

LETTERS TO YOUNG MEN.

BY DR. WM. A. ALCOCK.
THE RIGHT USE OF OBSERVANCE.
Much is said, in these days, about the importance to the young especially—of studying themselves. "Know thyself," we are told, is a maxim of thousands of years' standing; and yet a maxim which passes almost wholly unheeded.

THE REVIVAL OF AN OLD QUESTION.

Once a month there is a meeting of Sunday-school teachers in this city, for the discussion of subjects relating to Sabbath-schools. Five years ago last March, the following question was a before that body:
"Which are the best means for bringing into Sabbath-schools the thousands of children who are Sabbath-breakers in our streets?"

NO REVIVAL WITHOUT MEANS.

Men never expect a miracle to accomplish the fulfilment of the promise, that seed-time and harvest shall not fail. They have faith in the promise, and they also will by their works. They show it by appropriate labor, by preparing the soil, and scattering the seed. They believe, too, that the result depends very much on the appropriateness of the labor which they expend.

KEEP YOUR PROMISES.

We have often been shocked at the reckless disregard which many persons manifest for the fulfilment of their promises.—They are ever ready to make engagements for the future, but when the time arrives for their fulfilment, they seem to have forgotten them entirely, or at least to treat them as though they involved no obligation whatever.

FOREIGN CORRESPONDENCE OF THE S. Y. EVANGELIST.

LETTER FROM OROOMIAH.
Oroomiah, Sept. 18th, 1848.
MR. EDITOR.—Having recently had occasion, in connection with other members of our mission, to call upon the chief moolah of this Oriental city, the scene witnessed presented so much that was interesting and magnificent beyond anything I had heretofore seen in the East, that I felt inclined to attempt a brief sketch of it.

RELIGIOUS COMMITTEE FOR THE RELIGIOUS IMPROVEMENT OF ITALY AND THE ITALIANS.

A meeting of Christian brethren was held in Freemasons' Tavern, London, on Friday, the 6th of October, at which Sir Charles Barry, Bart., president. There were present, Rev. T. R. Brooks, rector of Avening; Rev. A. Brandram, secretary of the Bible Society; Rev. A. S. Todd, secretary of the Evangelical Alliance; Rev. J. Robinson, secretary of the London City Mission; William Jones, Esq., secretary of the Religious Tract Society; Rev. W. H. Plummer, rector of Eastwood, Notts; Rev. Edw. Craig, minister of St. James's, Pentonville; Rev. Dr. Hoby; Rev. J. Walker, rector of Gallo; Rev. W. Arthur, of Paris; Rev. Dr. Alder; Rev. Dr. Cudde, of Parsonstown, Ireland; Rev. R. H. Henschel; Rev. Dr. Kidston, United Presbyterian Church; Rev. Dr. Giacomo Achilli; Sir F. W. Plooford, Bart.; Hon. Arthur Kimbird; F. F. Goe, Esq.; George Hitchcock, Esq.; Lewis F. J. Tonna, Esq.; Capt. Sullivan; J. Wallis Alexander, Esq.; James Whitehorn, Esq.; Lewis A. Jones, Esq.; together with many others.

But there is one thing of which we are still ignorant that of ourselves, viz. the right use of ourselves. Of this ignorance one author, at least—Mudie, in his "Observation of Nature"—has taken notice. How little know we of the right use of ourselves, as a whole! And how much less of the right use of the various parts composing that whole!

It is quite unnecessary to go into any argument to prove this—and in this day, when in our cities a cheap press publishes within the reach of the young the corrupting newspaper, the negro slave book, and filthy novel, and so called medical works—when cheap theatres are flourishing with almost an excess of patronage, and questionable means and means of amusement are multiplying—and where there is a growing tendency to a premature assumption of the views and vulgarities of manhood—does seem strange that we do not interest those offshoots of our population who present such striking evidences of moral disease and decay.

So the promise of the Spirit is not given to the church as a dispensation from labour, but as a blessing upon it. We need not question the power of God to work without means in securing the salvation of men, any more than we would question his power to create grain without ploughing or sowing. Still, we are reminded that by the foolishness of preaching, he pleased him to save them that believe; and that settles the question of saving men without human co-operation. Possibly, there may be exceptions in either case; but this is the rule. To rely, then, on the promise of a harvest, so as to neglect labour, is probably a mistake; and to rely on God's sovereignty, so as to neglect toil in the spiritual vineyard, is no less a presumption.

MORAL COURAGE IN EVERY DAY LIFE.
Have the courage to discharge a debt while you have the money in your pocket.
To do without that which you do not need, you should do so; and to hold your tongue where it is needless, you should do so.

To wear your old clothes till you can pay for new ones.
To prefer comfort and propriety to fashion, in all things.
To make a bold and open confession, rather than seek for knowledge under false pretences.

It was then unanimously resolved—
That a committee ad interim be formed, to be called "The London Committee for the Religious Improvement of Italy and the Italians."
That the main object of this Committee shall be to communicate with existing societies, to further their labours for Italy in various ways; to collect and administer funds; and to obtain and transmit information for these several objects.

But leaving these grand divisions of ourselves, let us be a little more particular. The physical part of our being, like the moral and intellectual, has its various subdivisions. Thus we have many and different systems, as they are called, united, as we have before seen, under one federal head. We have the nervous system, the respiratory system, &c. Then, again, we have the five senses—sight, hearing, smelling, tasting, and feeling. And once more, still, we have a head, body, hands, feet, &c.

What is to be done, what can be done, for these, are questions more easily asked than answered. Every year the way was made clearer—by the publication of a book, and by the interest those offshoots of our population who present such striking evidences of moral disease and decay.

Of no less consequence is it how we labour. God requires us to be wise to win souls, as well as to try to win souls. We should imitate the wisdom of the primitive disciples, who so spoke that a multitude believed, and we should show more as they did, in the method of presenting truth, that without the Divine blessing, secures the desired result. It is true that we need, and must have, Divine co-operation to ensure success; but since our labour, as we know, will not be in vain in the Lord, we may as well so serve him, as to secure his presence and co-operation.

To insure your life, and to secure the independence of your family, and lastly,
Have the courage to obey your Maker, at the risk of being ridiculed by man; and to avoid attending this or that church, or hearing this or that preacher, merely because you worldly interest may at first sight appear increased by being in the fashion.

A GREEK FUNERAL.
I remember when they buried that bright-eyed Greek maiden, snatched suddenly from earth, when her young hours were bright as her eyes, they arrayed her, so right and motionless, in the gay dress she had never worn but for some great festal gala, as though this, more than any, were a day of rejoicing for her; and thus attired, with her long hair spread out over her still bosom, all decked with flowers, they laid her unclad in the grave. At her feet they placed a small flask of wine and a basket of corn, in accordance with an ancient Greek superstition, which supposes that for three days and nights the disembodied spirit lingers mournfully around its tenement of clay, the garments of its mortality, where, as a pilgrim, and a stranger on earth, it lived and loved; it sinned and suffered. As soon as the first symptoms of decay announce that the course of corruption is at work, they believe that the purer essence departs to purer realms. Before the grave was closed, whilst for the last time the radiance of the sunset cast a glow, like the mockery of life, upon the marble face of the poor young girl, her friends as a last parting, took measures to ascertain that she was actually dead, and not in a swoon. The means they always took in such instances to ascertain a fact which elsewhere would be insured by a doctor's certificate, is touching in the extreme; the person whom what is known as the "life maker of life," or "Dr. Richard" calls it the lives of men would have better records, and more enduring memorials.

Sweden.—We learn from the London Primitive Church Magazine, that the Rev. A. P. Forster, of the Baptist church in Copenhagen, recently passed over into Sweden on a missionary tour, and baptized five persons, and organised a little church under the care of a brother who had been previously baptized at Hamburg. In speaking of this event, the first instance of believers' baptism in Sweden, Mr. Oncken says:—
"Rejoice exceedingly in the glad tidings which brother Forster conveys to you. I could have wished to have been with you brother on the night when the first five Swedish believers were baptized into Christ's death; the accounts brings so forcibly back to my mind the first impressions at Copenhagen, Bremen, and a number of other places to which God called me in his great providence. Let us now pray much for our new Swedish brethren; they need it, as do all the churches in Germany and Denmark, in the third week in January, 1849, for our mutual encouragement, and to consult how we may best effect to confirm the churches in sound doctrine, holiness in life, and a wider extension of Christ's kingdom. I hope God has put this into our hearts; and if so, the results of our contemplated meeting will be most important for the churches and the cause generally."

But I will not enlarge. These illustrations must suffice. No higher subject can be presented to young men than the right use of themselves; especially when we affix to this phrase the highest and truest definition. For will it not include the whole circle of human duty—to ourselves, the world and God?

Some time ago, Miss Hilliard, the governess in the royal family, seeing the Prince of Wales inattentive to his studies, said,—"Your Royal Highness is not minding your business, will you be pleased to look at your book, and learn your lesson?" His Royal Highness replied that he should not. "Then," said the governess, "I shall put you in the corner." His Royal Highness argued that he should not learn his lesson, neither should he go into any corner, for he was the Prince of Wales, and as if to show his authority, he kicked his little foot through a pane of glass.

THE MALAY'S TEST OF HONOR.—A New England sea-captain, who visited India beyond the Ganges, was boarded by a Malay merchant, a man of considerable property, and asked if he had any Tracts he could part with. The American, at least how to account for such a singular question from such a man, inquired, "What do you mean by Tracts?" you cannot read a word of them."—"True, but I have a use for them, nevertheless. Whenever one of your countrymen, or an Englishman, calls on me to trade, I put a Tract in his way, and watch him. If he reads it soberly and with interest, I infer that he has a good heart, inspired. What do you not cheat me if he throws it aside with contempt or a profane curse. I have no more to do with him—I cannot trust him."

THE SECRET OF HAPPINESS.—No trait of character is more valuable in a lady than the possession of a sweet temper. Home can never be happy without it. Those who understand this secret, live so comfortably that they are the envy of their friends. People wonder that their houses are in such good order—their husbands so attentive—their children such real "darlings." A sweet temper has a soothing influence upon the minds of the whole family. Wherever it is found, in the wife or the mother, you observe kindness and virtue predominating over the natural feelings of a bad heart. It is more valuable than gold; it captivates more than beauty; and to the close of life it retains all its freshness and power.

PROGRESS OF RELIGIOUS LIBERTY.—The extension of civil and religious liberty in Europe, is also advancing the cause of pure Christianity. The light of the gospel, so long closed against the circulation of the Bible and evangelical Protestant publications. This could not be done a few months since, except at great personal peril. We understand that orders have just been received by the American Tract Society, to send to forty subscribers in one town in Germany, copies of the German "American Messenger." In Pappel, Mexico, where the Bible and Protestant publications have been so rigidly excluded, the tract colporteurs met with no serious opposition. The people even made application for good books, and they purchase and read them with the greatest eagerness.

PROTESTANTISM IN ROCHESTER.
A very interesting movement has been for some time going on in Rochester, among the Roman Catholics, in connection with the labors of Rev. Dr. Giustiniani, the zealous and devoted agent of the American Protestant Society. A

But there is one thing of which we are still ignorant that of ourselves, viz. the right use of ourselves. Of this ignorance one author, at least—Mudie, in his "Observation of Nature"—has taken notice. How little know we of the right use of ourselves, as a whole! And how much less of the right use of the various parts composing that whole!

It is quite unnecessary to go into any argument to prove this—and in this day, when in our cities a cheap press publishes within the reach of the young the corrupting newspaper, the negro slave book, and filthy novel, and so called medical works—when cheap theatres are flourishing with almost an excess of patronage, and questionable means and means of amusement are multiplying—and where there is a growing tendency to a premature assumption of the views and vulgarities of manhood—does seem strange that we do not interest those offshoots of our population who present such striking evidences of moral disease and decay.

So the promise of the Spirit is not given to the church as a dispensation from labour, but as a blessing upon it. We need not question the power of God to work without means in securing the salvation of men, any more than we would question his power to create grain without ploughing or sowing. Still, we are reminded that by the foolishness of preaching, he pleased him to save them that believe; and that settles the question of saving men without human co-operation. Possibly, there may be exceptions in either case; but this is the rule. To rely, then, on the promise of a harvest, so as to neglect labour, is probably a mistake; and to rely on God's sovereignty, so as to neglect toil in the spiritual vineyard, is no less a presumption.

MORAL COURAGE IN EVERY DAY LIFE.
Have the courage to discharge a debt while you have the money in your pocket.
To do without that which you do not need, you should do so; and to hold your tongue where it is needless, you should do so.

To wear your old clothes till you can pay for new ones.
To prefer comfort and propriety to fashion, in all things.
To make a bold and open confession, rather than seek for knowledge under false pretences.

It was then unanimously resolved—
That a committee ad interim be formed, to be called "The London Committee for the Religious Improvement of Italy and the Italians."
That the main object of this Committee shall be to communicate with existing societies, to further their labours for Italy in various ways; to collect and administer funds; and to obtain and transmit information for these several objects.

But leaving these grand divisions of ourselves, let us be a little more particular. The physical part of our being, like the moral and intellectual, has its various subdivisions. Thus we have many and different systems, as they are called, united, as we have before seen, under one federal head. We have the nervous system, the respiratory system, &c. Then, again, we have the five senses—sight, hearing, smelling, tasting, and feeling. And once more, still, we have a head, body, hands, feet, &c.

What is to be done, what can be done, for these, are questions more easily asked than answered. Every year the way was made clearer—by the publication of a book, and by the interest those offshoots of our population who present such striking evidences of moral disease and decay.

Of no less consequence is it how we labour. God requires us to be wise to win souls, as well as to try to win souls. We should imitate the wisdom of the primitive disciples, who so spoke that a multitude believed, and we should show more as they did, in the method of presenting truth, that without the Divine blessing, secures the desired result. It is true that we need, and must have, Divine co-operation to ensure success; but since our labour, as we know, will not be in vain in the Lord, we may as well so serve him, as to secure his presence and co-operation.

To insure your life, and to secure the independence of your family, and lastly,
Have the courage to obey your Maker, at the risk of being ridiculed by man; and to avoid attending this or that church, or hearing this or that preacher, merely because you worldly interest may at first sight appear increased by being in the fashion.

A GREEK FUNERAL.
I remember when they buried that bright-eyed Greek maiden, snatched suddenly from earth, when her young hours were bright as her eyes, they arrayed her, so right and motionless, in the gay dress she had never worn but for some great festal gala, as though this, more than any, were a day of rejoicing for her; and thus attired, with her long hair spread out over her still bosom, all decked with flowers, they laid her unclad in the grave. At her feet they placed a small flask of wine and a basket of corn, in accordance with an ancient Greek superstition, which supposes that for three days and nights the disembodied spirit lingers mournfully around its tenement of clay, the garments of its mortality, where, as a pilgrim, and a stranger on earth, it lived and loved; it sinned and suffered. As soon as the first symptoms of decay announce that the course of corruption is at work, they believe that the purer essence departs to purer realms. Before the grave was closed, whilst for the last time the radiance of the sunset cast a glow, like the mockery of life, upon the marble face of the poor young girl, her friends as a last parting, took measures to ascertain that she was actually dead, and not in a swoon. The means they always took in such instances to ascertain a fact which elsewhere would be insured by a doctor's certificate, is touching in the extreme; the person whom what is known as the "life maker of life," or "Dr. Richard" calls it the lives of men would have better records, and more enduring memorials.

Sweden.—We learn from the London Primitive Church Magazine, that the Rev. A. P. Forster, of the Baptist church in Copenhagen, recently passed over into Sweden on a missionary tour, and baptized five persons, and organised a little church under the care of a brother who had been previously baptized at Hamburg. In speaking of this event, the first instance of believers' baptism in Sweden, Mr. Oncken says:—
"Rejoice exceedingly in the glad tidings which brother Forster conveys to you. I could have wished to have been with you brother on the night when the first five Swedish believers were baptized into Christ's death; the accounts brings so forcibly back to my mind the first impressions at Copenhagen, Bremen, and a number of other places to which God called me in his great providence. Let us now pray much for our new Swedish brethren; they need it, as do all the churches in Germany and Denmark, in the third week in January, 1849, for our mutual encouragement, and to consult how we may best effect to confirm the churches in sound doctrine, holiness in life, and a wider extension of Christ's kingdom. I hope God has put this into our hearts; and if so, the results of our contemplated meeting will be most important for the churches and the cause generally."

But there is one thing of which we are still ignorant that of ourselves, viz. the right use of ourselves. Of this ignorance one author, at least—Mudie, in his "Observation of Nature"—has taken notice. How little know we of the right use of ourselves, as a whole! And how much less of the right use of the various parts composing that whole!

It is quite unnecessary to go into any argument to prove this—and in this day, when in our cities a cheap press publishes within the reach of the young the corrupting newspaper, the negro slave book, and filthy novel, and so called medical works—when cheap theatres are flourishing with almost an excess of patronage, and questionable means and means of amusement are multiplying—and where there is a growing tendency to a premature assumption of the views and vulgarities of manhood—does seem strange that we do not interest those offshoots of our population who present such striking evidences of moral disease and decay.

So the promise of the Spirit is not given to the church as a dispensation from labour, but as a blessing upon it. We need not question the power of God to work without means in securing the salvation of men, any more than we would question his power to create grain without ploughing or sowing. Still, we are reminded that by the foolishness of preaching, he pleased him to save them that believe; and that settles the question of saving men without human co-operation. Possibly, there may be exceptions in either case; but this is the rule. To rely, then, on the promise of a harvest, so as to neglect labour, is probably a mistake; and to rely on God's sovereignty, so as to neglect toil in the spiritual vineyard, is no less a presumption.

MORAL COURAGE IN EVERY DAY LIFE.
Have the courage to discharge a debt while you have the money in your pocket.
To do without that which you do not need, you should do so; and to hold your tongue where it is needless, you should do so.

To wear your old clothes till you can pay for new ones.
To prefer comfort and propriety to fashion, in all things.
To make a bold and open confession, rather than seek for knowledge under false pretences.

It was then unanimously resolved—
That a committee ad interim be formed, to be called "The London Committee for the Religious Improvement of Italy and the Italians."
That the main object of this Committee shall be to communicate with existing societies, to further their labours for Italy in various ways; to collect and administer funds; and to obtain and transmit information for these several objects.

But leaving these grand divisions of ourselves, let us be a little more particular. The physical part of our being, like the moral and intellectual, has its various subdivisions. Thus we have many and different systems, as they are called, united, as we have before seen, under one federal head. We have the nervous system, the respiratory system, &c. Then, again, we have the five senses—sight, hearing, smelling, tasting, and feeling. And once more, still, we have a head, body, hands, feet, &c.

What is to be done, what can be done, for these, are questions more easily asked than answered. Every year the way was made clearer—by the publication of a book, and by the interest those offshoots of our population who present such striking evidences of moral disease and decay.

Of no less consequence is it how we labour. God requires us to be wise to win souls, as well as to try to win souls. We should imitate the wisdom of the primitive disciples, who so spoke that a multitude believed, and we should show more as they did, in the method of presenting truth, that without the Divine blessing, secures the desired result. It is true that we need, and must have, Divine co-operation to ensure success; but since our labour, as we know, will not be in vain in the Lord, we may as well so serve him, as to secure his presence and co-operation.

To insure your life, and to secure the independence of your family, and lastly,
Have the courage to obey your Maker, at the risk of being ridiculed by man; and to avoid attending this or that church, or hearing this or that preacher, merely because you worldly interest may at first sight appear increased by being in the fashion.

A GREEK FUNERAL.
I remember when they buried that bright-eyed Greek maiden, snatched suddenly from earth, when her young hours were bright as her eyes, they arrayed her, so right and motionless, in the gay dress she had never worn but for some great festal gala, as though this, more than any, were a day of rejoicing for her; and thus attired, with her long hair spread out over her still bosom, all decked with flowers, they laid her unclad in the grave. At her feet they placed a small flask of wine and a basket of corn, in accordance with an ancient Greek superstition, which supposes that for three days and nights the disembodied spirit lingers mournfully around its tenement of clay, the garments of its mortality, where, as a pilgrim, and a stranger on earth, it lived and loved; it sinned and suffered. As soon as the first symptoms of decay announce that the course of corruption is at work, they believe that the purer essence departs to purer realms. Before the grave was closed, whilst for the last time the radiance of the sunset cast a glow, like the mockery of life, upon the marble face of the poor young girl, her friends as a last parting, took measures to ascertain that she was actually dead, and not in a swoon. The means they always took in such instances to ascertain a fact which elsewhere would be insured by a doctor's certificate, is touching in the extreme; the person whom what is known as the "life maker of life," or "Dr. Richard" calls it the lives of men would have better records, and more enduring memorials.

Sweden.—We learn from the London Primitive Church Magazine, that the Rev. A. P. Forster, of the Baptist church in Copenhagen, recently passed over into Sweden on a missionary tour, and baptized five persons, and organised a little church under the care of a brother who had been previously baptized at Hamburg. In speaking of this event, the first instance of believers' baptism in Sweden, Mr. Oncken says:—
"Rejoice exceedingly in the glad tidings which brother Forster conveys to you. I could have wished to have been with you brother on the night when the first five Swedish believers were baptized into Christ's death; the accounts brings so forcibly back to my mind the first impressions at Copenhagen, Bremen, and a number of other places to which God called me in his great providence. Let us now pray much for our new Swedish brethren; they need it, as do all the churches in Germany and Denmark, in the third week in January, 1849, for our mutual encouragement, and to consult how we may best effect to confirm the churches in sound doctrine, holiness in life, and a wider extension of Christ's kingdom. I hope God has put this into our hearts; and if so, the results of our contemplated meeting will be most important for the churches and the cause generally."