

'sanctum,' who mostly came up to look after this great interest. We were glad to see them, and especially glad to see them thus employed. Among them we were especially gratified to receive a call and enjoy a 'confab' with Dr. L. M. Lee, editor of the *Richmond Christian Advocate*. A shake of the hand of Neal Dow, and the privilege of extending to him a hearty welcome to the North-West, in behalf of all the readers of the *Advocate*, which we 'took the responsibility' to do, also much refreshed our spirits. F. Yates, also, editor of the *Michigan Temperance Advocate*, exchanged with us the salutations of a brother indeed."

### Call for a World's Temperance Convention.

Whereas, at a Meeting convened in the City of New York, on the 12th of May, 1853, preparatory to a World's Temperance Convention in the city of New York, during the World's Fair, it was *Resolved*, That such a Convention be held in said city on the 6th of September next; and *Whereas*, The undersigned were appointed a Committee of one from each State, Territory, and Province, to call such Convention.

Therefore, In fulfillment, and with the full conviction of the wisdom and utility of such a Convention, we do hereby heartily issue an invitation to all Temperance Associations and Organizations, based on the principle of entire abstinence from the use and sale of all intoxicating liquors as a beverage, to appear, by their representatives, in the City of New York, on the 6th day of September next, at 10 o'clock, A. M., with a view of continuing in session four days, holding public meetings and transacting such business as may come before them; more especially in reference to the enactment of a prohibitory law, like the Maine Law, by the governments of all States and nations. And we do furthermore extend our invitation to the friends of Temperance in every part of the World, assuring them of a cordial welcome to the meeting, and an opportunity to exhibit fully the advances of the cause in their own respective districts.

REUBEN H. WALWORTH, N. Y.  
 E. D. PECK, Maine  
 THOMAS E. POWERS, Vt.  
 THOS. B. JONES, N. H.  
 L. L. McCURDY, Mass.  
 A. C. BARSTOW, Rhode Island,  
 NATHANIEL HEWITT, Conn.  
 T. B. SEGUR, N. J.  
 E. W. JACKSON, Pa.  
 JOHN W. EVANS, Del.  
 GEORGE SAVAGE, D. C.  
 CHRISTIAN KEENER, Md.  
 J. H. COCKE, Va.  
 C. E. DEEWS, N. C.  
 J. B. ONEILL, S. C.  
 J. H. LUMPKIN, Ga.  
 DANIEL CHANDLER, Ala.  
 W. H. KING, Miss.  
 HUGH ARCHER, Flor.  
 T. S. JAMES, Ark.  
 S. F. CARY, Ohio.  
 W. HANNAMAN, Ind.  
 B. S. EDWARDS, Ill.  
 ISAAC LITTON, Tenn.  
 CH. EGINTON, Ky.  
 JOHN GRIDLEY, Wis.  
 A. BULLAND, Mo.  
 M. D. DIMITRY, A.  
 C. S. AMES, Minn.  
 C. LOOMIS, Texas.  
 CHARLES MASON, Iowa.  
 C. M. BRIGGS, Cal.  
 GEO. ABERNETHY, Oregon,  
 SAM'L L. TILLEY, New Brunswick,  
 JOHN DOUGAL, Canada.

#### Committee.

All papers friendly to this object will do us a favor by inserting this call in their columns. Will our friends in Canada, New Brunswick, England, Scotland, &c., aid us in its wide circulation.

### Sabbath Meditations.

*This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.*—John xvii. 3.  
 "To get this knowledge is to enter into blessedness. Reconciliation to God is like entering the gate of a beautiful avenue, which conducts to a splendid mansion. But the avenue is long, and in some places it skirts the edge of dangerous cliffs; and therefore to save the traveller from falling over where he would be dashed to pieces, it is fenced all the way by a quickset hedge. That hedge is the Commandments. They are planted there that we may do ourselves no harm. But like a fence of the fragrant brier, they regale the pilgrim who keeps the path, and only hurt him when he tries to break through. Temperance, justice, truthfulness; purity of speech and behaviour; obedience to parents; mutual affection; sanctification of the Sabbath; the reverent worship of God; all these are righteous requirements, and in keeping of them there is great reward. Happy is he who only knows the precept in the perfume which it sheds, and who never having kicked against the pricks, has never proved the sharpness of its thorns."

*Not slothful in business.*—Rom. xii. 11. "It is very important that Christians should be men of high accomplishment. Crowded as is the world, it has still abundant room for first-rate men; and whosoever would ensure a welcome from society, has only to unite to good principle, eminent skill in his own calling. But the day for stone-hatchets and blunt axes is gone by, and from the humblest craft to the most intellectual profession, in order to succeed, it is requisite to be clever, active, and well-informed. Make diligence in business a part of your religion. Add to virtue knowledge. Whosoever you intend to do, pray, and study, and labour, till no one can do that thing better than yourself; and then when you enter on active life, you will find that you are really wanted. In short there is ample room for all who are able and willing to serve their generation."

*Whosoever shall deny Me before men, him will I also deny before My Father which is in heaven.* Matt. x. 33.—"Christ demands the homage of our understandings. He will have our reason bend to Him; we must lay our heads in the dust. He who had the leprosy in this part was to be pronounced utterly unclean. A poisoned reason, an infected judgment is Christ's greatest enemy. We may deny Christ verbally and by oral expressions. Our words are the interpreters of our hearts, the transcripts of the judgment, with some farther addition of good or evil. What our judgment whispers in secret, these proclaim upon the house-top. To deny Christ in the former sense, imports enmity; but in these open defiance. Christ's passion is renewed in both. He that misjudges of Him, condemns Him; but he that blasphemeth Him, spits in His face. We may deny Christ in our practice. Actions speak louder than tongues. To have an orthodox belief, and a true profession, concurring with a bad life, is only to deny Christ with a greater solemnity. Belief and profession will speak us Christians but faintly, when our conduct proclaims us infidels. Many speak of godliness, mortification, and self-denial; but if these are so, what meaneth then this bleating of the sheep—and the lowing of the oxen?—the noise of their ordinary sins and the cry of their great ones. If godly, why do they indulge in the carnalities of the world, under pretence of liberty. If self-deniers, what means the griping, and the covetousness in which they indulge from day to day. It is an easy thing to commend patience when there is no danger of any trial, to extol humility in the midst of honours, to praise poverty in the midst of great riches and fine gardens, and to begin a fast after a good dinner. Persons guilty of the inconsistencies not only deny, but they wound the Lord Jesus Christ. They cause the weak to stumble, and the profane to blaspheme; they offend the one and harden the other. They betray with a kiss."

*Whosoever hath, to him shall be given, and he shall have more abundance.* Matt. xiii. 12.—"By him that 'hath' must be understood the man who so employs what he hath, as to meet the expectation, and fulfil the design of God, and at the same time show the world that he is a servant of him who giveth us all things to enjoy. If the word 'hath' be taken in its simple and grammatical sense of mere possession, it will follow that every one will have more given, and so every one shall have abundance; for all men have somewhat originally given them by God. But that this is not our Saviour's meaning is evident, for the man who had one talent and buried it, i. e., made no use of it, is represented as one who had not. When men by having i. e., by