

is cursed from the womb with the sin of Adam, and there is no sound spot in him. He is unable to begin, continue, or to sustain a life of holiness without God's aid! Now, to all this, in the exact sense they proclaim it, my reason gives no assent. Does the Bible say so? You can answer me on that point. If it does, then it must be received on the score of faith alone, and I must pray for faith to believe, what by the whole analogy of nature, I could not.

Is not religion a practical thing? Does it not consist in such a course of life as there is reason to think is commanded by the author of nature, and as will upon the whole be our happiness under his government? We are taught by experience and precept that success in our temporal concerns, depends upon our own manly endeavours: that future happiness is placed upon the same footing, [only as it is a more noble aim it claims our noblest powers and efforts,] seems equally taught, when we are commanded "to work out our own salvation." But I am getting prolix, and must leave the subject.

I am very pleasantly situated at present. I am studying Law as hard as I can—have nearly completed Blackstone. * * * *

I cannot say as——does, that I feel very deeply upon the subject of my personal salvation. I dare say, we all need divine aid, for without it we cannot live a moment; but I am so far from being what you call a christian, that my mind has been long a stranger to those raptures and sorrows, those agonies and joys which many christians describe as sweet assurances of divine acceptance.

You say, 'write plainly and allow me to commune with you in your hopes and plans.' Well, I have written just as I feel at present. As to "plans" I am going to the "far west" if things do not just suit me in——at the end of the coming year. I am going to try what I can do in some new country where mother nature is fresh and blooming. * * My ambition is perhaps—political distinction. You will not approve of it, but I believe if I am designed for anything in particular it is that. "There is no obstacle to him that wills," says the great Kossuth; and he is a living witness of his own doctrine.—But my letter is getting lengthy. Remember me to all friends.

I am as ever, yours &c.

L.

LETTERS TO A YOUNG FRIEND.

No. I.

MY DEAR YOUNG FRIEND:—The deep interest which I feel in your salvation is the best reason I can give for publishing your letter to me. Having suppressed names, dates, etc., our readers will know nothing but the facts which bear upon the main question. Every thing else will be as inviolate as though locked in my drawer.

I would have some time since addressed you privately, but I am writing for others as well as yourself. Indeed, my private correspondence has become so heavy that I have, for some time, neglected our publications and studies of importance. I purpose, therefore, in future to write shorter letters to friends that I may have more time to write for our "Banner."