

which young men entering on life must set up their domestic establishment, have, in many instances, laid restraints on the early cultivation of virtuous love, and prevented the happy union of hearts in youthful wedlock. I cannot look upon this as at all an improvement on the homely habits of our fathers. Many are the young men who are thus tempted to remain single by their felt inability to *start* in what is regarded a somewhat *creditable style*. Would to God I had the ear of all the youth in our city, and in our country, that I might tell them of the sweets of early virtuous union; that I might earnestly and affectionately urge them to consult their own best interests, and to set an example pregnant with the most beneficial results to the community, by bidding defiance to the tyranny of fashion; by returning to the good old way; by finding a partner who will marry from love, and who will be willing, and more than willing, to begin upon little, and by the blessing of Providence to rise gradually to more. *That* was the way in the olden time; and, although no croaker for the superiority that pertained to ancestry, *this* most assuredly is a point on which I should "say of the former days they were better than these." I would say to the rising youth—the hopes of coming generations—"Moderate your views; defy custom; marry; fear God; be virtuous; and be happy." Could my voice and my counsel prevail, what a salutary check would be given to the prevalence of the vice which is our present subject! Virtuous love operates with a most beneficial influence on the vicious principles of our fallen nature;—nor are there many sights on earth more delightful for the eye to rest on, than that of youth joined with youth in honorable and hallowed union—union of heart as well as hand, and living together in all the faithfulness and tenderness of a first love. Even should their outset in conjugal life be somewhat stinted, how much better a little mutual self-denial, than that cold, calculating celibacy, which is ever looking forward to some distant, stylish starting point,—and which in the meanwhile, is so frequent an occasion of young men's, "falling into temptation and a snare," and into "foolish and hurtful lusts, which drown them in destruction and perdition!"—*Dr. Wardlaw.*

DODRIDGE, WILBERFORCE, AND LEGH
RICHMOND.

About a century since, there lived an honest oilman in London, who left behind him an orphan of such promise, that a noble lady offered him a university education for the church, with her patronage afterwards. This offer, which set before him a certain provision for life, the youth declined, casting his lot with the Independent Dissenters, among whom he lived and died, the minister of one of their meeting-houses in a country town. He left behind a little volume, entitled, "The Rise and Progress of Religion in the Soul," of which

it is but moderate praise to say, that it has been the means of conferring "the gift of the Holy Ghost" on more souls than any bishop since the apostles' time can hope to welcome as his spiritual children. Just fifty years after, a copy of this little book fell into the hands of a young gentleman of gay and worldly habits, immersed in pleasure and public business, and who, though baptized and confirmed in the church, and educated at one of our universities, was an utter stranger to the very first rudiments of spiritual religion. It was read, and thought over, and, in his case, as in thousands of others, it was made the means of *changing his heart*. He became "a new man;" he received "the gifts of the Holy Ghost;" and the medium by which this entire change was effected, was that little volume, the work of a Dissenting minister—"The Rise and progress of Religion in the Soul." But the change became manifest by its fruits. The young gentleman himself, though only a layman, felt inwardly moved to become a teacher of religion. He writes and publishes a book called, "A Practical View of Christianity,"—of which it may, perhaps, be said with truth, that the good wrought by it emulated that done by the volume to which its author owed his conversion. We pass on a few more years, and we behold a volatile young clergyman, who has just taken orders, without any just or serious views of his responsibilities, and without any personal knowledge of that Christianity which he has undertaken to teach. A copy of the "Practical View of Christianity" is put into his hand. He opens it; is arrested by the power of the Holy Spirit; the night passes on, but he is unable to lay down the book until its perusal is completed; and he rises up a *changed man*. And the fruits of this change, even if we only think of what has already past, have probably exceeded either of the former. But when we add together the three works,—*"The Rise and Progress of Religion in the Soul," "The Practical View of Christianity,"* and *"The Annals of the Poor,"* and contemplate their united effects on the Church of Christ—not in England only, nor merely in Europe, but throughout the world,—how do these squabbles about "Apostolical Succession" fade into insignificance, or only excite a feeling of indignation, that men's minds should be drawn aside from realities, to dispute about external forms and points of order. When we trace up the "Annals of the Poor," to its providential cause, and find it to spring out of the "Practical View of Christianity;" and then follow that work upwards to its source, the "Rise and Progress of Religion in the Soul," and find its author a Dissenting Minister, we call to mind from whom "all holy desires, all good counsels, and all just works do proceed," and we see, in the evidence of undeniable fact, that it is *not true* that "the gift of the Holy Ghost" is limited, as Messrs. Keble and Newman would teach