DANGERS OF OUR NEW SETTLEMENTS.

A colporteur in a recently settled portion of the West, gives the following picture:

"The Subbath is desecrated. The report of the gun in the forest on that day is not uncommon. This sin met with an awful rebuke a few weeks Two men came out from D-to hunt deer on the Sabbath, one of whom was shot by the other, and died on the following Tuesday .-Many felt that this was a judgement from God, and promised to hunt no more on the Sabbath. I distributed a large number of the Sabbath Manual, a very appropriate book for the whole community.

"Avowed Infidelity is found here. I spent two or three hours with an infidel in discussing the claims of the Bible to inspiration. He is a man of considerable intelligence and apparent candor, and has lectured on infidelity. He chose not to purchase any books, but, consented to take Nelson's Cause and Cure of Infidelity, if I would take some of his books. I left the book, and he put into my hand the Age of Reason, and a number of the periodicals published by the Infidel Club of New

"Universalism seems to be gaining ground here. The "Primitive Expounder," published by an association of Fourierites, the organ of Universalism in this State, is taken, and individuals are supplying themselves with Universalist books with a zeal that shames the apathy of many professed christians in the purchase of religious books.

"A physician is lecturing in this part of the country on the Second Advent. I attempted to dissuade him from his course, but he plead his feelings in justification, saying that he felt happy when expounding the prophecies, and warning men of the Saviour's approach within five years,

"There are a few families of Mormons. On of them observed to me that he knew of but one book that was better than the Bible, and that was the book of Mormon. Poor man, he has not a whole Bible in his house. In obedience to a supposed revelation, they are setting their faces to the Far West, Vancouver's Island or California They are selling off their stock, and offering their farms for sale, and making preparations for going in the spring. One of their earliest converts has recently returned with his family from Nauvoo, a sober man, and consents no longer to be called a Mormon. But the delusion has cost him dear the labor, time and expense of a removal to Nauvoo and back has reduced him to indigence .-And what is more, it has poisoned and corrupted his family : his wife is still a Mormon. They are a most infatuated people, self-confident, loud and boisterous. No ar dire experience will convince them of their er-

"Religious society is still in its infancy here. The churches are mostly quite young, being only three or four years old, and few in number. The stated means of grace which the people enjoy are very limited, while more than half neglect even the N. York correspondent of the Christian Watchman those within their reach. The operations of the Tract Society have now been introduced to their notice, and the reading of the American Messenger will give them additional light,"

## SABBATH CONVENTION.

A Convention of the friends of the Sabbath, was held in Rev. Mr. Sprole's Church, Washington est child an intant died on the passage, Nov. 9. City, on Wednesday of last week. The Church was densely thronged on the occasion, and the meeting, we understand, was highly interesting. The venerable John Q. Adams, as President of the Convention, opened the business in a brief and impressive address on the duty of observing the enforcing and illustrating similar views of the subject. The Hon. Mr. Yancey made a few remarks, and was followed by the Rev. Matthew Hale Smith, and the Rev. Mr. Danforth, who addressed advocating the observance of the Christian Sabbath as a day of rest. The Rev. Dr. Edwards again addressed the meeting, in defence of the important principles whose practical observance it was designed to promote. The Rev. Mr. Danforth, the Rev. Mr. Sprole, and Matthew St. Clair Clark, Esq., were appointed a committee to prepare an address to the public, introductory to the proceedings of the Sabbath Convention. We anticipate in their address an able and persuasive argument, which will promote the important objects contemplated. The convention adjourned sine die at 10 o'clock.

KEEPING THE SABBATP.

A French pastor relates the following anecdote: "In a district in Haute Vienne, where an astonishing revival has lately taken place, and where almost the entire population seem to be desirous of leaving the errors of Romansim, a farmer requested his neighbour, one Saturday, to come over and assist him on the next day in labouring in a field. 'You forget,' replied the neighbour, that we are Papists no longer, and that we must not work on the Sabbath.' 'True enough,' said the farmer. but really I cannot find time for this piece of work next week." 'Well, then leave it be, and I verts, but not one in consequence of street preaching. It will come on Monday and do it alone.' This was is no difficult matter to stand up at the corner of a agreed upon, and on Monday, the Sabbath-keeper went and performed alone in his neighbour's field the labour of which he had been requested to do only half. The same man once said, with the you have been saying, and the hurra and busile at the no printing presses. &c. Copies of the Bible in English simplicity bordering on sublimity, in reply to end. When they had a chapel in which to meet, the some who urged that it was impossible to avoid work of God commenced, but not till then. For this reahoods: 'It is better to lose than to be lost !'-Now our friend had not read this in any book,

telligence which has come to us, in business letters received at this office, from several quarters. The Rev. Mr. Coley writes us that interesting meetings, resulting in great good, have been held by him lately with the churches at Cross River, Red Mills, and Carmel. The Rev. Mr. Kennard of Philadelphia, writes that, "the Lord is greatly blessing our Zion," and suggests that he will send progress. The Rev. Mr. Teasdale of Schooley's to the Saviour?

Mountain, N. J., says "that an interesting state of things exists in connection with the Schooley's Several conversions have occurred recently, and a number are enquiring what must we do to be saved ?"

We may add that some of the churches in this city and vicinity are enjoying a season of specia revival. We learn that Rev. Mr. Hodge's church at Brooklyn, is particularly favored with the manifestations of divine mercy. It would seem that the time to favor Zion, yea 'the set time' had

N. Y. Recorder.

## THE RECORDER.

RALEIGH, SATURDAY, MARCH 14, 1846.

03- Orders, payments, &c. &c., for the Recorder, by persons visiting Raleigh, may be left at the Book Store of Turner and Hughes.

GOV, GRAHAM'S ADDRESS .- We would call the at tention of our readers to the address of Gov. Graham, to be found on our first page, delivered at the close of the Examination of the Deaf and Dumb pupils. The subject of which it treats is one to which his Excellency has given much of his attention and which has excited considerable interest among all classes in our State. It affords us pleasure to add, that the Institution in this City, under the excellent management of its present worthy superintendent, Mr. Cooke, is daily advancing; both in usefulness and in the estimation of the commu-

We have been mortified by having been compelled, for several weeks past, to use paper of so inferior a quality. The cost to us has been fully as great as we should have had to pay for a much better article. We have been for several years getting our paper from a mill in this vicinity, and the hope that we could soon be furnished with an improved article, has induced us to use the present quality, longer than we otherwise should have done. We shall now make immediate arrangements, however, to furnish ourselves with an article of different quality. In the above remarks, we attach no blame to the manufacturer, who is a very worthy man and who, we have no doubt, has done for us the best he could, in the present state of his machinery.

The correspondence of "A Member of the Conven tion," the concluding number of which we publish in this week's Recorder, will be found to contain a lucid and dispassionate exposition of the merits of the question, of continued union with the Bible and Pulication DEAR BR. MEREDITH:-Societies. Our readers will do well to read and judge

MR. SHUCK IN N. YORK.

The following account of the reception of Mr. Shuck and his Chinese attendant, in the City of New York. will, we think, be read with interest. We copy from

New York, Feb. 20, 1846.

ARRIVAL OF REV. J. L. SHUCK.

This well-known Missionary to China, accompanied by his children and Yong Seen Sang so written for me bro. Shuck, who we understand is a Chinese teacher--- arrived in this city in the ship Tonguin on Tuesday the 17th inst. We learn that his health has been great ly improved by his voyage to this country. His young-

YONG-LITERARY GENTLEMAN.

On the afternoon of last Lord's day, I had the pleas at the Laight street church, which was addressed by our beloved missionary brother from China, the Rev. . L Shuck, and the native Chinese preacher, who has ac-Sabbath. The Rev. Dr. Edwards spoke at length, companied him, Yong Seen Sang. The latter is a Chinese gentleman of about 36 years old, of pleasing and gantle manners, belonging to the literary class, and who has always been engaged in literary pursuits, as indeed his name signifies. I was told by brother Shuck, that Youg is properly his name, and that Seen Sang signithe audience with much earnestness and effect, the literary gentleman, but is always used for the sake of distinction, there being so many in every Chinese town of the name of Youg.

THE ADDRESS OF BRO. SHUCK

was one of the deepest interest, and secured the earnest and delighted attention of one of the most crowded houses I ever was in. He took a brief review of the history of the Chinese mission; of its establishment in 1836; of the discouragements connected with its earliest history; and of the providence of God in so over-ruling the dispute between Great Britain and China as to open that country to the preaching of the gospel. In characterizing the war, he stated emphatically, that con-trary to the generally received opinion in this country,

NOT AN OPIUM WAR.

On this point, the missionary fully endorsed the views expressed by your distinguished and venerable fellow citizen John Quincy Adams, and asserted that the causes of the war lay far back of the dispute about onium, though a fraces in relation to that might have been the immediate occasion of the rupture. The missionary then proceeded to make an earnest appeal for assistance in erecting a

BAPTIST CHAPED IN CANTON, for the use of the First Baptist church in that city. It reference to street preaching, he said that the result of all his experience was that it was not the thing for China. They have now thirty or forty interesting constreet, and get an audience of some 3 or 400 to listen to t always breaks up in a row, and you leave your stand in sorrow; there is such a dissonance between what gard to Home distribution of the English Bible, we need sen, now we have a foothold in Canton-we want to build a chapel there. And one object of his coming to lose than to be lost?—
this country, is to obtain the funds necessary for that tread this in any book, purpose; \$10,000 for the house, and \$2,000 for the sion Board, to supply the wants, which may be ascer-

INTERESTING DIALOGUE

ensued between brother W. and Yong Seen Sang, of course through the medium of brother Shuck as inter-

Brother W. How long, will you ask our Chinese brother, has he loved the Lord Jesus Christ? Brother Yong. It is 6 or 7 years since I loved the Sa-

viour; but only about 3 years since I became a baptiz-

Ye God so loved the world, men who had offended gainst him, that he sent his Son into the world to save

sinners. All refusing assent must persh.

W. What do you think prompted Christians of America to send missionaries to China?

Y. I suppose, because they wish the gospel to be

promulged among the people; knowing that in China, no missionaries have taught them, and that they must be ignorant of Christ, the salvation of the soul. W. What is the ground of our brother's hope of sal

Y. Reliance upon Christ saves the soul, and without

there is no salvation. W. How do Christians in China feel towards their spiritual countrymen in America?

Y. They feel a one-ness, because they believe as they do. They cannot feel so towards the worshippers ti

W. Are they desirous of having more missionaries Y. Yes, they greatly desire it, the Christiaus in China

are constantly praying for the Christians in America, that they would send them more missionaries.

W. What would Christians in China think of Amer can Christians, who would talk on the subject of mis-

sions but not act, not give towards it ? This question seemed to be somewhat of a poser to our China brother. When he heard it translated by bro. Shuck, it was amusing to mark the expression of his countenance. I was watching him closely, and could hardly restrain a smile. He opened his eyes and shook his head, and said something in a rapid tone in It was evident that he hardly knew what to make of such a moral phenomegon. That he thought such a Christian could hardly exist. At length, after a short colloquy between him and brother S. in order to get at the full meaning of the question, Yong looking consid erably puzzled replied, "I hardly know how to answer I think if they would aid the matter, it would be an evidence that their hearts were good. This reply seemed to give general satisfaction, and the cologuy was closed, by the questioner remarking-"I hardly know how he could have given a better answer."

## A LARGE FARM.

The Chinaman was then requested to address a fe spentaneous remarks to the audience, which he did to the following effect. "China is a vast country. It contains a very great number of people. It must be regarded like a large field; a very extensive farm. It requi res many workmen. If is were a small farm, few woul do. It is matter of thankfulness that American christians feel an interest in it. I hope they will not relax esting associations, so long the subject of our prayers their efforts, because it is so extensive a farm, and requires so many workmen. The soul, beyond every thing else is precious, imperishable, indestructible. The only war to secure its everlasting joy is through Jeans Christ. Therefore, the only question is, send the gospel to my countrymen. With out it, they must per-

After prayer by brother Dowling, the large audience was dismassed, highly gratified with the thrilling and delightful missionary meeting.

For the Recorder.

THE SOUTHERN CONVENTION brethren. They feel that their present connexion, es nothing in S. C. pecially with the American and Foreign Bible Society. Is it right to do that which will dry up the streams is to say the least a very awkward one: but they believe we are not yet prepared for separate action. It is quite enough, they say, in attend to our Foreign and Domestic Missions. Let us ret these into operation first difficulty arises from a midaken view of the case. I. is taken for granted that if we withdraw from the A. and F. Bible Society, a new organization at the South, will be necessary, with all the expense of business, printing presses, salaried officers &c .- Let us examine this point, and see if it realy is so .- When the Baptists were driven from the American Bible Society; I did not approve of the formation of a new Society. and the experience of nearly ten years has satisfied me of the correctness of the opinion then formed.-What did we want with a Bible Society, separate and distinct

from our Foreign Mission Board? Our great business was to raise funds for Foreign translation; and how easy would it have been to have appealed to the Baptists throughout our country, to furnish the means, which had been denied us by the American Bible Society. The object would have been attained much more simply, and quite as effectually if not more so. But this did not suit the views of those, whose feelings had been chaffed by the treatment of the American Bible Society. Their Denominational pride was up, they must have a Society of their own. And what has been the result? Why, after all the efforts of Agents with the machinery of life Directors and life members, I believe less has been raised for the great object of foreign tranlation and distribution than, would have been, by the other plain, common sense method, and they would have avoided the painful struggle in which they are now engaged for a charter; a contest which while it shows the evil passions of the Pedo-haptists, does not leave the other party entirely without blame.-I would remark that there is such an intimate connection between the Bible and Missions at least so far as our Foreign operations are concerned, that it is not only unnecessary, but unwise to have two organizations, where one will swer. - Without multiplying words, I will state the plan which it seems to me, will address itself to the understanding of every one. Let all money for publishing and circulating the Bible in Foreign lands be sent at once to our Foreign Mission Board. To this point they must eventualy come, if raised by a Bible Society; and we no more need a Society for this object, than we do, to raise funds for the support of Missionaries.- In recan be had in abundance; and as cheap or cheaper than we could have them published. Let our State Societies for he does not know how to read!"

News from the Churches.—In addition to the accounts of revivals which will be found in this day's paper, we may allude to the gratifying intelligence which has account and not read!"

News from the Churches.—In addition to the accounts of revivals which will be found in this day's paper, we may allude to the gratifying intelligence which has account and not read!"

Should responded to by the audience, in the absence of the pastor, by brother Wyckoff, the new Sectors are the relative for the masses and \$2,000 for the suddress by an appeal for telp which was well responded to by the audience, in the absence of the pastor, by brother Wyckoff, the new Sectors are the relative for the masses and \$2,000 for the suddress by an appeal for telp which was well responded to by the audience. After the missionary had concluded, our Chinese brother was presented to the audience, in the absence of the pastor, by brother Wyckoff, the new Sectors are the relative for the many be accertained by our Missionaries in their fields of operation. Should we determine to publish religious Books, and appeal for telp which was well responded to by the audience, in the absence of the pastor, by brother Wyckoff, the new Sectors are the relative for the many be accertained by our Missionaries in their fields of operation. Should we determine to publish religious Books, and dience. After the missionary had concluded, our Chinese brother was presented to the audience, in the absence of the pastor, by brother Wyckoff, the new Sectors are the relative for the many be accertained by our Missionaries in their fields of operation.

Should be determined by our Missionaries in their fields of operation. their business will not be to establish printing presses, or to embark in any enterprise requiring large expenditures of money. They will have to revise works for

publication; contract for printing, where they can have

it best and cheapest done; make arrangements for de-

positories, &c .- There is one thing, which will require

their early attention. I mean the establishment of

At all events I do not see, how the South can longer

Christian Review, and the employment of an I

ing Board -I will now proceed at once to the matter in hand, and ask, is it expedient to send our Bible lunds, and thus conditioned, it is important that we ascertain to the American and Foreign Bible Society, when we where to look for untailing consolation and support want every dollar and more for our China Mission? Do Without these, afflictions must crush us to the dust

have undertaken a Mission to China. Our Missionaries are to go out early in April. They will need all our contributers are greatly enlarged. Why then send any of them to New York when they should go to Richand it may be a vain expectation, to look for a division from them." Let us then each do, as they did in the days of Nehemiah, arise and build over against our own house .- But if our lunds must go to the North, one representative should go with them. The great principle of taxation and representation should be maintained in this, as in all other free organizations; and besides we should be unworthy members of a Society, to whose lunds we contributed, if we did not take part in their deliberations -- Now I will ask, who from the South or at least from South Carolina, will attend the meetings of the A. and F. Bible Society? With a very few exceptions I say none .- I do not see how brethren can reconcile it to themselves, to trust themselves into an tressing privations and losses, says, "I will rejoice in assembly, where their presence is not wanted, where, the Lord; I will joy in the God of my salvation," Hab while they may be courteously received by a few, they 3: 17, 18. Paul "blessed God," during a time of trying will be scowled upon by the many. - It does seem to affliction, and imminent danger. 2 Cor. 1; 3 &c. He me that this painful, this irritating alliance should cease in all its connections. Let us say to our Northern brethren, let there be no longer strite between us .- Let us unto God." Acts 16: 25. And the pious psalmist deendeavour to remove all causes which engender strife. If you will turn to the right hand we will turn to the left. We relinquish to you Burmah with all its interand our contributions. We give up to you the beloved Judson identified in our hearts with the great cause of Missions. We turn to China with its wide spread doors, and teeming millions. Let there be a holy rivalty between us, as to-who will do most in giving the glorious Gospel of the blessed God to the perishing

My principal reason however for orging the propriety and expediency of a total separation from the North, is, that the prosperity of the Bible cause is involved in it I have no means of access to data, to shew what has been done, in the South for the Bible during the past year. I have no doubt however, it will be found In a late number I attempted to show, that on princi- much less, than for many years. I know brethren, who ple, the Southern Baptists should withdraw from all have been in the habit of contributing, who have done connexion with Northern Societies. In this I may have nothing. They knew not what destination would be failed; and what appears plain to me, may not be so to given to the Bible funds; and they had settled in their others. I propose now to consider the expediency of minds, that no more of their money should be sent to this measure: but before doing so, I wish, if possible, the North. I am fully satisfied that an Agent of the to remove a difficulty, which rests on the minds of many | American and Foreign Bible Society would do literally

of Christian Charity in the hearts of our brethren? Is it right to furnish to the covetous spirit, an excuse for withholding what is due to the Treasury of the Lord? lask these questions honestly, and with deep anxiety. and then we will attend to the Bible cause. The whole It is my humble opinion that the cause of the Bible and the cause of Missions too has suffered, and will continue to suffer, unless this difficulty is removed. It is this view of the subject, which has caused me to trouble you, and through you my brethren, who will read these remarks. If I thought there was no hindrance to the flow of Christian benevolence amongst us, arising from this cause, I should have been silent, however much l might disapprove of our present relations: But I can

not think so; and therefore have I spoken. Will my brethren consider it? One or two remarks more and I have done. I believe it to be the fault of the age, to have every thing done by Societies. But if my brethren think they can not get on without a Southern Bible Society, I will not object, provided in the mean time arrangements be made in the Southern Board for receiving and disbursing Bible funds. Let brethren know, who wish to advance the Bible cause, that their money can as well be sent to Richmond as New York, and I am willing to attend them all the time they may require for establishing a grand, imposing and efficient Southern Bible Society. Again, if my Crethren must carry on all their Biole operations by means of a Society, they should have their own. The influence of the word Union has been delusive, and has blinded our eyes, as to the real state of thirgs.-We, of the South, were far away from all the stirring incidents connected with our Missionary doings The board was located in Boston. The meetings of the Convention were held in Northern Cities. Almost all the Missionaries were Northern men. It is not strange therefore that the North has so far outstripped us in their Missionary efforts .- Bring the same influences to power of Christ may rest upon me." 2 Corint bear upon us. Let us see Missionaries rising up in our 12: 9. sidet. Let us witness their departure to Foreign lands: d after years of toil, returning to tell us, what God has done for the Heather. Give us, within our reach, the meetings of Conventions and Boards, and I will answer for it the South will awake to her duty. She will be found side by side, with the foremost in the great Missionary cause. I agree fully, with Dr. Judson, in the remarks lately made by him at Richmond that independent of all other considerations, the great extent of our country demanded a separate Organization for the South; and if for Missions, why not also for the Bible.' I will here close my desultory remarks. It have failed to induce any brother to consider this matter more thoroughly than they have already done, I hope I have given offence to none. My great object has been to remove every obstacle to the progress of Missions a mongst us.

A MEMBER OF THE CONVENTION. South Carolina, Feb. 7, 1846.

For the Recorder.

SHORT READINGS.

BY ASAPH. d. From these, none are exempt, however favored, or pious. "Man is born to trouble as the sparks fly upward"-he is of "few days;" and these are frequently by their example. imbittered by suffering, both of mind and body. No one We should determine to inquire of the Lord what he can promise himself unmixed enjoyment. "We know will have us to do, and after we have learned our dunot what a day may bring forth." . The morning may ty, to go forward with an humble boldness, (regardless us a more particular account of "the work now in progress. The Rev. Mr. Teasdale of Schooley's latter and joyous—the evening may be overshadowed of the sneers and frowns of the world,) as faithful solvents. The Rev. Mr. Teasdale of Schooley's latter with an humble boldness, (regard patronize the Review published at Boston, since it has be fair and joyous—the evening may be overshadowed of the sneers and frowns of the world,) as faithful solvents. come out in decided justification of the doings of the act- with clouds, and our hearts wrung with bitterness and diers, trusting in God, to discharge the various duties

sorrow. Such is the lot of man in this "vale of tears a we expect that they will accumulate by their Northern Yet it is painful to remark, to what vain expedients men tour? Have we any reason to anticipate that the ap- will resort for comfort, when borne down by adversity propriations of that Society for our Mission will exceed There is, however, but one source of real and abidis the contributions of the South? Or is it the intention consolation, in seasons of trial and distress; whether of those who adhere to the North to give their funds to these arise from the state of the heart, or from outward the general Bible cause; place them beyond their own circumstances. That source is in God-in h's favorcontrol; and then depend on the liberality of those in his smiles -his sustaining power. He is emphatically whose hands they are placed, to give as they please to called in his word, "The God of all comfort." 2 Cor. 1 the support of our Mission ! To me the way of duty 3. It matters not, what may be our peculiar condition is so plain, that I do not see how any can doubt. We or the peculiar nature of the comfort we need; he can supply it and he only. No where else can it be found Friends may sympathize with us; but they cannot reach Foreign Mission and Bible funds; and more, unless our the heart, nor heal the lacerated spirit. The reasonings of an infidel philosophy can furnish no relief. The pleasures, dissipations, and business of the world, may mond? We have not a dollar to divide with the North; lead us to forget, for a season, our trials; but these can neither remove nor sustain us under them. It is God that smites, and he only can heal; for he is "the God of

> 2. The joys of the christian are not confined to seas. ons of worldly prosperity. It is possible for him to rejoice, even when called to suffer "the loss of all things," The scriptures record some happy instances of the truth of this. See Job, when suddenly bereft of all his earth. ly possessions; and still more, of the children of his affections, blessing the hand which had smitten him-"The Lord gave," says he, "and the Lord both teken away; blessed be the name of the Lord. Job. 1: 21. The prophet Habakkuk, in apprehension of the most disand Silas, while imprisoned at Phillippi, and in expectation of a cruel death, "prayed, and sang praises clared, "I will bless the Lord at all times." Psaim 34:

These examples show, that it is possible to bles God even amid the desolations which his judgements create - nay, it is not only possible, but thousands have actually done it. This may seem strange language to unbelievers to those, whose affections are placed on mere earthly objects; and whose enjoyments spring from mere earthly sources. But it is as true, as it may seem strange. The views which the Bible gives of the character and government of God; and the confidence which faith inspires in him; render the christian fully satisfied with the rectitude of all his dispensations, and produce, under the heaviest calamities, a feeling of security and satisfaction. That "the Lord reigneth," is, to him, an occasion of exultation and joy. Ps. 97: 1. 2 "Some of the purest joys known upon earth, are experienced in the very midst of outward calamities; and the most sincere and elevated thanksgivings which are offered to God, are often the result of sanctified afflictions." How inestimable, then; how well adapted to the wants and condition of man, is the religion of Christ! No other system has ever been found adequate to his necessities -no other can make him cheerful and happy, under the sorrows and privations of lile. Let the righteons then rejoice; and let them thank "the Father of mercies," for the abundant consolations of his grace. 3. The joy, which the christian feels under affliction

is true and substantial. It is not that poor consolation, if consolation it may be called, which arises from in difference to the judgments of God. The religion of Christ does not teach us to be insensible to the losses and trials which we are called to bear. These are felt more sensibly by no one, than by the true christian .-While religion purifies, and elevates, the heart; it neither destroys, nor blunts, the feelings of the man. The Savior himself was not indifferent to suffering he left as keenly the scorn, the injustice, and the reproach, which were heaped upon him as does any member of the human family, when similarly treated. The same was true of Paul. In attending to the shame and persocution, which he and his fellow-apostles, suffered for the sake of Christ, he does so in a manner which indicates, that he deeply felt them. And so, with every genuine believer.

But while religion does not blunt the feelings of the heart, it imparts such a fund of comfort and support in affliction, as enables the christian to rejoice. And his, is a rational joy. It arises from a consideration of the sustaining grace of God; of the sufficiency of that grace; and from the well-founded hope that his season of suffering, like the clouds of winter will soon pass away and that he will enjoy, forever, the repose and bliss of heaven-Here, then, child of affliction! is ground for substanta joy. Thousands have here anchored their hopes, and have not been disappointed. If their sufferings well abundant, their joys also abounded. 2 Cor. 1: 5 -Yes: it is a comforting truth, that, if we are called to suffer in any way, according to the will lot God, he will fill our hearts with all necessary consolation.-It was in view of this consideration, that Paul once said-"I will rather glory in my infirmities, that the

Pine Level, Sainter B. C. For the Recorder. AN ESSAY.

ON "DECISION IN THE CHRISTIAN CHARACTER." DEAR BRETHREN, -I was requested to prepare an Essay upon the above subject, at the Union meeting which met with the Rocky River Church, in August ast. The subject is a very important one, and every way worthy of our serious consideration. Because we know that we have immortal souls, which are capable of suffering misery, and enjoying pleasure and happi ness for ever more. Because we know that we are accountable creatures to God, and that we shall soon be called to reap the reward of our doings. And becau the scriptures teach us that it is our duty and our privilege to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. The great importance of which is apparent to every intelligent and reflecting mind. To make the necessary improvement, therefore, which, as accountable beings, we believe God requires at our hands, we must live in the use of all the appointed means of grace : "Earnestly contending for the faith 1. The present life is one of care, perplexity, and tri- once delivered to the saints. Jude 3d. By which we are undoubtably to understand the entire system of christianity, as taught by Christ and his apostles, and enforced