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Foreign Correspondence.

POREIGN CORRESPONDENCE OF THE N. Y. EVANGELIST LUTTURA PROM REV. MR. ROUSSEL Plans, August 15th, 1852.

mig under the influence of a dead-calm, as at the preice, that we are driven to employ ourselves about

As it regards peace, this is doubtless a good sign, but is it not an index of the moral and intellectual poverty into which a nation necessarily falls, when deprived o

freedom of speech and thought? In their nullity, the journals of the day give us the correspondence of a Frenchman in London, studying toral movement and English manners. The last latter is a comparison of the different religious partime. It may interest your readers to see how a French-man-born a Catholic, but turned unbeliever—views the Protestants of England. I transcribe for you some passages from this letter without remarks:

ANGLICANISM. "To deny the happy influence of a religious reform which has substituted the right of free examination fo the Inquisition, is to deny evidence. But let us not de seive ourselves; Protestantism and Anglicanism are two things as perfectly distinct as Henry VIII. and Luther were two different reformers. Luther promulged a new idea, which established itself in the Christian society;

but Henry VIII, the Anglican reform. What is it ? "Anglicanism is not really a religious reform. It is always a Church of authority; it has a binding creed, the Thirty-nine Articles. It is still a hierarchical organization, passing in order from the Primate, Arch-bishop of Canterbury, through bishops, deans of chaptors, curates and clerks, to simple laymen. It is a Church full of external forms and vain practices.

"I seek in vain for a fundamental and philosophical

difference between Catholicism and Anglicanism, but I "Last Saturday I visited Westminster Abbey. The clock struck three, and the clergy united in the service

of the day. I looked, I listened; yes, it was all Catho-

"I acknowledge I felt irritated against this Church hich is installed in the name of reform, without deabuses, without conforming its clergy to the ment on earth of the reign of liberty and fraternity pro-

"Pussyism, with its gracious and tender allurement is a gnawing worm in the Anglican Church; it is a highway towards Rome.

PROTESTANT INDEPENDENTS. "Here we find the true Protestant idea, the fruitf

necracy and Socialism. Political refugees from the

don, and with active sympathy in the Quakers, who ourses are often opened for the relief of their misfortunes. Dissenters are becoming so numerous in England as

princely to manage the existence of Anglicanism. New thes are daily erected; accessions from among the the portion of the nation which is progressing to domination, are of daily occurrence. It is easy in the elections which have just taken place, to see the progress

tion of Church and State necessary. It is only a ques-tion of time. If I may credit accurate information, and what has been fold me of the sentiments of many bishops,
the Anglican clergy are under no delusion in this respect.

The eye looks over the jealous walls which shut in the anglican clergy are under no delusion in this respect. ous reply to those who doubt the efficacy of the m. The numerous Dissenting ministers

ned by voluntary gifts; and such is the aftheir flocks place them in a material mition a hundred times preferable to that in which the try priests of France vegetate. informed man might write an admirable book on Dissenters. I know but few subjects in which one

rit of justice and liberty.

Dissenters are in general the most radical men in England; they sympathize with all just causes and with all oppressed parties. It is they who mostly diwith all oppressed parties. It is they who mostly many and and inspire those noble associations, those grand

CATHOLICISM.

** In England proper, notwithstanding the noise mad at aggression, Catholicism has made but little rede; priests and Jesnite are more numerous than were. Many chapels are built, but they

man is a man of great merit, and of to draw friends. 'But,' as the gosmanners adapted to draw friends. 'But,' as the gospel says, 'the Spirit bloweth where it listeth;' will it w in this direction? As for myself, I am far from

Unitarianism is the negation of revealed religion it is rationalism, whose patriarch is Mr. Fox, a memb

of the former Parliament, and who was defeated in the ment the only strongly marked philosophic indivi-ulity. I am certain that you, sir, will join in my gret that the doctrine of the absolute freedom of cone, as well as rationalistic ideas, may be excluded his eminent man, from the palace of Westminster."

offer them precisely what they want? What would be the effect in Europe and America, of a thousand priests resigning their charges?

The Madiai (husband and wife), found guilty of im-

plety, (in having read the Bible), have been senten at Florence—the one to 56, the other to 45 months hard labor, and afterwards to surveillance for three years! This Romish liberalism reminds me of a visit which received, some days since, from an English clergyman, who had been on a mission to Rome, to obtain permi sion from the Pope for the erection of an evangelical ication on the matter made this reply: "There are

here at Rome, English Pussyites, English Unitarians you are Evangelical; harmonize these three parties, and I will give you the Papal authority." He then seriously offered to be responsible for his salvation, to clear away all his prejudices in this respect, if he would become a Catholic! Exactly on the principle of an insurance company against the fires of hell!

ension has broken out in the Swiss canton of Tessin, between the authorities and the clergy. A law has been enacted, which takes from the Romish clergy ich clergy the exclusive influence in public instruction. The bishop has revenged himself on four priests, who concurred in voting for it, by deposing them from their offices. The Council of State, in its turn, accuses the bishop of attacking its independence, and opposes the suspension

In the Swiss canton of Neufchatel, a similar struggle between the liberal party and the tendency to tyranny has resulted in the victory of the former. A popula assembly has rejected, by a large majority, the return of the canton to the authority of the King of Prussia. I have been more than ever convinced within the las few weeks, that our government does not mean to favor Romanism, and that its whole attention is to be consen trated on politics. The police sgent who exercises his surveillance over my new place of worship, no longer disturbs himself if I, a Protestant, speak to Catholics, but only if I touch on politics; and after my meeting he asks me my name, my residence, and makes a report of the meeting and of the sermons! A singular method truly of proclaiming the gospel! not only to the subor dinates who come in turn, but likewise to the chiefs of the police departments! Last Sabbath, I said to the

POREIGN CORRESPONDENCE OF THE N. Y. EVANGELIST SERTCHES OF TRAVEL IN THE EAST.

agent, Tell your superiors that if they wish to please

me, they will send not one, but ten or twenty agents,

for there is plenty of room, and this would increase my

erusalem to Nablus—The Hill Scopus—Ran —Bethel—Judah end Ephraim—Shiloh—Jo Nablus—The Protestant School. Regularly every Friday, at the hour of noonda prayer, the gates of the Holy City are shut until the 'Asr, or hour of afternoon prayer—generally about 3 o'clock, P. M. By dint of much hurry, we finished all our preparations, and passed the Joppa gate just before its big iron-plated doors swung together behind us. As we turned our horses northward and rode under the remulous, wail-like note of his class, began the call to prayer from one of the minarets of the Haram-esh-Sherif

mediately the whole air was saddened by the swells and cadences that were heard from every minaret in the city; the cry followed us, growing fainter and fainter, as we rode slowly through the olive-groves which cover what was once the populous quarter of Bezetha.

From the northern wall of Jerusslem, the ground rises

regularly northward, broken by slight hillocks and two or three ravines. At a little more than half an hour's distance, at the summit of this acclivity, we drew up our horses and turned them about, that we might take our luggage-mules, went scrambling down into the wady and last us to enjoy the prospect alone. were on "the hill Scopus;" the place where Alexander, and Pompey, and Titus, and Chosroes, and Godfrey, have successively halted their hostile troops, way to the conquest of the city; the place where the Hebrew pilgrims to the solemn feasts, were wont to exclaim, "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north. the city of the great King!" The view from this hill might well inspire such an exclamation. That from the uth, as one looks up the steep and barren slope of Zion, crowned by the fragments of ancient wall, is more inspiring of grandeur and awe; the view from the Mount different countries of Europe, dying of hunger in Lon- of Olives is more distinct and map-like, and withal, richer in holy and affecting memories; but neither of them will compare with this in beauty. Over the thinly planted gardens of olive-trees, broken here and there by a green barley-field, we see the heavy towers of the Damascus gate, and the stately length of the city wall. On iddle classes, from the commercial and industrial ranks, the left, the deep, dark valley of Jehoshaphat winds under the slope of Olivet, while far towards the right one may see the mass of the Tower of David, bearing the small red Turkish flag. These are in the frame of the picture. Between them, amid the little cupolas of the dwellings, we see the flat, open dome of the Church of the Sepulcher, and its noble, half-ruined tower. Two or three lonely palm-trees are scattered among the courtsof the city: a score of minarets rise here and there.arches of the Golden Gate, the little cupolas which cover the forbidden entrance into the mysterious vaults below, and the dome and gable of the mosk El-Aksa. From its elevated platform, paved with polished stones, and half surrounded by graceful arches, from among the dark, slender spires of cypresses, far more beautiful than towers or minarets, rises in matchless grace, the Mosk of Omar. The sides of the octagon are faced with green tiles, and the dome, the master-piece of Saracen art, rises in perfect symmetry, bearing aloft in the clear sky of Judea, a small gilded crescent. Greatly as its splandor must be diminished below that of the time of Herod, and of Solomon, even now the traveler may ex-

> earth, is Mount Zion, on the sides of the north!" Our road led us still north, over broken and hilly ground, little cultivated, and by no means fertile; occa sionally a little piece of Roman road would appear in our pathway. We turned off to the right at two hours alem, to climb the hill where stands the miser able village of Er-Ram, which Dr. Robinson shows cor clusively to be Ramah of Benjamin. A few small mns are lying about the village, and an old Arab. in the hope of bakk-skisk, led us around to the eastern side, and pointed out with gestures of infinite admira-tion a bit of Corinthian ornament built into the side o

claim, "Beautiful for situation, the joy of the whole

identified by Robinson with Beer or Beeroth; the latte signifies "wells," and is no misnomer as applied to this place: A copious fountain, in the valley below the village, fills a large stone trough, around which women were washing. As we rode by it, they stopped their work and gazed at us over the top of their coarse blue veils. The water of this fountain was formerly gathered in two large reservoirs, of which some parts are still almost perfect. Ascending the hill, we found, among other ruins, those of a fine old church, of the time of

ned by Jacob Beth-el, "the House of God," and afterward, when polluted by the golden calves of Jeroboam, receiving the name of Beth-aven, "the House of Vanity." Its ruins, the remains of one or two town and some Christian churches, lie on a small hill; looking down into the valley at one side, we saw noble rese voirs in ruins, overgrown with rank grass. The "high have been cut down and the idols have perished.

We were now passing the border, between Benjamir and Ephraim. There was a change visible almost immediately. The territory of Judah and Benjamin, favored as it was by God as the place of his temple, it by no means beautiful or fruitful. The only tree to be he cultivator to terrace it or to fence it. We came, nowever, at about 5 o'clock, to the town of 'Ain Yebrud a poor enough place, to be sure, but one where fer we stopped for the night; and though we walked about

through a region still hilly and broken, but populous passed through Wady et-Tin, "The Valley of Figs."
This is thickly planted, on both its slopes, with the low trees of this fruit, whose broad, light-green leaves cast a pleasant shade upon our path. The small, young fruit was now just formed. (Feb. 29th.) The next July, in Trebin nd, we had the pleasure of eating them fresh

from the trees.

where the ark rested.

From this wady, we came up toward the hill of Seilun The Nablus road passes to the west of Seilun, and we sent the mules on by that, while with Abu-kheir we rode across the untilled fields, and up the hill-side-not without feelings of deep interest in approaching the site of that Shillon where the ark of God was established, and the tabernacle set up in the days of Joshua. The first object which attracted the attention, was the appearance of a little fort, half-way up the hill, almost hidden by the thick branches of a spreading tree. Riding up to it, we found a massive wall of sloping masonry, prodigiously thick at the base, inclosing a square room of perhaps thirty feet on each side. A single doorway admitted into it, the lintel of which was carved with a vase of classical form, between two wreaths of flowers. Within was a heap of hewn and carved stones which had once decorated the building; among them were the capitals and broken shafts of two or three Corinthian columns tumbled about in picturesque confusion. We tied our horses, and remained long enough by these ruins to make a sketch of them. What could have been the origin and use of them I cannot conjecture, but Abu-kheir, who had been very busy for some days with his Arabic Bible, and who had opinions of his own on various antiquarian

The town of Seilun is a ruin which apparently has

not been inhabited for a generation or two at least. It lies at some minutes' walk from the building I have described; but though the stone walls of its rude house are still many of them standing, and there are hewn stones and the occasional fragment of a column among them, still the "word which came to the prophet" is as fit and impressive as ever-"Go ye unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.' Leaving Seilun, we came, after two hours' ride, ove hills sontinually becoming less high and steep, into a may be multiplied in ages to come, but hitherto, nually enjoys? If such protracted meetings could in the lower part of the city, visiting, at the time. noble and beautiful plain, called el-Mukhna, which there has been nothing like what we now see and be held, what should hinder them from rising as I went at once to my residence, 50 Laurens street, the foot of its western slope, the gentle hills of which are marked by a ruined tower and a village. The plain was covered with young barley. Near its northern end mother smaller valley intersects it in the form of a Latin cross. Our road turns westward around the base of the high, rocky bluff that stands at the angle, and brings us into the lovely valley of Nabulus or Shechem. But instead of going up to the city, whose white minarets now appeared just before us over the venerable olive-grove we sent on our baggage and remained here for a while, for we were "near the parcel of ground which Jacob gave to his son Joseph. Now Jacob's well was here." We went down to the sacred spot, and stepping over battlemented wall, a single muezzin, with the high, of former ages encumbered it, we lowered ourselves the niles of hewn stone with which the mistaken piety down from the roof of the vault which half covers it, and stooped over its mouth. It is dug through the solid rock, and a stone which we dropped from the top rattied down

> in the city who " search the Scriptures, for in them they think they have everlasting life." We looked toward the city. It was the early spring, and men said, "There are yet three months, and then cometh harvest." The declining sun shone through the hue from the western light. The mountain of Gerizim where the little handful of Samaritans still worship Ebal still look down upon the city of Sychar. In that affecting and inspiring spot we could "lift up our eyes, and see the fields already white to the harvest." We had received from Bishop Gobat, a letter to the schoolmaster in Nabulus, who is to some extent under the patronage of the Bishop He is a Greek Catholic not yet a seceder from his church, but very independent in his feelings, and by no means well-disposed to his superiors. The school, when we arrived there on Saturday evening, was dismissed, and we saw only a few scattered pupils. But Abu-kheir's careful soul was vexed within him when he saw a generous supply of expensive Arabic Bibles from the bountiful hands of the British and Foreign Bible Society, lying about the premises in various stages of dilapidation, the loose leaves fast dis-

the stony sides, and seemed to strike at last on a dry

FOR THE NEW-YORK EVANGELIST.

appearing in various methods. It wasn't a good sign.

MINISTERS AND TEACHERS FOR OUR In former years when there were wars betwe our Indians and the Americans, there was no wan of men for the service, although many fell on the field of battle. Now it is a time of peace, in all the garrisons in the Indian country, officers from our first families, and soldiers, from various States noble area of the Haram-esh-Sherif, and sees the inner and countries, in sufficient numbers, can be found. These men and their families are often called to make great sacrifices of comfort, health, and life yet they refuse not the service, with its dangers. In the late Mexican war, at one time in the State of Arkansas, men mounted and armed, went and offered their services, in greater numbers than were

West of this State there are four tribes of American Indians, living in peace with each other, with other tribes, and with our own country. They are becoming agriculturists, and herdsmen and mechan-

ics. They have written laws. They have appropriated tens of thousands of dollars yearly to the support of boarding-schools. They have long guarded their domain against the introduction of ardent spirits, by very stringent laws of their own enactment. They are increasing in numbers, in intelligence, in wealth, and in a knowledge of the Christian religion. They wish to live as nations, in our presence and before God, and not waste away as many tribes of red men have done, before

help, for instruction in our literature and in our cessary, while these are invaluable auxiliaries. religion. They feel that they cannot instruct themselves or each other. They know that we ing of the American Board has over the anniver-

various Missionary Boards. are commended to the prayers of your many readers. Three of them are females.

But what shall be said about a supply of m ters ? None, to the knowledge of the writer, have In one Academy there were at least twelve ap-

number of applicants soon ran up to fifty. Now world, and its ways, of ministers and teachers and only who are present can realize. their callings, to know how to understand all this and approve of the result as right before God. How does the Savior view it! He understands

death. He died, too, that we might tell the red man of his salvation. We love the spirit of the Moravians, as long since put on records of their missions. When intelligence was brought home of the death of laborers, immediately others offered, and in Christ." greater numbers than were needed. And in the best days of the late Secretaries of the American first day we began to ascend, and to feel that we ways in the city. Board, Rev. S. Worcester, D.D., and J. Evarts, Esq. were getting into a new atmosphere. The next they acted upon like principles, and appointed none but volunteers. Mr. Evarts said to the writer on one occasion in very emphatic terms, I should deem gained wider and brighter views of millennial and held service, with the intention of being back tains a report of my speech, which, though abridge myself out of my sphere to invite men to become glory; and on the morning of the fourth, we greeted in season for the 3 o'clock service at my own ed to two columns and a quarter, is substantial candidates for the Missionary work. Yes, it is full- the rising sun still earlier. We never could have hearted volunteers that are called for. Mrs. Hannah reached those heights in one day, nor in two. Moore, in her writings, describes a disturbance in the streets of an English city. The immediate oc- saries of the American Board, over those of the by two steps the boat, I saw that time would fail put into the hands of Br. Miter before he published casion of it grew out of an attempt made by several men to drag a valunteer (soldier) to his ciety, the Home Missionary Society and others, so the ferry 20 minutes to 3 o'clock, just as a Grand reviewing a speech or statements I never made duty. Missionaries, when they come home enfecbled by labor and disease, make but poor hands in that a morning of evening session is all that can rion street, within two blocks of my church, in 15 to, "that charity which thinketh no evil. handling this drag rope. We had rather say read be spared to any one of them. There is no time minutes. I attempted to get in, but was rudely us! Then said I, Here am I, send me."

POR THE NEW-YORK EVANGELIST. A HOLY CONVOCATION.

BY REV. DR. HUMPHREY. other benevolent Christian Anniversaries. They great advantages which the American Board an- pointed for 1 o'clock-I heard of it about 12. I was tible of a triumphant vindication. Some of the may be multiplied in ages to come, but hitherto, nualty enjoys? If such protracted meetings could in the lower part of the city, visiting, at the time. stretches from north to south for siz or eight miles, with enjoy, since the world began. Among these, the an- high in interest, and giving them as great an on- changed, and started for the Asylum. Now, could had been repeatedly urged to do so, by those in a width of from two to four miles. Our road ran along nual meeting of the American Board of Commis- ward impulse? I merely throw out the thought, I have had a 'bus, I could have got there in ample whose judgment I had confidence, that I consented, sioners for Foreign Missions, holds a conspicuous hoping that if the directors of those Societies time for the services at 1 o'clock. On the block I made them under a firm conviction that the inplace. From small beginnings, when the Board should in their wisdom think some such arrange- above my house is a carriage stand, where I stopfound ample room in a private parlor for its accom- ment best and practicable, they will make it. There ped and attempted to negotiate for a hack, but \$1 modation, it has grown to such a size, that no may be obstacles or objections, which I do not anti- 50 was the lowest cent I could get one for, to go church is large enough to receive half the num- cipate, but if the way is clear, I am sure the great the distance! So in painful excitement I walked ber who come up, from all quarters, like the tribes cause in which they are all embarked would be es- the entire distance, under the burning sun of one Israel, to attend these holy convocations. The in- sentially promoted, terest in this Missionary Board, in its operations and in its annual reports, has been steadily increasing from year to year, till but few towns are large enough to accommodate the thousands who desire to come and " sit together in these heavenly places" under the droppings of the upper sanctuary; to get their souls refreshed, their hearts enlarged, and their strength renewed.

It is now, I believe, the general testimony of those who are in the habit of attending our great gravelly bottom. The Samaritan women no longer May, and other Anniversaries, that this, of the come down from the city to draw, but there are those American Board, exceeds them all in religious interest and enjoyment. Christians feel, that they any single missionary society in this country, if in the world, which affords so much pure Christian they know not what - and the regged and barren rocks enjoyment at the time, and from which so deep im pressions of the importance of the missionary cause. and of our duty to sustain it, are carried home by those who attend it.

Some of the reasons are quite obvious. It is not because this Missionary Board consists of wiser and better men than any other. It is not because its missionary stations in heathen lands are the most important of any, nor that its missionaries are more devoted to their work, than any others. But it has the advantage of having been longer in the field than any other, in this country, and of course having wider sources of interest to draw from. Another great advantage is, that of late years we are sure, at every annual meeting, to hear several returned missionaries, fresh from heathen lands tell, what God has done and is doing to "destroy the works of the devil" and build up the kingdom of Christ upon the ruins. The impulse which the presence of these veterans from "the wars of the Lord" gives to the hundreds and thousands who hang upon their lips, more than compensates in money, for the expense of their return. The importance of having some of them upon the platform at every anniversary is so great, that I am persuaded it would much more than pay for calling them home, were this the only advantage of revisiting their native land, after many long years of absence.

It is one thing to read extracts from their journals. AMERICAN EDUCATION ASSOCIATION in the Missionary Herald, and quite a different upon them; to look upon their attenuated forms are white for the harvest. With what warmth in New-Jersey. then, should we welcome our brethren back when stir up the churches. We could hardly do without of whom we have read so much, from China, from lips of the "wonderful works of God" which he has witnessed. More permanent agencies are ne-

cannot be at all the expense of this instruction. saries of other societies, lies in the length of time They offer willingly. In the Choctaw Nation which is devoted to it : four days-from Tuesday there are ten churches and about thirteen hundred to Friday. Every one who has been in the habit members under the A. B. C. F. M. To support of attending these meetings, must have observed their boarding-schools under the care of this Board, how the interest increases from day to day, up to every Choctaw man and woman, the aged, the the last hour. We are so made, that we cannot through their general council forty cents in money. casion. We want time for hearing and reflection. And to support their schools under the care of We want to have our hearts warmed and our other Missionary Boards, each Choctaw contributes spirits moved by constraining motives and appliyearly the sum of about eighty-one cents. Of their ances; and this requires time. Here we are preown free will they have made these offerings to the sent at the opening of the meeting on Tuesday afternoon, and we begin to be interested. In the eve-But there has been and is a great difficulty in ning we listen to the annual sermon, and become and only four in number, have within a few days the one great cause, and the interest is all the while or any fear of offending them. been engaged to go out this fall. These teachers increasing. On Thursday morning a prayer-meet- From the simple fact that the resolution about ing again, and the church crowded. The forenoon referred to, was laid upon the table, your Corresspect in listening to discussions and addresses, and pondent intimates that the "American Association, the afternoon set apart for the administration of &c." "is not the body to whose deliberations we the Lord's Supper, in two of the churches, both may safely commit our educational interests," and now so all-abounding-that the awful swearing, be yet offered themselves to this good work. He has filled, or nearly so, with communicants. This pre- endeavors to hold up that Association to the scorn cause of which the land mourneth, might entirely inquired how similar vacancies at home have in pares the way for bringing out the strength and and contempt of the community. He does not, nathos and pleading of the missionaries for more however, even allude to those carefully prepared help, at the evening meetings. The weather may papers which were presented to the Asse cants to fill vacancies in the short time of five be oppressively hot, it sometimes is; but the church- some of which even higher ground than simply es are crowded more than ever, and there is un- reading the Scriptures was advocated, in reference mistakable evidence, that the missionary spirit is to moral and religious instruction in our sche

supply for a church that had become vacant. The morning comes the closing scene, the farewell cient vindication of the soundness of the Associmeeting from the missionaries and to the mission why is this! Some men are too ignorant of the aries, the interest and tenderness of which, those

This, I believe, is as near to the millennium and to heaven as the friends of missions have yet got. They by this time are far up Piszah's mount, if the whole matter in all its length and breadth. To they have not quite reached the top, and how glo- and Marion streets, in this city. My congregation attention to a few of its statement procure for us the privilege of being teachers and rious is the prospect! the breaking away of the ministers of his word, He poured out his life unto clouds, and the darkness of pagan lands fleeing before from Hoboken to Brooklyn and Williamsburgh; so to be well advised. These I shall endeavor to exthe rising of the Sun of righteousness! So near he hears those glad voices, "The kingdoms of this extremity to the other of this immense field. And production may be formed. But first a few preworld are become the kingdoms of our Lord and his yet, sir, according to usage in this community, I liminary statements.

It has taken us four days to climb so high. The day, as it became more bracing, we advanced faster.

Here lies the great advantage of the Anniverthird. This is a great disadvantage to them all, sically and mentally, for my work. which perhaps cannot be obviated, as a general At the early part of our recent warm season thing, by any better arrangement. But might not worthy female member of my church, who was a gage in such a work. each of the Societies, above named, hold such an teacher in the Colored Orphan Asylum, on the anniversary of several days, once in five or ten Fifth Avenue near 40th street, died, and I was now sembly were maturely considered, and a rigid ex-This is pre-eminently the age of missionary and years, and in this way secure to some extent, the tified to attend her funeral. The funeral was ap-

FOR THE N. Y. EVANGELIST. OUR MEDITERRANEAN SOUADRON.

We have reason to believe that the high moral character and peculiarly American sentiment of Commodore Stringham will be appreciated by American citizens traveling or residing in the Levant.

From what we know of the Commodore, we apprehend our ships under his command will find other employment much of the time, than merely lying for long months in the Bay of Naples, where get nearer heaven than at any other; that they can to believe that the subaltern officers acquire little Jordan, that goodly mountain and Lehanon. Indeed, I do not believe there is an annual meeting of good moral character, or to acquire expert seamanship.

We have been much interested in learning from letter received from Athens, that on the recent visit of the Flag-ship to the Piræus, that the American Missionaries and other Americans there received the kindest attention from the Commodore. and were hospitably entertained at a temperance dinner given to them by Commodore Stringham on board his Flag-ship, at which Mr. Marsh, our Minister at Constantinople, was present as a guest. Honorable as is the well-earned character of many of them, or others when abroad, have evinced so high a regard to the National sentiment at home, as has Commodore Stringham. The Flag-ship on its recent arrival at the Piræus, was saluted and visited by the French Admiral on the Sabbath. Commodore Stringham, we learn, informed the French Admiral that the public and religious sentiment in the United States, which he represented, would lead him to return the salute on Monday. which was accordingly done. Such examples of manly principle deserve to be known. They will doubtless be appreciated at home, in this land so much blessed by the sacred and meliorating influence of the Sabbath.

Yours, "A RECENT TRAVELER."

FOR THE N. Y. EVANGELIST.

MR. EDITOR-I cannot refrain from making a of your Saratoga Correspondent which appeared in above sentence printed in large capitals and posted and pallid countenances, to listen to their living the Evangelist of Sept. 2nd, because it is incorrect up in a conspicuous place. voices, and to witness how "the love of Christ con- in some respects in point of fact, and because its them, under the toils, which it is manifest are upon the "American Association for the Advance- nected with the shop was a man who had not for

The letter in question bears internal evidence the renovation of their health requires the air of that the writer was not present at that meeting, remember the same injunction. And third, they our bracing latitudes, and when their's is just the else he would never have committed the egregious showed, we thought, that he had taken a very good agency which is wanted here at home, to visit and blunder of making "Dr. Henry, of the Smithsonian way to give them a warning to that effect. There them. There is nothing like seeing a missionary the daily use of the Scriptures in public schools, mild-indeed something pleasant-friend, don't when Prof. Henry was not present at the meeting swear, just as though a peculiar interest was felt in India, from Persia, from Africa, from Turkey, from of the Association, having unexpectedly been de- each individual who might read it. It might have the Sandwich Islands; and hearing from his own tained at Washington. It is manifest that your read-'no swearing allowed in this room'-'all pro-But the great advantage which the annual meet- of the motives which induced the action that he don't swear. Would it not be well if in reproving all

blind, the widow and the orphan, contribute yearly at once enter fully into the spirit of any great oc- to the proposition contained in the resolution, not selves, but who nevertheless would seem very much bitaining missionaries and teachers of suitable more so. Then comes the morning prayer-meeting, eration that the importance of the subject de- of truth was most happy; that although frequented ualifications. Both are much needed. Two mem- followed by the reading of reports by the secre- manded. In discussing the "Bible question," it is by all classes of men, an oath was rarely heard in bers of the Choctaw Mission, during the present sea- taries, and such discussions as they are calculated of course impossible to avoid a reference to Roman the shop. son, have made urgent efforts to obtain helpers. It to elicit. In the evening, meetings are held in two Catholic opposition, and it is not necessary to refer As we turned to leave, we could not but wish is not too much to say that they have individually or three churches, because there is not room in the to any other religious sect; it is not therefore a that those three words might be posted up in every traveled a thousand miles in New-England and largest of them for the multitudes who wish to at- just inference, if for any sufficient reason action is place of public business or resort-in all our shops New-York, to effect the object desired. The writer tend. At these meetings addresses are made by re- postponed, that such postponement is the result of of this article is happy to say, that the teachers, turned missionaries and others, all bearing upon any disposition to "curry favor" with the Catholics, even in our legislative halls.

ation on this point.

FOR THE NEW-YORK EVANGELIST A HARD CASE

of the Presbyterian church on the corner of Prince | the patience of your readers, I must confine that in the discharge of my pastoral duties, I am amine in a spirit of candor and Christian courtest cannot avail myself of the use of any line of omnibuses, or any one of the multiplying lines of rail- - which occupied one hour and a quarter in

I will state two, out of many facts, to show how a few of them abound in misrepresen severely the thing works. On the morning of our the latter character is the Inde On the third, when the stars appeared, we had last Thanksgiving Day I went to Newtown, L.I. church in Prince street. I returned to the city, correct, as it was taken from the written note making my time comfortably till I got to Grand which I beld in my hand at the time of its delivstreet ferry on Williamsburgh side, where missing ery. This report, if I am correctly informed, was American Bible Society, the American Tract So- me on this side, unless I took a bus. I got over his "Review." Why, therefore, he persis many of which are crowded into a single week street bus was starting, and which would pass Ma- I cannot even surmise, and still exercise, as I wish Isaiah 6:8, "Also I heard the voice of the Lord God to get warmed up, We just begin to feel, when refused; and having to walk fully a mile and a far forgotten the proprieties of Christian courtesy, saying, Whom shall I send, and who will go for the meeting closes and another society occupies the quarter, I arrived long after the hour of public ser- as to question my veracity. I cannot be so unplatform, to be crowded off in like manner by a vice, and in a very uncomfortable state, both phy- mindful of what is due my character and office,

of our hottest days, getting there after the hour, and not fit for service. Sir, these cases I could multiply, but it is not

necessary. You have an illustration of the working of the usage, and of its most oppressive influence. And why is it that a man in the public service of one of the largest congregations in the city has to submit to such a system of oppression? It is not because I smoke segars in the 'busses, as I see some white men do. It is not because I chew and has been of the most pleasant character. spit tobacco in the 'busses, as some white men do.

It is not because I carry a great pet dog with me,

Perhaps none more so. And not a few of them and say to every one, "If you love me, you love my dog"—not excepting finely dressed ladies in the in proving that this is the character of all of them, the color of a man, " he that reproacheth the Almighty, let him answer it." I do not.

But seriously, Mr. Editor, it is a hard case that a man should be compelled, in the public service to walk ounce after ounce of his heart's best blood out of him every day, and not be allowed to avail himself of the public conveyances designed to save time, health and life. It is known to impartial witnesses that my predecessor, Rev. Theo. S. Wright, though one of the most valued ministers that ever lived in this city, had his life shortened several of our Naval commanders, we apprehend that few years by this oppressive usage; and I feel that I am walking in his footsteps. Have I a right thus knowingly to dig for myself an untimely grave? Has the New-York public a right to require at my hands this unreasonable amount of exposure?

I shall be told that the majority of the publi will object to my riding in the 'busses. Is that Will the members of a Christian public object to me, a minister of Christ, using the facilities of public conveyances, while about my Master's business? Besides, hundreds of the persons who now ride in our stages, are the same with whom I have rode in the 'busses of London, Liverpool, Glasgow, Edinburgh, Brussels, Paris, &c. I only mention this, to show the inconsistency of this usage I ask for simple justice at the hands of my coun-J. W. C. PENNINGTON.

"FRIEND, DON'T SWEAR"

Upon going into a waggon shop a few day matter to meet them, face to face, with their scars few remarks by way of correction, upon the letter since, the first thing that met our gaze, was the

Those three short words were suggestive. Fire strains them" in pleading for more laborers to help general tone is such as to inflict grievous injustice they gave undoubted proof that some one conbreaking them down, and to enter other fields which ment of Education," which held its recent session gotten God's injunction, not to take His name in

> Second, they showed that he wished others to Institution," propose and advocate a resolution for was nothing harsh about it-perfectly cool and Correspondent wrote from hearsay or from the re- fanity forbidden here,' or any other peremptory comports of the public prints, drawing thence his facts mand, but we doubt whether either would have acand his inferences, without any personal knowledge complished as much as the simple request. Friend, kinds of iniquity, we were to use more mildness and It is true that a resolution on the subject of the not so much denunciation. One thing we particureading of the Bible in schools, was offered by Mr. larly noticed about this little sentence was, that i Brown and briefly advocated by a Mr. Henry of never seemed to countenance in the least, any New-York, which was laid upon the table, not be- species of profanity or irreverence. Now we have cause the Association was afraid to meet the issue; known some good men, indeed Christian men, who not because there was a single individual opposed of course would not for the world swear, thembecause the members generally paid the slightest delighted with a well told story, even though it deference to the opposition of the Romanists-but abounded in oaths, and would laugh heartily at a simply because the resolution was not in place at joke, even though a serious subject were the but that late stage of the meeting, when business enough of it. But this sentence on the contrary had the fully to occupy the attention of the Association same solemn, gentle admonition for all suchhad previously been prepared and announced, and friend, don't swear. We were informed that the when consequently it could not receive the delib- effect of this silent yet ever-speaking little schtence

lic sentiment, that the face of every respectable mar effectually awedown the terrible profanity which is and forever cease.

hearers go away talking to one another, and praising the speaker, but which makes them go away thoughtful, and serious, and bastening to be alone.

FOR THE NEW-YORK BYANGELIST. REV. J. J. MITER'S REVIEW." BY S. W. STERLE.

This is certainly a very peculiar document, and its author would undoubtedly be disappointed were Ma. EDITOR: You are aware that I am pastor I to pass it by in silence. As I would not weary extends from No. 1 Pearl street to 65th street; and many, which, to say the least of them, do not seen

1. Most of the newspaper reports of my spe delivery-are very brief and imperfect, while not

The Christian Observer of the 26th Jun

2. In a few passages Br. Miter seems to have so as to notice such insinuations; and I am confident that an intelligent public de not desire me to en-

3. The statements made on the floor of the Aswere of such a character as to make it very pain ful for me to make them. And it was not until terests of truth and righteousness, and the welfare of our beloved Church, demanded that they should be known. In this I may have erred, as it

always wise to give publicity even to the truth.

If so, it was an error of the head, not of the heart.

4. Towards the Congregational churches of New-England I have ever entertained se of the highest esteem and affection. Su nents I expressed on the floor of the late Ass bly, and have manifested on all suitable occasion Anything found in my remarks apparently con-flicting with them, must be applied to a form of Congregationalism, for which our New-England brethren have no more affinity than have Preaby

5. I entertain none other than the kindest feeltion. Almost uniformly my intercourse with then busses. But it is simply and only because I am a no one would have rejoiced more heartily the

polity or doctrines either of the Presbyterian Church or the Puritan churches of New-England 6. The remarks in the General Assembly, have been received in some quarters with such unmitigated censure, were made purely in self-de-fense. Those of us laboring to promote the cause of Christ and Constitutional Presbyterianism in Wisconsin, have been most industriously hunted down and held up to public reprobation as "nar-row-minded, illiberal, pro-slavery sectarians," "disturbers of the peace," "intruders upon the rights of others," &c.; while no efforts have been spared to fasten on the Christian public the con-viction that the Convention is a united, harmo

nious, orderly and orthodox body, doing the work of Christ in the most wise and efficient manner. similar character might be presented, as any one will perceive, by turning to an article by the Rev. W. H. Spencer, in the Christian Observer of June 26th, headed "Wisconsin Union," I leave it to the Christian public to decide whether the few truthal remarks I made in the late Assembly deserve to be styled "slanderous accusations," "an voked attack" of an "aggravated nature?" they not eminently demanded by the peculiar circumstances in which I was placed, and the interests of truth and righteousness? And if they have served to carry the war into the enemy? territory, it only confirms the old adage, that those who live in glass houses should not throw stones. Br. Miter very gravely affirms that his charity leads him to class my remarks under the milder term of mistakes! These he marshals one after another, and then demolishes them, at least to his own entire satisfaction, by a keen stroke of wit, a biting sarcasm, or a few of his inimitable logical thrusts. In regard to most of my reputed mistakes. but little more will be necessary than to furnish a statement of what I did say. This I can do with

accuracy, as I took the precaution to write out my remarks before their delivery.

MISTAKE No. 1.—" He, Mr. Steele, assured the Assembly that the agents of the A. H. M. S. and also certain confidential advisers, are (and so far as he knew them, without exception) either the mos ultra-Congregationalists which we have in the West, or men who have come into our Church from the Congregational churches." On the supposition I made this statement, it amounts to simply this, that so far as I know, the agents and advisers of the A. H. M. S. are either aller Constitutions. gationalists, or came into our Church from that connection. Now, what are the facts in the case? According to Br. Miter's own showing, of the four agents whom he names, two are now Presbyterians observe, he does not say they have always been so), a third is a member of the Wisconsin Convention, while the fourth "is a Congregationalist, both from education and principle;" and he might

both from education and principle;" and he might have added, a very sectarian or ultra one. Do these admissions prove me mistaken, when I said all the agents were either ultra-Congregationalists, or originally members of that Church?

On the subject of "confidential advisers," the reviewer attempts to confute my statements, after having admitted his own ignorance of the whole matter. The statement I made was: "It is a remarkable fact that all our agents and confidential advisers, so far as I know them, are (with perhaps dvisers, so far as I know them, are (with perhap a single exception) either ultra-Congregationalists or have come into our Church from that body, and generally have but little sympathy with us. e, are nowhere to be found; aeither was it mad are, are nowhere to be found; neither was it may for the purpose of calling into question the faith fulness of all the agents of the A. H. M. Society Quite a number of them are men of noble catholic views, whose praise is in all the churches; but is account for the fact that, in the Society's operation.

Rev. Mr. Peet organized a Congregational churc consisting almost exclusively of North of Irelan tional church, where a maj-were North of Ireland Presby

on of my own imagination?"