

gion, not to say of Antinomianism, and reflect again on the *waking-up* there has been in these later days to more expanded views; to nobler and larger charities; to far greater activities and more abounding good works. When I reflect on this, and, at the same time, abate *much* for more stir, and show, and extravagance, I am on the whole constrained to think that the *type of piety* is now larger, better and more Christ-like than in former times."

The other rather leans to the opinion that "the former days were better than these," and says:—

"I am more than half disposed to suggest my own *impression* that the type of piety now prevailing differs, not *happily*, from that of sixty or seventy years ago. Indeed, there is much in it that startles and alarms me. The sermons that I hear and read from the most popular preachers of the day, by no means meet my views of Gospel preaching as did those I heard and read half a century ago. There is more of the marrow of the Gospel in any *one* of fifty sermons of President Edwards, than in *all* the sermons of — —, or any other man of the popular stamp now on the stage. The great doctrines of the Gospel are not dwelt upon, nor are the grand motives to Christian duty urged as they once were; nor are Bible expositions and Bible enforcements relied upon for Zion's upbuilding, as formerly. Larger place is given to the deductions of science and vain philosophizings than to the simple teachings of Christ, and to the heaven-inspired arguments of the apostles—at least, so it seems to me; and I cannot but fear the *consequences*. Indeed, the type of piety in the Church at large is manifestly affected *sadly* by the popular style of modern so-called evangelical preaching."

Without deciding dogmatically on the question under review, one thing is plain: *we need a better, deeper type of piety than now prevails. Let ministers preach it. Let Christians aim at it.*

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The eccentric Rev. T. K. Beecher, of Elmira, N. Y., has been giving a series of lectures in the Opera House, in that place, on that most popular topic, "the excellencies of the different denominations." Of course everybody went in turn, and every one laid the flattering unction to his soul that *his* denomination was the most excellent. The Episcopalians were so much "tickled" that they have published Mr. Beecher's lecture in pamphlet form, and circulated 16,000 copies. The Roman Catholics were also so much delighted that they have done the same thing, and hope to make hosts of converts out of it. We know not whether the excellencies of the Mormons, the Spiritualists, or the Freelothers have yet been discussed, or, if they have, how they have taken it. But we observe that the Presbyterians (and, we hope, also the Congregationalists), not liking to be "tarred with the same stick," have not published their excellencies. *Pro pudor!*

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What a comment have we in the following, on the power of prayer, and the mighty influence of intelligent and educated young men for good or evil!—

At one of the meetings in New York, on the Day of Prayer for Colleges, Dr. Paxton said it had been estimated that fifty thousand souls were converted under the labours of the men who were converted in one revival in Yale College. Young men, converted or unconverted, we pray you to ponder it! "Who is on the Lord's side?"