

To Angier

VERMONT TELEGRAPH.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

BY ORSON S. MURRAY.

BRANDON, WEDNESDAY, FEBRUARY 28, 1838.

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TERMS.

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Vermont Telegraph,

BRANDON, SATURDAY, FEB. 24, 1838.

For the Vermont Telegraph. SECOND COMING OF CHRIST.

Answer to brother Angier's letter published January 3, 1838.

My dear brother:—The introductory remarks of this letter show your own composition, and so far discovers a good heart, and a sound mind, and if you would follow your own feelings, instead of a prompter, we should have had instead of ribaldry, ridicule, and darkness, sound sense, fair arguments, and instruction.—I therefore beg of you, if you love your own good character, throw by the MS. and give us your own good thoughts, they would be better for your readers, and rebound more to your credit.

Your argument on "daily sacrifice" and "abomination of desolations," is the same as mine, they mean two things. "Daily sacrifice," means Rome pagan, that is one thing, do you understand me now? This existed before Christ, and destroyed the Jews, Jerusalem persecuted and trod under foot the Christian church, until Pagan Rome or "daily sacrifice" was taken away. Then arose the "abomination of desolation," an other thing, as you say, which I call "papal Rome," which went on in the steps of the "daily sacrifice," but to tread under foot the people of God, and will until the ancient of days come. Yes sir, your arguments support my views completely, but I perceive you did not know it. Either my darkness, or your ignorance, has made you help me in my views, contrary to your own design. I wish sir, you would read the lecture with a little more caution, then you would see that your first remarks were fighting a

you. A little more study of the Bible would hurt neither of us, before we undertake to scatter other men's works.

You talk a great deal about "daily sacrifice," and "abominations," &c.—And we should suppose you thought, when the Bible spoke about "sacrifices," it meant Jewish rites always, and that I have no right to attach "abomination" to "sacrifice." Let us inquire of the Lord. Judges xvii, 23: "Then the Lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their God." Again, one evidence in the New Testament: "But I say, that the things which the gentiles sacrifice, they sacrifice to devils, and not to God." Would not this be "abomination," to sacrifice to the devil. Oh yes! Very well, then, Paul has called all the gentiles who sacrifice to idols, the "sacrifice of abomination," and if they did it daily, which no man will dispute, then it will be a "daily sacrifice abomination." This is my "vocabulary," as you call it. Read Daniel xii, 30, 31; Prov. xv, 8: "The sacrifice of the wicked is an abomination unto the Lord." Have I not a right to call Pagan rights and sacrifices "abominations." Christ certainly did call Rome, while in its pagan form, "abomination of desolation."—For he said, "when ye, therefore, shall see the abomination of desolation," &c. Did not Christ mean the Romans in this expression? Yes. Were not the Romans pagan worshippers, when Jerusalem was destroyed? Yes. Did not the Romans sacrifice every day to their Gods when they were besieging Jerusalem? Yes truly. Then if Christ calls them "abomination of desolation," may not I, or you, call them "daily sacrifice abomination of desolation?"

Your next argument, which I shall notice is the treading down the sanctuary. You consider it to be the Temple, viz: the building made with hands at Jerusalem. You have brought no proof, and we have nothing to substantiate your views but your assertion. I believe that treading under foot, means to rule over and enslave the people of God. First, treading down. Let us see what that means. Daniel vii, 7: "After this I saw in the night visions, and, behold, a fourth beast, dreadful and terrible and strong exceedingly; and it had great iron teeth: it devoured, brake in pieces, and stamped the residue with the feet of it." The residue in this place must mean the saints, from the fact that the angel tells him in his instruction, in the same vision, 21st verse. "I beheld, and the same horn

false. Now my rule. I examine the connection and if the speaker is evidently talking about the Jews, and them before Christ, and nothing else to explain its quality, I call it good or true worship.—But if on examination, I find the speaker is speaking of the heathen nations, or of the Jews after the death of Christ, I then know it is used in a bad sense, and means "sacrifice of abomination." Thus applied to Daniel viii, 13, will make it "sacrifice of abomination," as I have shown in my third Lecture, published by Wescott and Blain. I remain yours, in love.

WM. MILLER.

For the Vermont Telegraph.

Students for the ministry, and churches—A common-sense view.—No. 3.

In order to have a just impression of any situation, it is necessary to be in that situation. In order to know what a particular sensation is, it is necessary to experience that sensation. A starving man might beg of me a morsel of bread, and tell me of his hunger, but if I have never been hungry, I cannot know any thing of his feelings. A weary traveller may complain to me of fatigue, and ask an hour's rest in my house, but if I have never felt fatigue I am poorly prepared to sympathize with him. So the person who has a home, and who does not go abroad in the world, is liable to misjudge in regard to those whose duties require them to be much among strangers. And they equally misjudge of a man's labors, who comprehend them all in one view. It is like standing on an eminence and surveying a landscape. Distant hills, in nearly the same range, appear to be nearly contiguous, but in traversing the ground, he finds that a long and perhaps a rugged way intervenes. It is on this principle that churches fail to become acquainted with the wants of students. They often hear that "students have a hard time." "A. was obliged to leave his studies for want of money. B. on account of ill health, and C. because his eyes failed, from studying too much by candle light." Similar remarks are common, but how many who hear them ever consider the causes, near and remote, that produce these results? "An education costs a great deal." But how much is a "great deal?"

In order to give definiteness to the views of those who feel sufficient interest to read anything on the subject, the expense of an education was given in detail in my last communication. It would not be strange if many, on reading it, should wonder

nor, in my humble opinion, do they subserve the cause of truth.

Education Societies will loan money to students, and take notes to be paid after a certain number of years, or after the student has completed his studies. But in the name of common-sense, what justice is there in requiring him to refund the money? As much as there would be in requiring him to support the king of England, and no more. But this is not the present question—at some future time it may have a further notice. The amount received from Education Societies, as has been more than once intimated, is not sufficient to meet the necessities of students. They are obliged after all, to run into debt, in addition to their notes given to a charitable Society.

Some students, astounded at the views and feelings of the churches on the subject of ministerial education, silently resolve to solicit no aid, but to work their way along as well as they can alone.—One of a strong physical constitution, and ardent desires to press on without too much loss of time, takes a double load on his shoulders and travels on without complaint. The church looks on and says, "he goes on very well, I guess his task is not very hard," but they don't go near enough to him to see the sweat oozing out at every pore, and poor human nature faint and tottering under her burden. During a short time, a healthy student may teach six hours a day, and by rising early and sitting up late he may succeed tolerably well in his studies; but continued efforts of the kind will prostrate the health—and health gone with a student, all is gone. He certainly would do wrong to labor so as to destroy his health while preparing for the ministry. But what shall he do? He needs the avails of his labor and much more.—Debts urge him on. If he gives up his work he must give up all. Teaching is his only hope. Ill health admonishes him to desist, while courage, the last to give out, refuses to yield; and thus after deliberating between hope and fear—between maintaining his stand and giving up all—between paying his debts and wronging his creditors—between much to gain on the one hand, and everything to lose on the other,—in a word, between life and death; he tremblingly hopes that his health will soon be better, and he toils on. Thus did a worthy brother, whose memory will ever remain dear to me, but who now sleeps in his silent and peaceful grave. He toiled hard, too hard. His father was unable to assist him, and no

chism, in the Asamese and Shyan languages.

We have now associated with us two excellent fellow-laborers, brother and sister Cutter, whom we love in the Lord. But we greatly need more, in order to be extensively useful among the various tribes around this place. The field is wide, tho' the population is not dense, and almost all of them are without any knowledge of books, or a written language. We have heard to our great joy that two are now on their way to join us. Can you not, dear brethren, send out one more from Vermont, for the express purpose of laboring here? The Singphos, the Abors, the Mishmais, are three powerful tribes in this neighborhood, amongst whom not a ray of light has ever yet penetrated. Shall not some one of these tribes be evangelized by missionaries from Vermont?

My dear companion unites with me in imploring a renewed interest in your prayers, that we may be sustained and guided in every trial and difficulty, but above all that we may soon see a shaking among the dry bones around us, and that converts may be multiplied like the drops of the morning. May the Lord bless you and build up Zion amongst you, convert enemies into friends, and fill all your borders with revivals of pure and undefiled religion, is the prayer of your ever affectionate, but most unworthy brother and fellow-laborer,

NATHAN BROWN.

P. S. I ought to mention that the Lord is raising up friends to his cause where we should least have expected it—among the rulers of the land Capt. Jenkins, the Commissioner of Asam, has already made donations to the amount of two thousand Rupees, for the benefit of this mission, and he has just written us that he intends to pay into the funds of the Board 500 Rupees annually, so long as he shall remain in charge of the Province. May the Lord reward him!

N. B.

For the Vermont Telegraph.

LOSS OF LIFE BY WAR.

Only a small part of the victims in war perish by the cannon and the sword. In France, the mortality among soldiers, generally in youth or middle life, was found to be even in peace nearly twice as great as among galley-slaves! In a time of war

REVIVALS.

REVIVAL ON BLOCK ISLAND.

The Rev. Zalmion Tobey, pastor of the Baptist church in Bristol, R. I., has communicated the following account of a revival on Block Island. This Island lies 30 miles south of Newport in the Atlantic Ocean. Its extent of surface is by 4 miles. Has only one township and the denomination of Christians. Mr. Tobey writes under date of Feb. 6.

"It is interesting to the friends of Zion to learn that since the commencement of the present year, the Lord has commenced a glorious work of grace in many places in New-England, both in cities and in the country. You are requested to say through the medium of the Watchman that a revival is in progress in the Baptist church in New Shoreham, Block Island. The church had for some time, been destitute of a pastor; and as a natural consequence, divisions and difficulties sprang up among them. A few months ago the church invited brother Robert Dennis, a licentiate from the First Baptist church in Newport, to visit and labor with them.—The labors of brother Dennis have been very much blessed. The church, he says, are united to a man. A few Sabbaths since, twenty went forward in baptism. These were principally heads of families, and persons of great influence. Twenty more now stand candidates for the same ordinance, and on the evening before brother Dennis left the Island, two hundred persons arose for prayers, and judging from appearance, although more than forty persons are now the hopeful subjects of renewing grace, the work is yet in its incipient state. The church have recently enlarged and beautified their house of worship, all the expenses of which have been met promptly, and the church is free from debt. As brother Dennis could not consent to become their pastor, though earnestly solicited, on account of the situation of his family, the church, at this suggestion, have invited the Rev. Elijah Macomber to become their pastor, which invitation he has accepted. Brother Macomber has removed his family to the Island, and is now successfully engaged in the great and good work of preaching the glorious gospel of the grace of God, in directing sinners to an Almighty Savior, and in baptizing such as believe, both men and women.

It may not, in this connection, be improper to state, that brother Macomber experienced religion among the Christian connection, so called, and for several years was the pastor of the Christian church in

Berrien Springs Michigan

views, contrary to your own design. I wish, sir, you would read the lecture with a little more caution, than you would see that your first remarks were fighting a man of straw.

Your second remarks are almost as far from the point as the former. I must confess, I am either a poor teacher, or you are a dull scholar. I should think the former, were it not the case that children in almost every place I have visited, (say ten years old) understand me perfectly. Do you know that the word *sacrifice*, or *daily sacrifice*, is used in Old Testament times as we use the word religion, and that there may be a bad religion, as well as good? Now, sir, to apply the rule right, you must find out in what sense it is used, good or bad. Be careful now you understand me. It is used in Daniel vii. 13, in a bad sense. Why so, say you? Because it is connected with a false religion, the "abomination of desolation," and performs the same acts.—Treading under foot two things, "sanctuary and host." Two bad things, "daily sacrifice and abomination of desolation," meaning Rome pagan and Rome papal, treading under foot two good things, "sanctuary and host," meaning the two worshippers in the Jewish dispensation, and also Christian dispensation. How do you know it was Rome pagan more than any other pagan worshippers? say you. I answer, because it was the fourth kingdom, which should stamp the residue with his foot." See Daniel vii. 7, 19, 23; and also Daniel viii. 10, 24. But, say you, treading down the sanctuary is only treading down the Temple. Was that Temple the whole earth? See Daniel vii. 23; "Thus he said, the fourth beast shall be the fourth kingdom (Roman) upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, (not only Jews but the saints, see 21st and 25th verses,) and shall tread it down, and break it in pieces."

But *sanctuary* does not mean the worshippers, say you, and quote Isa. lxiii. 18, as proof. If you had read the connection, you would not have brought that text to prove your point. The prophet is personating the church of Christ, and complaining of being trodden down—read 16th verse. "Blessed thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not."—Therefore "the people of thy holiness have possessed it, but a little while: our adversaries have trodden down thy sanctuary. We are thine; thou never bearest rule over them; they were not called by thy name." *Thy sanctuary*, means Christians in this place, for it could not mean Jews, for Abraham was ignorant of them, and Israel would not acknowledge them. And *we are thine*: shows what "thy sanctuary" is, for the temple made with hands was nothing to the Christian worshippers; but a heap of dead stones.—"Whose temple ye are?" "For ye are the temple of the living God." 2 Cor. vi. 16. Again you say the worshippers are not called "sanctuary"—see Psalm cix. 2. "Judah was his sanctuary, and Israel his dominion." You see, my brother, that the Psalmist thought differently from

The residue in this place must mean the saints, from the fact that the angel tells him in his instruction, in the same vision, 21st verse. "I beheld, and the same horn made war with the saints, and prevailed against them." Again, see Rev. xv. 2. "And the holy city shall they tread under foot 42 months." *Holy city* means the saints; see Rev. xiii. 7. "And it was given unto him to make war with the saints, and to overcome them." With the feet of it, shows us, it would be done by the power of the last part of this fourth or Roman kingdom. See Daniel's description of the feet and toes of Nebuchadnezzar's image, Daniel ii. 40—43; also viii. 23, 24. Let the reader turn and read these passages. And now my dear brother, what of all your arguments, Cyrus, Artaxerxes, Herod, &c., building and beautifying the Temple. And I wonder you did not mention Julian, the Crusaders, the Knight Templars, the Saracens, and the Turks, who have all in their turn, attempted to build and beautify Jerusalem. And of what use, if every king in Christendom had built places for the church to worship in, and houses to live in, as long as their souls, their bodies, their children, and companions were in slavery.

Your arguments made me think of the arguments of a Southern friend of mine, with whom I recently conversed.—"Why," said he; "the system you call slavery in the South, is not slavery."—What is it then? "Why," said he, "it is the most independent situation in the world. They are fed, clothed, doctored, nursed, houses built at their hands, and elegant meeting-houses for their worshipping places; and even ministers provided for them, much better than they would be apt to choose for themselves; for they would choose an ignorant blackey."—Even so the sanctuary (Judah) were better off under Cyrus, Artaxerxes, Alexander, and even the cruel Herod; than under Solomon their own king. Why? Because under Solomon they were obliged to pay for, and build their own temple; but under the Persians, Grecians, and Romans, they were the most independent people in the world. Ah, my brother, I claim you not for an abolitionist.

I will now give you my rule for understanding "daily sacrifice." First the word "daily," is a qualifying word, meaning "morning and evening," or every day.

Secondly, "sacrifice," means an offering unto God, or gods, and is used to denote a mode of worship, as we use the word religion.

There is two kinds, the true worship which is following the positive commands of God, in the Jewish dispensation until the seed, meaning Christ, should come and nail it to his cross.

The false worship, which was sacrificing to false gods, or against the command of God, and contrary to his expressed will. This was performed by all nations, in their mode of worship; and, also, by the Jews, after Christ had abolished the ceremonial law, in his own sacrifice.—Therefore, the only difficulty in explaining the word in prophecy, is, to know under which sense it is used; either true, or

anything on the subject, the expense of an education was given in detail in my last communication. It would not be strange if many, on reading it, should wonder how students get along with so much expense; but they will not wonder any less when I have told them how it is done. I might say in general terms, that many of them strain every nerve to its utmost tension. They know that their only alternative is to "sink or swim"—and of course "live or die"—and they know too, if they succeed, on what their success must depend.

In mentioning particulars, I shall produce facts, but I have purposely avoided selecting any of a personal reference. It is my purpose to tell plainly, how students are often obliged to get along.

One way in which they obtain some aid is, by teaching several months each year. But even if their employers do not take advantage of their necessities to procure their services at a reduced price, the small pittance which they can earn by teaching will scarcely clothe them; and this is the best means within their reach, by which they can earn anything. If it so happens that a student sometimes attempts to preach, he is, by some, thought to be sufficiently rewarded by being listened to and criticised. And students are generally willing to preach on these terms; but it sometimes happens that they do not preach at so cheap a rate. They have been invited to preach on the Sabbath, and, after walking five miles and preaching twice as well as they could, have been allowed to walk back in the rain, without supper or thanks. On other occasions, when going so far as to need a horse to ride, they have been paid for their trouble and labor of love, by the privilege of paying out a dollar or two of their own money on their return. In one instance, a church, which a student supplied with preaching twelve Sabbaths, while he was teaching a school in the town, very generously voted to make him a present of ten dollars, though I believe they never paid it. A student once told me, that he supplied a church with preaching five Sabbaths, boarding himself, and spending all of his time in their service and \$250 in money besides, and the church paid him only five dollars. And here it is but just to acknowledge the benevolence of some respectable and wealthy gentlemen, who very consistently supposing that pious students ought not to be proud, and knowing them to be indigent, will sometimes sell them second-hand clothes very cheap. Sometimes an old coat is given to a student right out! the reception of which must be considered pretty good evidence of humility as well as poverty: but the economy, on the part of the student, is doubtful—for the mending of old clothes imposes quite a tax upon one who is obliged to hire it done. It is no part of my object to cast a shade of ridicule over this subject, or to impugn any man's motives; but, however facts simply stated may appear, or whatever may be the motives by which men are actuated, they ought to know that by such management as is here described, they do not afford the student any aid,

memory will ever remain dear to me, but who now sleeps in his silent and peaceful grave. He toiled hard, too hard. His father was unable to assist him, and no kind hand was extended to rescue him from death. He early finished his work, and entered into rest. Sleep on my brother! I would not disturb thy peaceful slumbers. "Thou art gone to the grave. But we will not deplore thee." I'll weep for thee, but I will not mourn.

At present, I can say no more. Should I be permitted to write another article on this general subject, it will be my purpose to consider the influence which an imperfect support exerts over students.

NOVALIS.

Letter from brother Brown to the Cor. Sec. of the Vt. Bap. State Convention.

For the Telegraph.

SADIVA, April 24, 1837.

Beloved Brethren:—Since I arrived in India I have not been able to write as many letters to you, either collectively or individually, as I had intended. It is I believe somewhat over a year since the date of my last letter to you. This has been partly because I have had nothing interesting to communicate, and partly because I did not know where to direct to you, having heard of the removal of your Secretary from Brandon. But my heart is as sincerely attached to you, my dear brethren, as ever.—yea more, I may truly say, than ever it was before. Often do my thoughts turn away from this distant land, covered with the yet unbroken shades of heathenism, and my heart longs for the dear Christian society of my native mountains—I long for the return of those happy hours when "we took sweet counsel together, and walked unto the house of God in company." Those scenes have passed away, they are gone, all hope of again beholding your faces in the flesh is extinguished forever. The thought is sometimes almost overwhelming. But a period is fast approaching, (and I anticipate it with feelings of rapture,) when we shall all meet, on the other side of Jordan—beyond the reach of temptation and sin, in the presence of our beloved Redeemer, on that quiet and happy shore, "where the wicked cease from troubling, and the weary are at rest."

I have not the privilege of communicating to you any cheering accounts of the work of the Lord in this place. In fact we have scarcely yet begun to labor. We have now been here one year, which has been entirely spent in studying the languages of the people. In the mean time we have prepared one or two elementary books, and I have just begun the translation of the New Testament. We have an old translation in the Asamese, made by Dr. Carey, which is a great help to us, though it needs much alteration in order to be understood by the people. We intend first to print the Sermon on the Mount, and next a Cate-

France, the mortality among soldiers, generally in youth or middle life, was found to be even in peace nearly twice as great as among galley-slaves! In a time of war they live on an average about three years; and even in peace their life is probably shortened fifteen or twenty years. Their exposures, hardships and diseases often sweep them away like dew before the sun, in some cases one half, in others three-fourths, in another still nearly nine-tenths!

How it destroys even peaceful inhabitants! In the war of 1756, there were in one instance no less than twenty contiguous villages left without man or beast. An eye-witness of the French butcheries in Portugal says, "the ditches along the line of their march were often literally filled with clotted and coagulated blood as with mire; the dead bodies of peasants, put to death like dogs, were lying there horribly mangled; little naked infants, of a year old or less, were found besmeared in the mud of the road, transfixed with bayonet wounds; and in one instance I saw a child not more than a month old, with the bayonet still sticking in its neck!"

Look at the havoc of single battles—at Austerlitz, 20,000; at Dresden, 30,000; at Waterloo, 40,000; at Eylau, 50,000; at Borodino, 80,000. Still worse in ancient times,—at Issus, 110,000; at Arbela, 300,000; in one battle of Cesar, 363,000; and in another 400,000 of the enemy alone; in the siege of Jerusalem more than a million, and in that of ancient Troy not less than two millions! In the Russian campaign there perished in six months, more than half a million, and during twelve years of the recent wars in Europe, no less than 5,800,000! The army of Xerxes, probably more than 5,000,000, was reduced in less than two years, to a few thousands.—Jenghizkhan butchered in the district of Herat, 1,600,000, and in two cities with their dependencies, 1,760,000; and the Chinese historians assure us that during the last twenty-seven years of his reign, he massacred an average of half a million every year, and in the first fourteen years, no less than eighteen millions; 31,500,000 in forty one years by a single hand!—Grecian wars sacrificed 15,000,000; those of the twelve Cesars, 30,000,000; those of the Crusades, 40,000,000; those of the Saracens and the Turks, 60,000,000 each; those of the Tartars, 80,000,000.—Dr. Dickrecks the sum total of its victims, since Cain, at no less than fourteen thousand millions, eighteen times as many as all the population now on the globe; and Burke conjectures the number to have been THIRTY-FIVE THOUSAND MILLIONS. SIRIS.

Be not thou envious against evil men, neither desire to be with them: for their heart studieth destruction, and their lips talk of mischief.—Bible.

proper to state, that brother Macomber experienced religion among the Christian connection, so called, and for several years was the pastor of the Christian church in Middletown, R. I., but becoming dissatisfied with what he considered their laxity of discipline, their open communion, and Unitarian views on doctrinal subjects, at his request, he was received as a member of the Baptist church in Bristol, R. I., and by us recommended to all sister churches of the same faith and order, as a member and preacher in good standing. We congratulate the church in New Shoreham on their highly interesting and encouraging prospects, and sincerely hope they will long continue daily to appreciate the labors of their devoted and beloved pastor, and that the connection formed amidst circumstances so interesting, may be followed by permanent and glorious results.—Chr. Watch.

REVIVAL IN BOSTON.—We are happy in being able to state that the good work of grace in this city, to which we have at different times alluded, still continues, and with increasing interest. It commenced in the month of August. Its first manifestation was the prevalence of a spirit of prayer; and an increase of prayer seems to have been almost the only extra means employed. The work in its more obvious and powerful development appeared in the north part of the city, in the congregation under the pastoral care of the Rev. Mr. Stow, but is now enjoyed to a greater or less extent by each of the Baptist churches in the city, and we believe as before stated, has extended to almost every evangelical church in the city.—We hope and pray that these gracious influences may be continued; for though many have already been made the subjects of renewing and sanctifying grace, multitudes, it is certain, are yet in their sins.—Chr. Watch.

REVIVALS AMONG THE METHODISTS.—The Zion's Herald, in giving account of recent revivals last week, reported from various sections of our country nearly one thousand conversions.

From an account of a revival in Derry, N. H. we extract the following:

Among the converts are some who have been strong advocates of universalism. Two men of this persuasion, whose farms joined, and who have been at enmity with each other to such a degree, that notwithstanding their universal benevolence, they would not speak to each other, have thrown away their hard feelings, and are neighbors and friends now. This shows us, not only that a bare theory, however benevolent, will not make men happy and good. There must be a new creation, "created anew in Christ Jesus."—"Ye must be born again," is the declaration of the Son of God. Universalists have a hard time in this region; and I do not wonder that one of their ministers should say, "We have been punished by a four days' meeting." The four days' meetings in this vicinity have punished them well; and according to their confession and doctrine, they must have been very wicked.