

To defray the expense of this undertaking, the Society has placed the sum of £1000 at the disposal of the special committee, and has directed that contributions be solicited both from members and from the public at large.

The special committee appeal, therefore, with confidence to the Christian liberality of all who desire to promote the honour of the Gospel, and to avert those judgments which may be expected to fall upon a people who deny or forsake God.

WILLIAM PARKER, M. A. } Joint Secretaries.
E. J. BURROW, D. D. }

At, Lincoln's-inn-fields, January 5, 1831.

N. B. The Society's Anti-Infidel Tracts may be procured of Mr. Cook, bookseller, agent to the Society, 21, Fleet-street.

Contributions already received to the amount of £1367 11 0.
—London Standard.

PRAYER.

Religion, we should recollect, aid not religion only; but the whole mass and materials of all our intellectual investigations whatever, are full of inexplicable difficulties; and it is not through them, but in defiance of them, that we must be content, in our present state of existence, to establish our faith in the great truths of the spiritual world, and our daily practice in the business of society. That man is a religious and devotional being, is a fact resting upon too firm a basis of positive experience to admit of a doubt. We may be unable to reason satisfactorily about it; but we feel it, as is the case with many other equally inexplicable truths, feel it with a degree of experimental conviction which no ingenuity of sophistry can shake. The sentiment of devotion is too universal an ingredient in the constitution of human thoughts to allow us for a moment to suppose that it is superinduced upon them by artificial education, and not implanted there by the Almighty contriver himself. Widely diffused as is the belief in the existence of a Supreme being, its circle does not more uniformly embrace all classes and conditions of mankind, than does the accompanying inference that that great Being is an object of worship. We may argue against this inference as learnedly and as philosophically as we please. We may argue again and again that God can have no occasion for our services, and demonstrate the imperturbability of his essence, the fixedness of his laws of the universe, and the consequent hopelessness of our expostulations; but after all, the voice of nature will be louder than that of argument. In the exhilaration of health and prosperity we may indeed keep aloof from him; but sickness and sorrow will be sure one day to relax our philosophy, and to make us feel the necessity of an ever present Protector, at once willing to listen, and mighty to save.

What then is the sum and substance of the foregoing remarks? It is this. That we should learn to consider the practice of devotion not so much in the light of a service done by ourselves to our maker, as in that of an inestimable privilege which he has in his mercy bestowed upon mankind. That we cherish it, not only as the appointed means decreed by his wisdom for calling down upon our efforts the assistance of the divine grace, but also as the best personal exercise and discipline which we can undergo for the establishment of our soul's health, and the bringing the tone and habits of our mind to a becoming Christian temper. That where we may have reason to believe our petitions to have been granted, we strive to display, by the fervency of our gratitude our sense of the blessings communicated: where we imagine the object of our prayers to be withheld or refused, we convert the refusal itself into a mercy, by the exercise of that Christian submission and deference to the divine will, which is at once the most substantial of human blessings, and the most acceptable sacrifice which we can offer to our Maker; recollecting that even He who prayed in his agony that the cup of bitterness might pass from him, offered that affecting petition with the same patient resignation which he has enjoined to his followers. That in our joys or our sorrows, and amid all the multifarious feelings and excitements to which we are exposed, we turn to it as the great sweetener,

strengthenener, and tranquillizer, under God's blessing, of this our precarious mortal condition; and, lastly, that we oppose it, in all our moments of human infirmity, to those assaults of temptation, by which the Almighty has permitted that in one manner or another all the descendants of Adam should occasionally be tried.—*Shuttleworth.*

The Times.—That the present is a day of great excitement in religious matters, and that much is said about sacred things no one, whether indifferent or ardently pious, can deny—but that there are many appearances very unfavorable to genuine and pure Christianity we are compelled to believe. We find every day new evidence that our views on this subject are sustained by many of the best men in the community. We have lying before us a letter from a highly respectable layman not personally known to us, whose remarks are certainly worthy of record, and though we have not his authority for doing so, we venture to give the following extract:—

"I cannot say," says our correspondent, "that I think it a day that is peculiar for the diffusion of Christian light and knowledge, for when the knowledge of truth is predominant a peaceful silence combined with religious perseverance can never fail to take a stand in the breasts of men. But, sir, my heart is often pained within me to see, under the present excitement of things, the traduced orders of performance, or the strange modern modes of religious services, such as Pharisaic prayers, formal compliments passing from one to another for the influence of their prayers, kneeling in an ostentatious display at the altar for another to pray over them, boasting of the influence of ones own prayers, changing the solemnities of Christian worship to the fashionable etiquette of vain associations.

But such a stretch of enthusiasm always makes its appearance with a Mr. — and a Mr. — at its head, bearing some new trope of pretended divinity to make themselves popular."

To any calm observer it must be plain, that the inventive genius of sectarianism has daily new modes for the attraction of public notoriety. Who can wonder that with our correspondent, intelligent and sober-minded men are sickened and pained, when they hear it said, as we understand is sometimes the case to a large concourse of people, that "those who wish to dedicate themselves to the Lord must rise," while "those who choose to be dedicated to Baal, the Devil and Satan must keep their seats." We are ready to give our authority with time and place for the foregoing. Truly has it come to this? that a mortal man has, in this boasted age of improvement and piety, assumed the government and decisions of the Almighty. How easy it is for men while indulging the fury of human passions to deal in awful familiarity with the abodes of despair, to imitate the hissings and coilings of the old serpent. No wonder that Dr. Beecher (we think it is) says that some were led to the question, "what makes our minister swear so?"

Can true devotion to God, and an improvement in the knowledge of things concerning the salvation of the soul, be advanced permanently and extensively by such measures? We honestly believe the contrary.—*Gospel Messenger.*

Bishop Croes.—While we regret that through misinformation we gave an erroneous account of the illness of this estimable prelate, our long valued friend and former diocesan, we are most highly gratified to learn that his complaint was not paralysis, and that he is recovering. We are truly thankful in being able to say that a letter from the Bishop himself, under date Feb. 22d authorizes the statement here made.—*Id.*

Let us accustom ourselves to have our minds abstracted in the day-time, and during the course of our employments, by looking singly to God; say that let us still all the commotions of our heart, as soon as we perceive it disturbed and moved. Let us forsake all pleasures which come not from God, put away all vain thoughts and wild imaginations, and speak no idle word. Let us seek God within us, and we shall infallibly find him, and with him, joy and peace.—*Penlon.*