the seven trumpets. 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 I. Other symbols are introduced in the course of the vision, but as interludes or episodes, not altering the general plan. 2. The term of creation marked by the seals, the trumpets, and the vials, will be found to signify in order, various remarkable epochs, which by their subsequent eras in the future history of mankind, all leading to the development of the great day of almighty God.

Here, in this silent vault, lung The ruddy, swift, and tuneful tongue. If fishless-honey it distill'd, And where it could not praise, was skain'd...

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

the white horse is a symbol of royal majesty. 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...

Next in the order of events is seen the rider upon the "red horse," in the person of Commodus, the son of Marcus Antoninus, A. D. 180. Gibbon says of him: "When Commodus had once tasted of human blood, he became incapable of pity or remorse."

BIOGRAPHICAL DEPARTMENT.

"The righteous shall be had in everlasting remembrance." Per the Christian Advocate and Journal. Died, in St. Augustine, Florida, on the 4th of January last, Dr. W. H. LANE, of Covington, Newton county, Ga., in the 37th year of his age.

CHILDREN'S DEPARTMENT. Died at Lewisburg, Pa., on the 4th ult., Rebecca Evans, daughter of Rev. H. Farring, aged 2 years and 6 months.

the personal character, and the character of the administration of the successful general who put an end to the civil war which followed the death of Commodus, remarkably answer to the symbols of this seal.

THOUGHTS OF A MINISTER ON GOING TO A NEW CIRCUIT. It has been stated to me, that there has been a good revival of religion during the past year in some parts of the circuit where I am appointed in labor.

YOUTH'S 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 philosophical German in England tries the world under very different auspices.

MONUMENT TO ALEXANDER. The gigantic undertaking of the Emperor 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 present age.

MODERITY. "Full many a gem of purest ray serene, The dark unfathomed caves of ocean bear; Full many a flower is born to blush unseen, And waste its fragrance in the desert air."

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 find on the description of Professor Nott, of our country.

HEBES, THE DIERICAL 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.

HEBES, THE DIERICAL 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.

HEBES, THE DIERICAL 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.

HEBES, THE DIERICAL 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.

HEBES, THE DIERICAL 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.

HEBES, THE DIERICAL 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.

HEBES, THE DIERICAL 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.

HEBES, THE DIERICAL 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.

The monument consists of a single block of granite, eighty-four feet in length, placed on a pedestal and base of thirty-six feet, to which adding 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 sixty feet.

HEBES, THE DIERICAL 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.

HEBES, THE DIERICAL 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.

HEBES, THE DIERICAL 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.

HEBES, THE DIERICAL 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.

HEBES, THE DIERICAL 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.

HEBES, THE DIERICAL 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.

HEBES, THE DIERICAL 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.

HEBES, THE DIERICAL 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.