

ble wretch. So at last he determined to attend three times on the Sabbath in the house of God, and to go to every chapel in the town in which he lived, to seek a balm for his wounded spirit. It was not without prayer he formed this resolution; and day after day he cried to God—but had never heard the Gospel preached. He said this without disparagement of the ministry of his native town: for they were good men and true; but one preached the experience of the child of God, and he had nothing to do with that; and another told of the future blessing of the regenerated, and that did not apply to him: on one Sunday the text would be, "Be not deceived, God is not mocked;" and again, "The wages of sin is death;" he only became worse and worse after hearing discourses which drove him to despair; and then came the text for good people, but not a word for him. At last he found a Primitive Methodist chapel, of which he had only heard before, that the singing was so loud that it split people's heads. Well, he went there: and he did find that they sung quite as loud as he liked to hear. But the text was, "Look unto me, and be saved, all ye ends of the earth." Now, that was what he wanted to hear. He knew that it was intended for him; and indeed the preacher fixed his eye upon him and pointed him out with his finger, and said to him, "Young man, you are under great distress of mind—and, sure enough, that was true)—and you will continue so. Look, look," he added, in a voice that he (Mr. Spurgeon), should never forget, and whose tones of thunder made his own sound weak—"look to Jesus now, and be saved." "Are you lightened of your burden?" said he; and he felt that he could have sprung into the air, for he had looked, and his burden of sin had left him.—*English Paper.*

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 CONGREGATIONALISM.

Recent discussions in regard to the inefficiency of the Congregational system have led us to examine the official Minutes or reports of several of the New England bodies, and the results, we confess, surprise us. From the Minutes of the General Association of Connecticut, from 1850 to 1857 inclusive, we have the following facts and figures. The first column gives the years; the second the total reported additions to the churches of the State by profession of faith; the third the total removals by dismission, death, and excommunication; and the fourth the difference between the last two, which, in every case, is a decrease.

Years.	Additions by Profession.	Removals.	Actual Decrease.
1850,	967	1443	466
1851,	1117	1241	124
1852,	1243	1709	466
1853,	1375	1678	303
1854,	758	1820	1062
1855,	1260	1683	423
1856,	1318	1638	320
1857,	930	1514	575

The result shown is, that the total additions by profession to all the Congregational churches of Connecticut, for the last eight years, are 8977; total removals, 12,716; total decrease 3730 or more than 467 a year! And what is remarkable, there is not one of all the eight years which does not show a decrease. And all the reported increase of these churches for the eight years, has been by certificate, and not by profession, which is no gain, within the State, from the world to the Church!

But what is still more surprising, the whole number of church members reported in 1849, was 41,070; and the whole number in 1857, only 37,029, or an actual decrease, for the eight years, of 3041, and this, notwithstanding the fact, that within that time 6606 had been added by letter—thus seeming to show a decrease, so far as additions by profession are concerned, of 9647, or no less than 1205 per year for the eight years! And further still, the baptisms of children reported for every one of these years averages less than three to each church in the State!

Now, we would respectfully ask, is this the efficiency of Congregationalism? And are the churches or ministers of Connecticut aware of these facts? If so, what is the explanation? We pause for a reply; merely adding, that hereafter we may give the facts as to other New England States.—*Presbyterian (Philadelphia).*