

The cause of Seamen continues to receive a liberal and increasing patronage in our great commercial cities. In Charleston, Baltimore, Philadelphia and New-York, the friends of piety continue to labor with unabated zeal, for the salvation of this long neglected portion of our race. The American Seamen's Friend Society, is noticed as an important engine in contributing to their spiritual welfare.—They ask, and the Assembly would ask for them the prayers of all the churches.

The past year has been emphatically a year of revivals. To enumerate all the towns and congregations on which God has poured out his Holy Spirit, would swell our report beyond its assigned limits. Suffice it to say, that upwards of twenty Presbyteries have participated, in a greater or less degree, in the refreshing showers with which God has been watering his church. Within the bounds of the Synod of Genessee, we may mention the Presbyteries of Rochester and Buffalo. In the Synod of Geneva, the Presbyteries of Bath, Geneva, Onondago and Cayuga. In Onondago, from 400 to 500 have been added to the church, and in Cayuga, about 900. In the Synod of Albany, the Presbyteries of Columbia, Champlain, Londonderry, Troy, Ogdensburg and Oneida. The last two have been most signally visited. In Oneida, 1,300 are reported to have joined the church, and in the Presbyteries of Oneida and Ogdensburg, some thousands are enumerated as the hopeful subjects of converting grace. In the Synod of New-York, refreshing influences have descended on portions of the Presbyteries of Long Island, North River, Hudson, and the first Presbytery of New-York; in the Synod of New-Jersey, on the Presbyteries of New-Brunswick and Elizabethtown, in the Synod of Philadelphia, on a few of the churches within the Presbyteries of Philadelphia, Carlisle and Baltimore. In the city of Baltimore, a good work is now in progress in the first and second churches. In the Synod of Kentucky, the Presbytery of Transylvania has been signally blessed. In the midst of other trophies of converting grace, they have to record the hopeful conversion of the teacher, and several of the pupils in the Institution for the Deaf and Dumb, within their limits. In the Synod of South Carolina and Georgia, the Presbyteries of Orange, Fayetteville, Georgia, Union and Hopewell, have been more or less favored. The two last have had the greatest additions to their communion, and the Lord is still carrying on his glorious work in the midst of them.

For all that the Lord has thus been doing, and is continuing to do for his Zion, the Assembly would rejoice and give thanks to his holy name. And it is their fervent prayer, that while God is working for the advancement of his glory, and the salvation of souls, those who are called to co-operate with him, may be richly endowed with the spirit of wisdom, of grace, and of a sound mind, that the work may not be marred by human imperfection, but that the building of God may rise with symmetry and grandeur towards its summit in the heavens.

Upon several of our colleges, the Spirit has been poured out. Centre College, in Kentucky, Athens in Georgia, and Dickenson, in Pennsylvania, have all participated more or less in the spiritual bounty of heaven's converting grace.

After noticing the state of religion in other portions of the church in this country, as presented by delegates from different ecclesiastical bodies, it is added—

In closing this narrative, the Assembly would remark, that their present session has been to them, one of peculiar and solemn interest. They have had the wonderful doings of God spread before their eyes, and while they have been excited to mourning, for the remaining desolations of Zion, their hearts have been made to rejoice in the triumphs of redeeming grace. Called upon by the signal movements of Jehovah's providence and love towards them, and the churches under their care, the General Assembly appropriated an entire day during their sessions, to the solemn duties of thanksgiving, humiliation and prayer. As the representatives of the Presbyterian Church in the United States, they endeavoured to bring the whole interests of that church before the throne of grace, and in the name of their ascended Saviour, to plead for additional tokens of his mercy on her behalf. It was a day of mingled sorrow and joy to their hearts. It was a day which they would wish to record, as the commencement of a new era

in the history of their ecclesiastical proceeding, and which, from the evident indications of the presence of the Holy Ghost, they humbly trust will shed a benign influence over the character and transactions of that body for years to come.

Brethren, pray for us, and for yourselves, and for the whole church of God. It is a day of hope in relation to the souls of men. The hour of the world's redemption draweth near, when nations shall be born at once, and when the whole earth shall be full of the glory of the Saviour. May the good Lord hasten forward the long expected hour, and let our united cry be, "Even so come Lord Jesus, come quickly. Amen."

SABBATH SCHOOLS.

From the Christian Advocate and Journal.

IMPORTANCE OF SABBATH SCHOOLS.

[CONCLUDED.]

When I have seen young persons, whose services have been solicited as teachers, excusing themselves because they have no time, and yet they have spent an hour or more in cleaning their boots or shoes, which should have been done on Saturday; or in putting on unnecessary finery, to show off their persons to advantage—these are poor excuses, say I, for neglecting the duty you owe to the sabbath school.

There was a young man, who had for his friend a teacher that often warned him. "Ah!" said he, as he took his gun on his shoulder, to go on the island to hunt, "you may say what you please, I shall have my own way; and though you may talk about death and judgement, these things will do for others, but not for me: it is better to hunt than to be shut up in school."

A little while after he was taken sick, and when he was visited by the teacher he found him deranged; and he died without hope—proving how mistaken he was in thinking it better to hunt than to attend sabbath school.

When I have visited families where the children were unruly, and heard their parents complain of the trouble they gave them—when I have heard the same children in the street, taking the Lord's name in vain, and have marked that they were never catechised—no wonder, I have thought, that they give you trouble. You should take them by the hand yourself—show them you will not allow of their just running into the church, so as to learn the text, and then disturbing the congregation by leaving their seats; but that you mean to exact of them a rigid account of the manner in which they spend his day; and then, if you would have a seal set on all your labors, send them to sabbath school.

In short, are you young, and desirous of becoming useful? go to the school. Are you a member of the church of Christ? if you would "hold fast wherunto you have attained," be diligent in this work. Are you a parent, and would you have the good impressions on the minds of your children deepened? Are you a sister, and would you have your brother awakened? Are you a child, and would you learn to fear God, and honor your parents' and when you die be admitted into heaven? Are you an orphan, and need friends? Are you rich, and inquiring "who shall show me any good?" Are you ignorant, and wish to become wise? Are you wise, and would you turn your learning to good account? Are you aged, and can enforce your counsels by the experience of years? or a child, and need those counsels? Are you a master, whose example may be felt in influencing any others dependent on you? or are you a servant, and would wish to secure the approbation not only of your earthly master, but of him who is Master of us all? in every case, under every circumstance in life, whether your station be high or low, rich or poor, bond or free, turn your attention to the promotion of sabbath schools. H.

COMMUNICATION.

To the Editor of the New-Brunswick Religious and Literary Journal.

Lo this only have I found, that God hath made man upright; but they have sought out many inventions.

ECCLESIASTES.

SIR.—One of your Subscribers respectfully requests, that you will give a place in the Columns of your Paper, to the following reflections, upon the all-important and very interesting interrogation—*What is the Moral State of Man?* Not only the necessity but the propriety of God's sending his Son to die, rests upon the question. If man be really so depraved and criminal, that according to God's holy law, he is without help and without hope, justly exposed to inevitable punishment; then redemption appears the work of infinite wisdom and sovereign love. It is a well known fact, that those who deny the moral depravity and entire alienation of man from his Maker, deny also the atonement of Jesus Christ. And indeed it is but consistent that they should. But Christ dying for all, in the judgment of an inspired writer implies, that all were dead for whom he died. Were not this the moral condition of man, and he therefore exposed to the just indignation and wrath of Jehovah, the obedience and death of Christ,—which were for ages the song of the Prophets, the glory of the Apostles, and the joyful hope of Saints and Martyrs—would loose all its heavenly beauty and sink into insignificance. The doctrine of human depravity, and the doctrine of the atonement, are intimately connected with the experience of all true believers; the more deeply they are affected with their own guilt and helplessness, the more evident to them is the necessity of the atonement—the more clearly do they discern its nature, and the more sweetly do they enjoy its blessings. While they have proper apprehensions of their own character, every petition for pardon, every desire for salvation, every hope of the eternal inheritance, is associated with the name of Jesus. But suppose a man to be unacquainted with the corruption of his nature, and altogether insensible of the requirements of God's holy Law, how could he rightly understand the mediation of Christ, or what conception could he have of the infinite value of his precious blood. The doctrine of human depravity is closely connected with that of regeneration. Our Saviour in his discoursing with Nicodemus, on the necessity of the new and heavenly birth, bore a faithful testimony to this truth; "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." And so does his servant the Apostle: "You hath he quicken'd who were dead in trespasses and sins." But Sir, if mankind are not dead, what need of quickening? If they are not the subjects of radical and native corruption, what need can there be of a new creation; in short if their first birth leaves them holy as some have falsely imagined, what occasion for their being born again? Were they the subjects of any real goodness, that goodness, without a renovation of nature might be cultivated, improved, and perfected. This doctrine, however important, appears weakness and folly to those who deny, or overlook the Scriptural account of their nature.

But be their puny evils whatever they may; the truth is not therefore the less creditable—that testimony from which there is no appeal, pours in its evidence from every quarter, and affords the most cogent and irrefragable proof that Sin, like a mighty conqueror, hath entered into the world, and despoiled all the human race—pouring its dreadful contagion throughout all ages, and in all generations. Let us hear the Royal Psalmist on this subject: "Behold I was shapen in iniquity; and in sin did my mother conceive me." This one quotation is in every respect so full and express to our purpose that it will not be necessary we presume to have recourse to any thing further at present in order to establish this point. We shall therefore pass on to observe, that in our apprehensions, the doctrine of justification stands or falls, according to the ideas that men entertain of their moral condition. If we are indeed alienated from the life of God, through the ignorance that is in us, and enemies to him in our minds by wicked works—on what can we found our hopes of justification before God but the perfect atonement of Christ. But if we are so misled by the pride of our hearts, as to consider our nature in some degree holy, and our lives, only interspersed with occasional deviations from the path of uprightness: what idea can we have of justification through the free and superabounding grace of God. The thought of being justified through faith in the atonement of the Redeemer, must appear disgusting to the self-righteous and arrogant spirit of such unhumiliated sinners; while those who yield cordial and full assent, to the humbling account which the Scripture gives of apostate man; this doctrine will not only appear plain and worthy of their humble belief; but will be reviving and glorious,—the spring of all their hopes,—the firm and unshaken ground on which they rest their all for eternal salvation. And here we think it not improper to observe that in our opinion there can be no just view of evangelical truth, without the belief of human depravity. The denial of which would imply also a denial of the scripture doctrine of regeneration—they being inseparably connected, as we think has already been shewn, upon the soundest principles of reasoning. But should any be inclined to think that I have been too severe in my observations, let them but turn their attention to what saints of the highest eminence have said in their most solemn devotions. With what sincerity, with what unceasing earnestness do they approach, unto God, saying "Behold I am vile." "Wash me thoroughly from mine iniquity, and cleanse me from my sin." "Create in me a clean heart and renew a right spirit within me." This language accords with the experience of believers in all ages. And is not confined as some have presumptuously asserted to an adulterous murderer; "but ourselves also," says an Apostle, "even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." But Sir, I have already extended my remarks to a much greater length than I at first intended; therefore without troubling you with any thing further hasten to acknowledge, myself

Ever yours most respectfully,

CHRISTIANUS.

Frederickton, 25th February.