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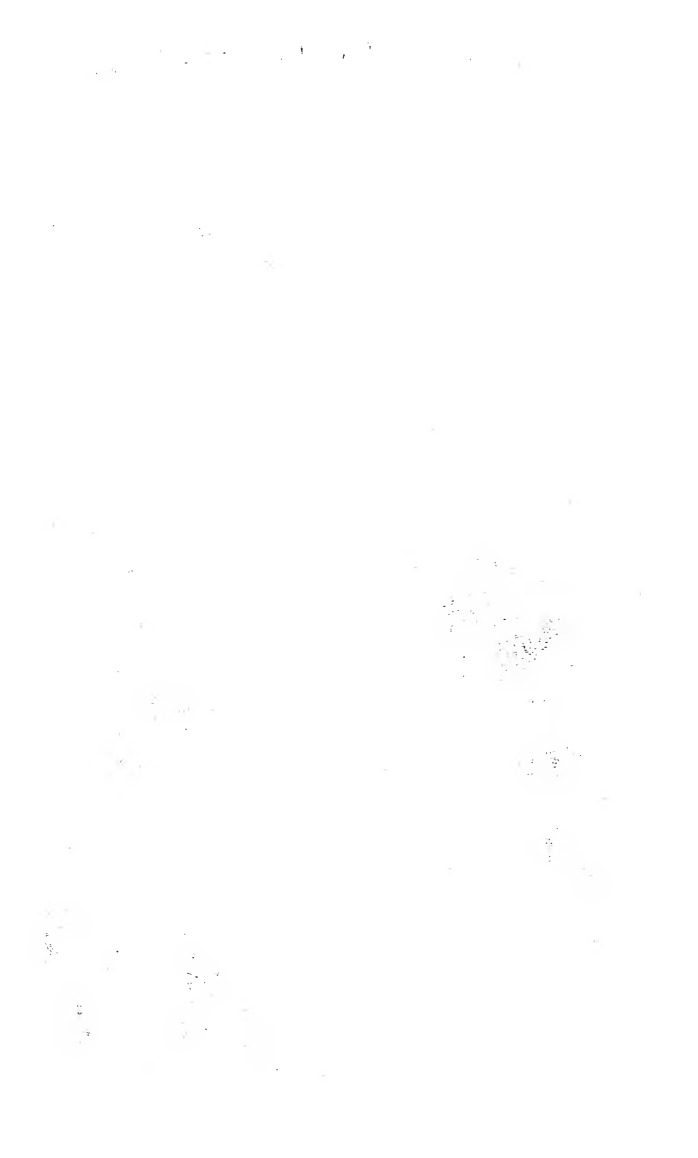
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Emigrants to Heaven.

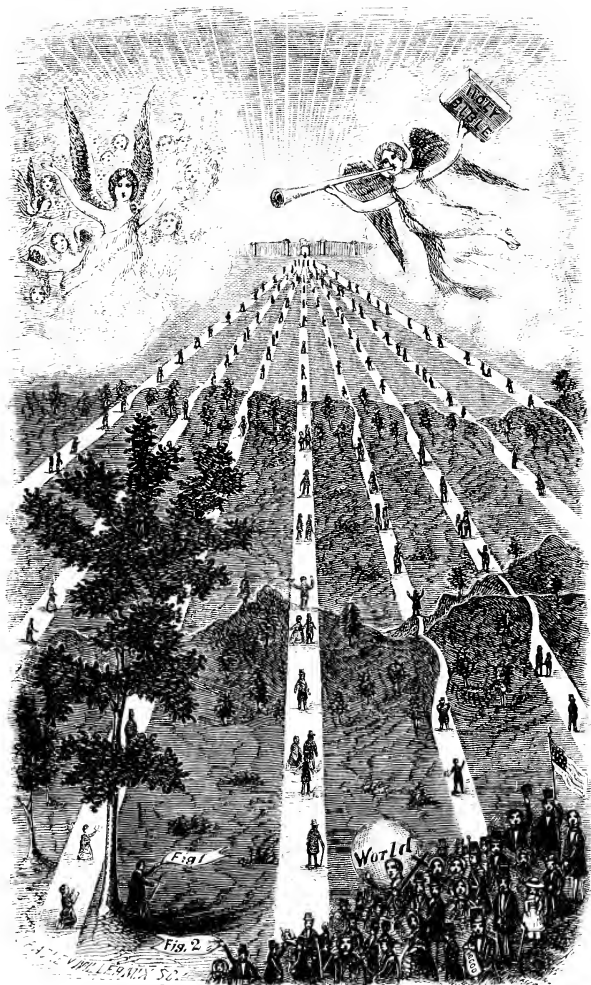


FIG 1.—"Strait is the gate and narrow is the way which leadeth unto life."

FIG. 2 — "Many there be which go in thereat."

THE EMIGRANTS.



AN ALLEGORY:

OR,

CHRISTIANS vs. THE WORLD.

BY REV. WESLEY COCHRAN, A. M.

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Come thou with us, and we will do thee good.—NUMBERS x, 29.

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PREFACE.

THE leading idea of the following pages occurred to me some years ago, when writing a series of articles for a newspaper, urging the importance of individual exertion for the salvation of souls. The idea was striking to my mind, that the influence exerted by emigrants flocking to the American shores, over their countrymen behind, to induce them to follow, is like that of Christians to gain the wicked over to a life of piety. This analogy, in its leading and applicable points, I have endeavored to maintain throughout the work; especially to bring out such aspects of it, as might impress the responsibility upon Christians of throwing the influence of their whole lives in a course of promoting the conversion of their neighbors. With what success I have maintained this difficult style of allegory, others may judge. I have the satisfaction of positiveness, that the rousing of Christians aimed at, is very important to the final triumph of the Gospel.

And I have evidence of being in good company in the effort to press Gospel truths in a figurative

style. Our Lord represented the varying results of disseminating Gospel truths, by the parable of the sower and the seed, Mat. 13: 3-24; and the origin and influence of evil in the world, he illustrated by the parable of the good seed and the tares, Mat. 13: 24-43; the duties and rewarding of Christians, he illustrated by the parable of the laborers in the vineyard, Mat. 20: 1-17. Isaiah was inspired to illustrate God's treatment of the Israelites by the parable of the vineyard, Isa. 5: 1-7. His judgments upon them are here lucidly justified.

These are but examples of the figurative style which nearly all the inspired writers often adopted to impress religious instructions. John Bunyan caught the spirit of these parabolic illustrations when he wrote his *Pilgrim's Progress*. It is hoped that *The Emigrants* may add something to the success previously realized in illustrating religious things by the familiar scenes of this world; that it will help Christians more fully to appreciate what they can do for the salvation of their fellow men.

WESLEY COCHRAN.

Rush, May, 1854.

INTRODUCTION TO THE ILLUSTRATED EDITION.

THE CHRISTIAN UNITY of Protestant denominations is designed to be represented by the frontispiece. A wall which is impassible, except by one gate, called "the strait gate," is indicated, separating earth from heaven. Whatever may be the names, denominational distinctions, or roads, by which Christians are known on their journey through time, all come together at this gate.

Heaven has no steeples nor towers to be seen from the earth; but rays of its light may be conceived as seen darting through the earth's atmosphere, and as shining through "the strait gate" along every way by which emigrants converge to it during their earthly journey.

The figures on the left are explained by Luke ii, 13, 14: "And suddenly there was

with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

The figure of the angel on the right is suggested by Rev. xiv, 6: "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

On the left foreground a clergyman is represented holding a cross in his right hand and a scroll in the other, on which is written, "Strait is the gate, and narrow is the way which leadeth unto life." He is seen holding out these meaning emblems to a throng traveling in "the broad way." One of these holds a scroll, on which is written, "Many there be which go in thereat." This quotation in their own language would be, *We are LIBERALISTS, and in the most popular way.*

The various heavenward emigrants have to pass over some mountains. Christians, in their different denominational ways, have variegated scenery and difficulties. To a

person in either of these "ways" the one he is traveling appears to be straight, like the one represented here from the point of observation; while a side view of others over an uneven surface gives them a winding appearance. Christians of one denomination seem to themselves, and truly, to be traveling a straight road to heaven; but to other Christians of another denomination their course seems sometimes winding. This difference is in appearance only; the life or course of the real Christian in every denomination is in fact straight, equally straight, centering at heaven's gate.

The goal aimed for by all Christians is *one*; the direction from the numerous starting-points in sin and error is *one*; the straight ways from every starting-point converge to the same point at last, so that Christians or emigrants from every direction enter heaven hand in hand. This is PROTESTANT UNITY.

"Strike, but hear me," is a quotation often referred to as showing the true spirit of the orator. As an advocate of important truths,

it may be often important to show this spirit when not active opposition, but indifference, is manifested. It appears to me that there is an unfortunate indifference now prevalent in Christendom in regard to the true nature of Christian unity, and the real *aim* and *vigor* which must characterize Christ's visible Church in its ultimate triumphs in this world. In two respects the majority of good people need clearer distinctness of view: 1. What position to aim for as the desideratum of the Christian Church in this world; and, 2. What means we may best use to attain that position.

1. What position shall we aim for as the desideratum of the Christian Church in this world? If in the millennial triumph of the Gospel all denominational distinctions among Christians are to cease, all conforming to some one order of Church organization, forms of worship, and doctrinal views—either the Episcopalian, or Baptist, or Presbyterian, or Congregational, or some other with perhaps an entirely new name—then it is time for us to get awake to this prospect of the Church of God; and a smart competition of claims to this

honor may be got up among different sects, each trying to get precedence over the other by disparaging its claims to supremacy, and by checking its success in gathering adherents to its communion from the world. With such an aim it might not be wondered at if one denomination should try to pull down another and recruit itself from its ruins, the same as it gathers recruits from the world of sinners. And does not much of the sectarian strife among Protestants appear to the world as though these strivers anticipated this form in the Church of the future?

But if, on the other hand, in the millennial triumph of the Gospel, denominational distinctions will exist, exhibiting various forms of organization, of worship, and of doctrinal views, then the true spirit of brotherly love may at once be exercised between Protestant Churches; then what is the interest of an Episcopalian, as to propagating the Christian religion, is the interest of the Baptist, of the Methodist, etc. In other words, Christians of every denomination will feel a mutual interest in each other's success.

The latter view is sustained in this book. It is believed to be directly suited to implant wholesome views in regard to the unity of Protestants, views which are greatly needed to meet the Papal claims of unity, and to impress the unconverted with the claims of our religion to their confidence. Is it not high time that misunderstandings and sectarian strifes should cease among evangelical Protestant denominations? It is a very encouraging sign of the times that these misunderstandings and strifes have become less and less in late years. It is encouraging to see the press speaking out more and more frequently in favor of that Protestant unity last named. I give a few examples:

“THE RIGHT SPIRIT.—The following, from the pen of Rev. S. H. Tyng, D.D., is going the rounds of the papers: ‘There is a morning coming when Episcopalianism, and Methodism, and Congregationalism, and all, shall stand on the sea of glass and worship Him that sitteth on the great white throne. I belong to the Church of that morning. I like

that saying of Whitefield's: "Father Abraham, have you got Episcopalians up there? No. Have you got Methodists up there? No. Have you got Independents? No; none but Christians, my son!"

This accords with the *frontispiece*. Though denominational distinctions may continue up to heaven's gate, beyond that they cease.

"UNION AMONG CHURCHES.—The *Buffalo Advocate* has the following beautiful thoughts on the subject of Christian union: 'We imagine that much greater importance should be attached to union among Christians than is generally the case. What the result would be if there were but one sect or denomination on earth we cannot say; but we can easily see much of glorious manifestation, if all the present parts and portions of the Church were actuated by the same loving spirit which beamed from the person of their common Lord. The purpose is not to bring all under one common name, but under and into the same spirit. That points of discrimination should be obliterated may not be indispens-

able to union. They may exist, and perhaps will up to and through the millennium; but there is no cause why they should distract and embitter the minds of the followers of Christ on the earth. When that time comes that the real brotherhood feeling is the universal element of the Church, the nation will witness moral developments of moral beauty and of greater power than have fallen within the province of their calculations. There is but one spirit or power that can provoke union—heaven-born love! May it work out its mission speedily and gloriously among men!”—*Christian Advocate and Journal*.

Dr. Stevens, in an editorial, again says: “The true Church of the future will be the spiritual unity of all Christian parties, on the terms of Christian charity, and for the great practical ends of the Gospel.”

“UNION OF CHRISTIANS.—We do not suppose that the union and oneness of Christians, which Christ has taught us to pray for, and which we conceive the most desirable for the great-

est good in diffusing the Gospel over the world, means so much the merging of all denominations into one ecclesiastical body, as it does the co-operation and harmonious efforts of all to extend the kingdom of Christ. All should combine whenever combination can be made effectual, and yet each sustain its independent denominational interests, always holding the kindest feelings toward others, and being ready for co-operation on all special occasions.”—*New York Evangelist*.

I do not doubt but many more extracts which have not fallen under my eye, similar to the above, might have been gathered, as expressive of an extended rising spirit in Christendom. By giving attention to the following pages it is hoped greatly to promote this healthful zeal in Christ’s visible Church.

2. We need through Christendom a clearer distinctness of view as to what are the requisite means to bring forward Christ’s visible Church to its complete triumph, to its highest glory. The allegory entitled **THE EMIGRANTS** is also designed to draw attention to these

means. The *class* of facts and suggestions which have called out the allegory may be seen by a few extracts, some of which are of quite recent date. They show the importance, the necessity, of Christian effort to win souls to Christ, irrespective of position or profession.

“A SWEDE AND HIS WIFE, emigrants, having experienced religion, set about writing letters to their brethren in their father’s house in Sweden. They also applied to the Swedish pastor, who was the instrument of their conversion, to write an exhortation to their relatives. This was done, and word has come that it was read not only to the relatives, but was read and enlarged upon in their meetings at home; and the old man, the father, thought so much of it that he not only wrote a letter of thanks to the author, but gave the written exhortation to his pastor. It so refreshed his spirit also that he wrote a letter of thanks to the author of it, and asked for more of the same kind, and for prayers; saying further: ‘I have read it again and again in our meetings, and enlarged on it as a voice from the

other side of the ocean, and you cannot think how much good it has done. It has aroused me and many of the brethren.' Since that time several lengthy letters have passed from Scandinavia to this country, and answers have been returned to them. The pastor in Sweden says: 'The winds of grace are blowing fresh from south to north over the fatherland. Our Church, which the foreigners have likened to an ice-palace for her stiff forms and glancing professions, is now beginning to melt under the up-going Sun of righteousness, which has blessings under his wings. The good Lord has lately blessed and filled my poor heart with joy over the conversion of two of my brethren in the ministry who live quite convenient to me, and we are now helping each other to draw the Gospel net.'—*Missionary Advocate*.

Here letters were a prominent means of inducing friends to follow.

Dr. Wayland relates that when the Baptist missions were established among the Karens the missionary, after faithfully laboring a few

months, was obliged to leave the mission. A few had been converted. Two years had nearly elapsed when he returned, expecting to find but few, if any, steadfast in the faith. On inquiry he found that, as the result of the individual efforts of those few young converts, inexperienced and without the preaching of the word, fifteen hundred persons had been converted and were awaiting baptism."

That prayer is a prominent means to be used in winning souls is strikingly illustrated in some historical incidents published some time since in the Sunday School Treasury, entitled :

"I BELIEVE GOD HEARS PRAYER.—A few years ago there was a battle fought on the ocean. On the deck of the ship, which was commanded by Captain James Haldane, a company of soldiers lay mangled, and bleeding, and dying. Their limbs were torn from their bodies, and scattered about the ship. The battle, however, had just begun, and the captain ordered another company to be called up from below. As they came up on deck,

and saw the bodies of their companions, the pale and ghastly countenances of the dying and the dead, they manifested, as was very natural, some emotions of fear and alarm, at which the captain was dreadfully angry, and swore a horrid oath, imprecating the vengeance of Heaven on the trembling mariners. One of the sailors, being a pious man, was shocked and grieved at the profaneness of the captain, and remarked, taking off his hat at the same time, out of respect to the commanding officer: ‘Captain, I believe God hears prayer, and if he were to hear your prayer now what would become of us?’

“The battle was fought, and when the captain became more calm he thought of what the pious sailor had said to him. The result was, he left off swearing, and was ever after a pious man. When he returned to his home in Scotland he called on his brother, Robert Haldane, and told him what the Lord had done for his soul. His brother was a very wealthy man, but not religious; he had heard of his brother James’s conversion, and was very angry with him on account of it. He

ordered him to leave his house, and never come into it again. James accordingly left ; but as he turned away, he said to his brother, ‘ Robert, though you forbid me your house, you can’t prevent my praying for you, and I will pray for you as long as we live.’ This expression went like an arrow to the heart of Robert. He thought how unkind he had been to his brother, and how wicked he was in the sight of God, to be so angry because his brother had become a Christian. He wept, and went away by himself, and fell upon his knees in prayer, and begged that God would have mercy upon his poor soul. The Lord heard his prayers, and he became an eminently pious man, devoting his influence and wealth to the cause of Christ. He made a visit to Geneva, for the purpose of conversing with the young men there, who, under the influence of Voltaire’s and Rosseau’s writings, had imbibed infidel principles. He took a house in the bosom of the most enchanting natural scenery, on the margin of the beautiful Lake of Geneva, and being a man of wealth and general intelligence, as well as humble

piety, many of the students came to visit him. He conversed with them on the subject of religion, relating to them his own experience, and told them how sad it was that young men of talent and literary acquirements should degrade their minds and throw away their acquisitions in the cause of irreligion and infidelity. The result was that some of these young men became religious, and among the number the now celebrated Dr. Merle D'Aubigné, who has written the history of the Reformation, and is now at the head of a theological institution which is educating a large number of pious young men for the Christian ministry. All these glorious results we trace back to that pious sailor who, on the bloody deck, said to his profane captain, 'I believe God hears prayer.'"

Tracts have been successfully used as aids to win emigrants to heaven. A good illustration is afforded by an article published in a weekly paper some time since, entitled:

“INFLUENCE OF TWO TRACTS IN A MILITARY ACADEMY.—The late professor of ethics and

chaplain of the Military Academy at West Point presented four tracts to a student who called on him, two of which he requested him to read for his own personal benefit, and the other two, one of which was, *The Last Hours of the Hon. Francis Newport*, to drop where some of his skeptical fellow-students would be likely to find them. One week afterward, on Saturday afternoon, another student called on him, and said, 'You do not know me, sir; my name is ——,' and then burst into tears. For some time he could not utter a word. The professor, convinced what was the cause of his distress, said to him: 'If, as I trust, your grief is connected with religion; if you desire to become a servant of God, be encouraged to open your heart to me, whose heart is already open to you.' 'I do desire to become a servant of God,' said he. Deep emotion prevented his further utterance for a few moments. Being then asked what were the circumstances of his case, he replied: 'A tract was lying in my room last Saturday; I cannot imagine how it got there; but I took it up, read it, and it made a powerful impression upon my mind.'

It was an account of the death of an infidel.' On being requested to give some account of the previous state of his mind, he said he had not actually considered himself an infidel, but had been in the habit of speaking lightly of religion, and nothing had effectually arrested his attention till he read the tract. He not long after gave evidence that he had been born of God, and united himself to the communion of the Church. He soon manifested much anxiety for the student through whose instrumentality he had received the tract. 'To him, under God,' said he to the professor, 'not to you, sir, I owe an immeasurable debt; and, by the help of God, I will not let him alone till we have him among us.' A few days after he called upon the professor with this very young man, from whom he had received the tract, leaning upon his arm. 'Here he is, sir,' said he; 'the Lord has brought him.' Unable to restrain his emotions at beholding what he hoped the Lord was doing for him, the professor threw his arms around his neck and blessed him. 'I can hold out no longer,' said he; 'this is not the first time;

I have been often called. I can hold out no longer; I will be a servant of God henceforth forever.' It was in reading 'The Shepherd of Salisbury Plain' that he first felt his heart expanded with love to God, and bursting with a spirit of prayer. 'Behold, how great a matter a little fire kindleth.' These young men are active members of the Church of Christ; they have distributed thousands of tracts among the destitute, the ignorant, and the perishing; they are both zealously engaged in the cause of Sabbath schools; by one of them a school of a hundred children has been raised up, where, in a population of a thousand, the Gospel has scarcely ever been preached; by the instrumentality of one of them, as many as ten, who just now were dreadfully wicked, have been hopefully converted, and are so altered as to astonish their former companions. Both have made up their minds to consecrate their lives to the ministry of the Gospel, and will be, we trust, through many years, continually gathering new fruits, in testimony of the unspeakable blessings which flowed to the Church and the world

through the instrumentality of one religious tract.

“The above we have copied from the ‘Usefulness of Tracts.’ It was written a number of years ago, and we are happy that we are able to add to its interests, and show that the hope expressed in the conclusion has been realized abundantly. In the course of a consecration sermon preached in Cincinnati, about four years past, by Bishop McIlvaine, this eminent prelate (who might well be the boast of any age) related the above facts, and in conclusion remarked: ‘That chaplain and that young man (referring to the above first-named cadet) have not met since they separated at West Point, until this day; I am the chaplain, and my reverend brother, this day to be consecrated Bishop of Louisiana, is the young cadet! (the Right Rev. Leonidas Polk, now Bishop of Louisiana.) Imagine the effect upon the audience.”

The example of Mr. Oncken’s Church, in Hamburg, Germany, affords one of the best illustrations which I have recently met with

of the activity which I would encourage in every Protestant Church :

“REMARKABLE USEFULNESS—THE RIGHT IDEA OF A SUCCESSFUL CHURCH.—“The Baptist missions in Germany, under Rev. Mr. Oncken, have excited the interest of Christians in Europe and America by their grievances from the local authorities. There is, however, another respect in which they deserve special attention. Few, if any, better examples of the usefulness of ‘personal effort’ can be found in recent history. From an account of these missions, now under our eye, we learn that about twenty years ago, in the city of Hamburg, a band of seven brothers assembled in a shoemaker’s shop, laid their hearts upon the altar of God’s service, and formed themselves into a Church, of which Mr. Oncken was chosen pastor. What has been the result? The little church of seven members has multiplied itself into [about] fifty churches! Ten thousand souls, it is said, have been converted; eight million pages of tracts, and four hundred thousand copies of the Scriptures have been put into circulation. Mr. Oncken

himself tells us how these great results have been effected. 'All our members,' he writes, 'are initiated and instructed into a regular system of operations. *Every man and woman* is required to do something for the Lord, and thus the word of the Lord has been scattered.' But this general lesson is taught everywhere in Christian Churches, yet without such results. The want is *specific* application of the lesson. The good missionary has wisely thought of this. He says: 'We have now about seventy brethren in Hamburgh who go out *every alternate Sabbath*, two by two, preaching the Gospel, and by this means the whole of the city has heard the precious name of Christ. We think that all the talents in the Church should be brought out. A list of all the brethren who can speak is kept, and they are sent from village to village to preach on the Sabbath, and they go out as the Church directs.' It is said there is scarcely a female member of the Church in Hamburgh who has not two or three Bibles, and a parcel of tracts to distribute; and that, *in a single year, through the six hundred members of the Church*

and its pastor, every family in the city, of one hundred and fifty thousand inhabitants, was visited for the purpose of religious conversation and the distribution of books. And there is a remarkable circumstance besides—that though these devoted men and their brethren in other parts of Germany form less than fifty Churches, they keep up preaching at nearly *four hundred stations*. Such are the astonishing facts of the case. And why should they be anomalous? What town or village of Christendom might not be the scene of similar efforts and similar results? How pure and powerful would the Church become if thus trained? How soon would irreligion everywhere break down before such labors?

“In fine, the plan of this successful missionary furnishes the *true idea* of Christ’s Church as it was exemplified in the apostolic age, and must be again before the mission of Christianity shall be properly effective in the world. Any comparative or apparent failure of Christianity cannot be attributed to the want of adequate power in the Gospel; the Gospel is the ‘power of God unto salvation,

and God's power is sufficient for all things. But, for the honor and blessedness of our humanity, the Gospel economy is constructed on the capital condition of human co-operation with God; and who that reflects does not see that if all Christians would live up to the Gospel, that is, live, pray, labor, give away money and themselves for the Gospel, its light would rise and spread like that of the sun in the firmament, and forthwith illuminate the world?"—*Christian Advocate and Journal*.

Such activity in every evangelical Church is encouraged in the following pages. Its process, from beginnings to results, is allegorically illustrated. And who doubts but the practical operation of what is here urged would be most successful, if every evangelical Church should follow the example of the Church in Hamburg? "In a single year, through the six hundred members of the Church and its pastor, every family in the city of one hundred and fifty thousand inhabitants was visited for the purpose of religious conversation and the distribution of books." I repeat, who doubts

but that if every evangelical Church in this country should work after this manner, going each over the same ground, of course, in many places, the results would be most successful? Sinners, oppressed by sins, would be convinced of their need of Christ, would be impressed by the successive visits and testimony of their religious neighbors. This would impress them much the more forcibly because of different Churches, by their pastors and members, urging the same evangelically essential truths, plainly in love for their souls. They would see and feel that they were sought, not for the sake of membership, but to save their souls.

Now if we shall secure not merely good plans, but also their execution, a glorious success is before the *united* Protestant Churches. Shall it be seen that every man, woman, and child in Christendom, who lays claim to the Christian character, is eagerly bent on *executing* good plans to win souls to Christ?

W. COCHRAN.

LIMA, *April* 14, 1859.

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THE EMIGRANTS.

CHAPTER I.

Their Native Country.

WHILE journeying through the Western world, I found numerous citizens who showed, in various ways, even upon slight acquaintance, that they were not natives, but foreigners, who had emigrated to live in this better country. Many were much elated with the contrast between this and their father-land, and were very desirous to induce their old friends, whom they had left behind, to come and enjoy blessings with them. Being fully persuaded that reports made by emigrants to their countrymen whom they have left, are among the most efficient instrumentalities to induce more emigrations, I am led to publish some of the information I gained from these adopted citizens; hoping

thereby to guard the people in the old country against impositions, and to prompt new-comers to care and faithfulness in their representations.

SIN—YOUTH'S PLEASURE FIELD.

I learned that the emigrants all reported themselves to the proper authorities at their landing, as having come from a quarter of the world called *Sin*.

On conversing with various families during my travels, I learned some interesting particulars concerning that country. It has several provinces, of various climates and productions; and the inhabitants differ considerably in their habits, and speak somewhat different dialects. But yet the despotic monarch, Beelzebub, understands them all without any interpreter.

I formed acquaintance with several interesting families of young people, who had but recently come over. They stated that they came from that part of Sin called *Youth's Pleasure Field*, which occupies a large and finely appearing section of the country. Its productions are just suited to the relish of the young and

healthy. A great profusion of flowers are found. Beelzebub claims it as a part of his empire of Sin, because its inhabitants are "*lovers of pleasures, more than lovers of God.*"

Groups of young people may be seen upon its plains every fair day, busied in consulting and seeking where pleasure's fruits are most abundant. Some are eager to enjoy what is called *Curiosity*. This affords Pleasure at first touch; but the pleasure of its taste does not equal the expectations raised by its touch, and it never fully satisfies. When eagerly devoured, it destroys appetite for more substantial food, and unduly stimulates the nerves: and it may be so intemperately used as to corrupt the best qualities of the soul. Yet it is an excellent fruit, and used in moderation with other things, it is a valuable and essential supply for the development of the powers of the human soul. It operates like instinct in the brute—draws on to untried acts. But in this Youth's Pleasure Field, its use is excessive, intemperate; so that persons are thereby disqualified for important duties in life. Why, one was heard to say, "Away with everything once enjoyed; its

freshness is gone. Give me something new ; give me curiosity. Serve up for me new dishes, to stimulate my inquiry—how made, and of what. Claim not that I should teach others what I know, and influence them to any duty ; enjoyment is in learning something new.— Trouble me not to look at an established and important truth, which points out the way of duty and interest, long enough to be affected by it. Something new and strange will tickle my fancy better.

“ As I suck the sweets of this Curiosity, let me sing,

“ New, something new, and wondrous strange,
Will feast; though light as fancy's range.
Material bread, of common stuff,
Will truly nourish;—that's not much ;
But Pleasure's taste gets wider range,
By analyzing something strange.

“ And bread or food, strong truths for souls,
Sure guide in right to brighter worlds ;—
O, heavy, tasteless, base for food
To sate a mind—would be like God ;
Which, stretching thought beyond the known,
The apple grasps, and is borne on.

‘ The strange forbidden something, back
Of th' needful, duty, good, I lack.

Why this strange interdict to touch
 What don't concern, though lov'd so much?
 I love to Heaven's secrets pry,
 Far more than serious duties try.

“The Bible is a fruitful book,—
 For curiosities I look.
 I wish to know; not, so's to do;
 But, hidden causes, reasons too,
 And all the points, like Deity,—
 I live on *Curiosity*.”

“What shall we eat, and what shall we drink?” inquires another group. *Taste*, say they, can certainly give pleasure worthy of an immortal soul; and to gratify this we will live.

“Live while you live, the epicure [does] say.
 Enjoy the pleasures of the present day.”

One of these advocates of Taste, as man's chief good, was once encountered by Thought. Thought urged that enjoyment from Taste is only suited to the inhabitants of the earth, and cannot be had in heaven. Now as human souls were created to pass most of their existence in heaven, it cannot be wise to prize, as the chief good, what can be had only at one point of existence; and that to no fuller satisfaction than beasts have. The pleasure of Taste is merely

an animal feeling ; and shall a soul, made in the image of God, spend its Godlike powers upon merely animal gratifications? Taste should be certainly restricted, in its use, to its proper place ; to guide in selections of appropriate nourishment for the body, to promote healthful feelings, and to excite gratitude to the giver of supplies : and all this in subordination to the interests of the soul.

“ The soul of man, a native of the skies!
Highborn and free, her freedom should maintain;
Unsold, unmortgaged, for earth’s little bribes.”

The lover of Taste responded : “ Why, surely the Creator has given appetite to be enjoyed. The fact that he has given it, argues it should be used. It is right, therefore, to enjoy its gratification in Taste. And besides, the soul is intimately connected with the body ; and so, through the effect of Taste upon the body, the soul is invigorated, and has more joy. And my creed is, not to give up the pleasures of to-day for the uncertainties of to-morrow. Taste I’ll enjoy while I can, and as best I can. Thinking can go on, and the soul exercise its various powers, (and why not do its work?) when I

can enjoy Taste no more. Bring me on your best and greatest variety of dishes. Excellent ! Exquisite ! Angels can have no better. Now another course. And now for the wine. O, how this touches the springs of the soul. Is not this bliss ? This is the flow of reason, a feast of the soul. Taste makes almost heaven. Servants, here ; before you clear these out of sight, let's plan what for dining, tea, and latest hour, will keep this pleasure's flow. Spare no pains, no price ; give me Taste in all varieties : and patiently I'll wait, and live only to get supplied."

Just as he was closing his pleas and exultations in prospect of Epicurean life, Moral Sense passed along, and overhearing some of his remarks, paused, and entered his caveat against the positions taken.

And as he was closing, a winged messenger from heaven sung as he passed,

"O come, and with us taste
The blessings of Christ's love ;
While Hope expects the sweet repast,
Of nobler joys above."

"What shall we eat and drink ?
In anxious, wicked care,

Leads where all gluttons, drunkards, sink;
From bliss and heaven, far."

Notwithstanding all these discouragements, this group of youth in Pleasure Field, eagerly press on to gratify themselves with Taste ; and those who cannot be persuaded to emigrate, come to an end which I will not attempt to describe. It is sufficient to know that their "years shall be shortened," Prov. 10 : 27 ; that when they say, "Soul, thou hast much goods laid up for many years ; take thine ease, eat, drink, and be merry ;" then God says, "Thou fool ! this night thy soul shall be required of thee."—Luke 12 : 19, 20 ; and, that "he that soweth to the flesh, shall of the flesh reap corruption."—Gal. 6 : 8.

Cupid's Flower is next seen having the preference of one of these groups of youth. Said one :

"Love adds a precious seeing to the eye;
A lover's eyes will gaze an eagle blind;
A lover's ear will hear the lowest sound,
When the suspicious head of theft is stopp'd;
Love's feeling is more soft, and sensible,
Than are the tender forms of cockled snails;
Love's tongue proves dainty Bacchus gross in taste ;

For valor, is not Love a Hercules,
Still climbing trees in the Hesperides?
Subtle as a Sphinx; as sweet, and musical,
As bright Apollo's lute, strung with his hair;
And when Love speaks, the voice of all the gods
Makes heaven drowsy with the harmony.
Never durst poet touch a pen to write,
Until his ink were tempered with Love's sighs;
O, then his lines would ravish savage ears,
And plant in tyrants, mild humility."

And as they mused over this Flower, and took in its perfumes, they cheered each other on to the highest gusto. They agreed, it is right to enjoy these perfumes. They are essential to the continuation of the human race. Families are held together by their magic power. They create families. It will be philanthropic to nourish and enjoy them. And here is work enough to enlist all our powers. How can we be happier than thus? Be this our good, our duty, usefulness.

Ah! it is true, creature-love should not crowd out that belonging to the Creator. And "in Heaven they neither marry nor are given in marriage." And so this Cupid's Flower, which draws the young to many *tete-a-tete* here, can never bloom on Heaven's plains. Some

strange admonishing is felt that, poppy-like, though its perfumes excite, too much will lull the soul to sleep ; and that dreams about earth's homes, will take the time allotted to prepare for stern realities, the appropriate sphere for souls. But we are caught by this Flower. We must enjoy it while youthful blood flows. By and by we can move away. For awhile longer we will venture to be ranked among those who are "lovers of pleasures more than lovers of God ;" and who "serve the creature more than the Creator."

Air-Castles were next claimed to afford satisfaction. The sight of these at once excites and tickles the mind with the prospect of the greatest earthly enjoyment. Sitting on a green plot of Youth's Pleasure Field, with these flowers around him, the youth can draw from them pleasures like those of the successful orator, the honored statesman, the millionaire, the crowned Emperor,—earth's happiest man. Instead of going to the sanctuary of God on the sacred one day in seven, there he sits, enjoying *Air-Castles* ; evaporating his immortal life-blood in the feverish exhalations from these

flowers which are nowhere found but upon a sin-cursed earth.

Does the orator stand before assembled thousands and, with new truths, and choicest words, and most beautiful figures, and touching descriptions, and musical voice, sway their opinions at his will ; extorting the exclamation, “ It is the voice of a god, and not of a man ! ” This youth, living on these flowers, thinks he enjoys as much. And more ; he takes at once, the pleasure which the other realizes in his long course of preparation for such a triumph. And thus, in quick succession, he shares the delights of earth’s most gifted sons. This is living fast, but how sadly as to results, we shall soon see.

Some strangely grasp at artificial Air-Castles, sometimes called Novels. Over these they bend and strain their feeble eyes, and taste and taste for real good, till often friends are disregarded, children are neglected, the soul is forgotten, and God is rejected.

“ Bianca is one of the finest girls in the whole round of my acquaintance, and is now one of the happiest. But when I first became acquainted with her, which was about three

years ago, she was an object of pity ; pale, emaciated, nervous and hysterical ; at the early age of seventeen, the days had already come when she could truly say, she had no pleasure in them. She confessed to me, that she had lain on her bed, day after day, for months together, reading, or rather devouring, with a kind of morbid appetite, every novel that she could lay her hands on—without any pause between them, without any rumination, so that the incidents were all conglomerated and confounded in her memory. She had not drawn from them all a single useful maxim for the conduct of life ; but calculating on the fairy world, which her authors had depicted to her, she was reserving all her address and all her powers for incidents that would never occur, and characters that would never appear.”—*Wirt.*

To many youth, life would seem a burden without one kind of these flowers ; either the original, as first described, or the artificial. So powerful is their charm. But after all, the sad reality appears at last, that the pleasures derived from them vanish in succession as soon as

felt ; just as these bubble-like Air-Castles themselves do as soon as touched. An aching void is left ; and these youth “ become vain in their imaginations, and their foolish heart is darkened : professing themselves to be wise they become fools.”—Rom. 1 : 21, 22.

These are some of the flowers and fruits of Youth’s Pleasure Field. Many spend the most important days of their life in this field, very nearly as just now represented. It is quite difficult to get their attention long enough to convince them of their folly in staying there. Even if they acknowledge their belief that there is a better land, they often seem deprived of their senses ; they often look back and turn, after they have started away. Yet it is as true as the Bible, and these may know it if they will, that those who persist to stay there and spend their life in the way described, will feel the weight of God’s displeasure, and will be exiled to the home of devils.

NO-FAITH.

I found a few people who came from a part of Sin called No-Faith. That section is wor-

thy of notice chiefly from the character of its inhabitants. They are generally supposed not to be very numerous. But it is impossible to penetrate all the retreats which the country affords, so as to get a correct census of its people.

If any persons residing there are asked who is their object of worship, they stare, and say they have no worship. If asked, What is your religion? they say, We have no trouble about that. What! have you no religious belief? We have heard of there being such, say they, but we have none. We concern ourselves with no ideas or feelings of obligation to affect us, beyond those arising from natural laws and our animal nature. We know of no being superior to man, as having any claim upon us, or control over us. There may be such a being; but we are not concerned to be convinced whether there is or not. We have no belief on such subjects. We have heard of feelings of moral or religious obligation, but we do not understand them: and we have no concern to try to understand. We are not sure whether we have souls or not. At any rate, we are set on en-

joying ourselves, without being disturbed by any concern about such things.

The course of life pursued by ———, a farmer, will illustrate the general state of the inhabitants. He makes it his business to get a living. He finds it necessary, like the squirrel or the bee, to lay in a store for winter. He therefore brings his best knowledge into use to provide. He clears and plows his land, builds fences around it, sows his seed ; and, at the proper time, gathers his crop into his barns. He has his grain, his cattle, his household supplies. The drawings of instinct lead him to family connections. With the same natural instinct, with the same promptings by which the goose chooses a mate, he chooses a wife. They then unite in providing for their new wants. A home is needed, and various accompaniments. They show some more skill than the fowl, in building its nest ; or the beaver, in constructing its mud cottage and accompanying dam. But in this they only act like a superior species of animals. When they rouse from a night's slumber, they no more think of the Divine power which has kept them safely, than the

beaver does. Instead of appearing to sing their Maker's praise in the early morning as the birds do, they start at once upon their round of daily gathering. Not one expression of gratitude to God escapes their lips: they do not think of it: they have no belief whether he even exists or not. They have not brought their minds up to decide on so high a point as that; but, so far as religion is concerned, only up to points level with animal capacities. When hungry, they eat with the same relish that any animal does, and with the same kind of feeling. They give forth no words or signs to indicate that God has anything to do in supplying them. They do not thank him. And when they begin their day's toil, they do it with apparently the same motives which actuate the busy bee. They gather their stores and hoard them in their houses, in chests or rooms constructed with almost as much exactness of economy and skill as is exhibited in the bee's octagonal cells.

In this way they spend the season for gathering; and the rest of the time they occupy in enjoying what they have gotten. They know

nothing of dependence on God during all this ; they do not trust in him ; they do not pray to him. A traveller from another country, who had never had the idea of the being and authority of God introduced to him, would no more have that idea suggested to him by their course of daily life, than he would by the busy life of a swarm of bees. Their offspring follow the instincts of the parents ; and, unless through some other agency than theirs they get the ideas of their soul's being and responsibilities, they grow up in similar ignorance and unbelief.

Such, it would appear to any traveller, is the general character of the people inhabiting the place I name No-Faith. In various avocations this character is sustained. They are not all as industrious as the family spoken of : but if lolling in indolence, and entirely unconcerned in regard to any anticipated wants, they exhibit the same blank as to any observable religious feeling. Their personal appearance, words, acts toward each other, family associations, social intercourse, all their rules of life, public buildings and institutions, give no indications that any religious belief exists among them.

NO-CARE.

No-Care lies adjoining the last named state. The climate, productions, and character of the inhabitants in the two states, are very nearly alike. It is far removed from the bracing climate of the temperate zone ; and it is thought to be attributable very much to the enervating influence of its climate, that none of its natives are renowned for strength of mind, or for intellectual attainments. Its soil is very luxurious, but poisonous reptiles and noxious plants are its more natural products. The walk, motions when at work, and general movements of the people, are exceedingly slow, and apparently without aim ; and they feel a peculiar lassitude when the breezes come from the direction of No-Faith. Frequently, with such a mind, they care for no property, no law, no friends, nor even for life itself. They seem to be doomed by fate ; they have no ambition to rouse and ascertain whether it merely seems so ; whether they can of their own free choice accomplish something worthy of living. In that condition of imbecility the absolute monarch of that country often exacts from them all their posses-

sions ; and somehow he often strangely enlists them to become his most abject slaves.

Yet a few of these people have been waked to a consciousness of the folly of staying in that state, and have been induced to emigrate to a better land. These have always manifested in my hearing, whenever I met them, the highest pleasure. Their escape from that dangerous land seems to them much like coming to life from the dead.

FORMALITY.

This is a part of the country opposite to the states before named. And its appearance is quite in contrast. It bears less marks of native wildness ; it is, indeed, pretty well cultivated. It is sufficiently cleared up and settled. Its highways are laid out in regular order. The buildings and their appendages exhibit considerable taste. Public buildings are found where needed, constructed with economy and beauty. Churches and school-houses are located at such distances as to be convenient of access to all the people. The state and county buildings indicate that they have laws and enforce them.

Indeed, in times of peace and fair weather, they seem to be in a condition to enjoy life ; and to have provided for themselves as though they thought to stay there forever. And yet they are not without religion,—such a religion that they might continue its practices and enjoy all its promises in the same place eternally, if that could be allowed. They have their stated periods for religious services ; and also, a time for all things ; and, a place for everything, and everything in its appointed place.

In church they cannot properly be said to worship ; nor indeed anywhere else. But they have religious ceremonies which appear like worship. They assemble in houses devoted professedly to the worship of God Most High. In their best and neatest apparel they take their several places,—the minister in the pulpit, the singers in the orchestra, the families in the main body of the house. With solemn air the exercises commence. Presently beautiful harmony strikes the ear ; it seems like the sound of many voices praising God ; but, on looking up, it is seen by unmistakable signs to be a performance for the gratification of the

company present. Many look on, evidently with the impression that they have nothing to do with the singing but to hear and enjoy. They do not notice the expressions of language, they are taken with the sounds : of course the singing does not raise the praise of their hearts in the sentiments of the hymn. They feel thankful that the singers have performed their part well ; and the singers feel that they deserve credit and praise for their pains.

After this, the minister stands up, or kneels, to say prayers. It would be thought out of due form for him to sit during prayer. While his voice is heard in this ceremony, the congregation appears in various attitudes ;—some sit on their seats, either looking about or with their eyes closed, and some of them reclining their heads in thoughtful mood or in slumber ; others stand, and perhaps a few think it appears better to kneel. The minister talks in his prayer of many blessings enjoyed, and of many more wanted ; and is very careful to talk well and eloquently. After all, his hearers never say *amen* with heart nor voice, to his thanks or requests, but are rather revolving in their minds

some business affairs which have strongly engaged their feelings. If they had been appointed to go with their minister to a king's throne to ask a favor, the king would never have suspected that they added their names in signature to the offered petition of their minister, if they conducted as this assembly does at such season of prayer.

A celebrated bard has well described one leading class of persons in these congregations. Of one such he says :

“ He was a man
 Who stole the livery of the court of heaven
 To serve the devil in; in virtue's guise
 Devoured the widow's house and orphan's bread;
 In holy phrase transacted villanies
 That common sinners durst not meddle with.
 At sacred feast, he sat [a painted saint,]
 And with his guilty hands touched holiest things.
 And none of sin lamented more, or sighed
 More deeply, or with graver countenance,
 Or longer prayer, wept o'er the dying man,
 Whose infant children, at the moment, he
 Planned how to rob: in sermon style he bought,
 And sold, and lied; and salutation made
 In Scripture terms: he prayed by quantity,
 And with his repetitions long and loud,
 All knees were weary; with one hand he put

A penny in the urn of poverty,
And with the other took a shilling out.
On charitable lists—those trump which told
The public ear, who had in secret done
The poor a benefit, and half the alms
They told of, took themselves to keep them sounding;
He blazed his name, more pleased to have it there
Than in the Book of Life.”

Persons bearing such a description, and all the variety of characters there assembled, do not really pray nor worship; but they are there to keep up the forms of religion.

The minister announces his text. And how he preaches, another quotation from the poet will show :

“ He preached himself: he swore that love of souls
Alone, had drawn him to the Church: yet strew'd
The path that led to hell, with tempting flowers,
And in the ear of sinners, as they took
The way of death, he whispered peace: he swore
Away all love of lucre, all desire
Of earthly pomp, and yet a princely seat
He liked, and to the clink of Mammon's box
Gave most rapacious ear: his prophecies
He swore, were from the Lord; and yet taught lies
For gain: with quackish ointment healed the wounds
And bruises of the soul, outside, but left
Within the pestilent matter unobserved,

To sap the moral constitution quite,
 And soon to burst again, incurable.

“ For he another Gospel preached than Paul,
 And one that had no Savior in 't. And yet
 His life was worse. Faith, charity, and love,
 Humility, forgiveness, holiness,
 Were words well lettered in his Sabbath creed ;
 But with his life he wrote as plain : Revenge,
 Pride, tyranny, and lust of wealth and power
 Inordinate, and lewdness unashamed.
 He was a wolf in clothing of the lamb.
 — And that he was anointed, fools believed :
 But [others] knew he was the devil's priest ;
 Anointed by the hands of Sin and Death,
 And set peculiarly apart to ill.”

Whilst such a minister goes on with his discourse professedly to lead upward the feelings of his auditors to adore and love God, and to induce in them an enlightened fear of him, their busy minds use their liberty ; and many a fine bargain have they planned, and many a political scheme have they contrived, during the sermon's hour. And they return to their homes wiser than they came ; for they have studied out, or dreamed, some valuable plans for future operations ; or, perhaps some have made observations upon the men and women

present, and are wiser from this study of human character.

Meanwhile they have done what they esteem a valuable service to the country and to the rising generation ; for, in going to church they encourage religious institutions ; and without these, one essential bond to hold society together under the regulations of good laws, would be wanting. For the sake of this and kindred interests, they, with great cheerfulness, both go to church, and bear a part in paying the necessary expenses of keeping up the formalities of religion.

The laws of these people, to be sure, are not religious laws ; but some degree of religious restraint is thought by legislators to be very important, in order to keep certain despicable characters in awe. And for this purpose it is thought desirable to give as much character as possible to religious observances. All good citizens, it is supposed, will appreciate the importance of encouraging decent religious institutions.

And yet all this religion, practiced in that region, is of a character which might be con-

tinued in all its peculiarities of doctrine, and in the significancy of its ceremonies, forever on earth, never finding in its ultimate results any sovereign Lord, nor any heaven. It is a set of forms under the name of religion, for earthly purposes, affording all its benefits during human life in this world.

As these peculiar formalities of religion are what have given name to this part of the country, I need not take time to state other less prominent characteristics.

CITY OF HEADY-RELIGIOUS DISPUTES.

Close by Formality lies the City of Heady-Religious Disputes. Prominent to the view may be seen the floating banners of the city, with the motto inscribed : " Contend earnestly for the faith once delivered to the saints." But if these citizens appear to conform to the letter of this text, they certainly fail to abide by its spirit. They magnify to great importance small points of faith, to the neglect of weightier matters. And this indeed seems necessary in order to maintain the leading elements of their character ; for if they were to

have their attention taken with the essential doctrines of Christianity, their hearts would become affected, and their merely heady disputes would cease.

Persons of a great many sects live in this city ; some of ancient, and some of modern names. Some of these spend their religious study upon curious questions, suggested by incidental remarks of the Scriptures. Prominent among these curious questions is this,—Who was Melchisedec's grandfather? and hours of religious talk are consumed in dispute upon it : more than these persons ever spend to know how they may be saved from their sins. And whenever these read the Bible, they do it with this spirit of curiosity, rather than that of pious inquiry. In this way they try to study into the unrevealed mysteries accompanying Christ's incarnation. A heated dispute once arose among them whether the virgin Mary was or was not born by immaculate conception ; and whether she ever had any children after the birth of Jesus. They debated these questions as though their eternal salvation depended on the correctness of their conclusions. To

settle the forms of Church governments, frequently affords subjects for employment in this city : and they never get these forms settled beyond dispute. They are more eager to get right here, than they are to practice love to God and man.

One young man, formerly known to the writer, went to live in this city. He had previously assumed an allegiance to Christ, and had soon after become very zealous in arguing from house to house his views in regard to some of the forms of religious ceremonies ; particularly as to the form of administering the sacrament of baptism. Which form he advocated I do not distinctly recollect ; but there arose considerable excitement among the people on the subject, and he acted as though he was expending upon it all the zeal of a Christian's first love. In a short time I heard of him in the City of Heady-Religious Disputes, far from the city of Brotherly Love, but near Jonah's Retreat and Wrecking Place.

A minister, once celebrated in the land of the saints, has gone to that city. He ventured first into its suburbs, to advocate some views in

regard to enslaving the bodies of men ; and in a way to neglect his great business of wresting souls from the thralldom of sin. By the sweep of this controversy's whirl, like that of Norway's Maelstrom, he was drawn within the circle of the city, and became soon a regular citizen. He has since been heard of, bearing an active part in the city, agitating various religious questions,—pertaining to the time of Christ's second appearing, the day and the hour ; the particular part of the universe in which God will finally locate heaven, and how it will appear ; the annihilation of the wicked as the form of "the second death," &c., &c.

Pollok has well described one character found in this city. He names him,

"The bigot theologian—in minute
Distinctions skilled, and doctrines unreduced
To practice ; in debate how loud ! how long !
How dexterous ! in Christian love, how cold !
His vain conceits were orthodox alone.
The immutable and heavenly truth, revealed
By God, was naught to him : he had an art,
A kind of hellish charm, that made the lips
Of truth speak falsehood ; to his liking turned
The meaning of the text ; made trifles seem
The marrow of salvation ; to a word,

A name, a sect, that sounded in the ear,
And to the eye so many letters showed,
But did no more—gave value infinite;
Proved still his reasoning best, and his belief,
Though propped on fancies, wild as madmen's dreams:
Most rational, most scriptural, most sound;
With mortal heresy denouncing all
Who in his arguments could see no force.
On points of faith too fine for human sight,
And never understood in heaven, he placed
His everlasting hope, undoubting placed."

All these persons observe religious ceremonies very much as the inhabitants of Formality do. They contend for these ceremonies; and, frequently, for customs and creeds better than those upon which they practice. They generally prefer a crowd, upon which they may urge their contending arguments.

As to the particular appearance of this city, it has this peculiarity;—it has no direct sunlight. With but very few if any exceptions, it enjoys only moon-light, or light otherwise reflected. A meteor-like star may occasionally be seen. The inhabitants have heard of a sun which shines so clearly and penetratingly as to affect not only the bodies and minds, but also the hearts of the people. St. Paul reported

this fact to them when he said, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. 4 : 6.

But the condition of these people is represented by the same apostle in the 4th verse, by asserting, "The God of this world hath blinded the minds of them which believe not, lest the light of the knowledge of the glory of God, should shine unto them." *The light of the knowledge of the glory of God*, this city does not enjoy. They have rays of light, as stated, but not direct : they are often much dimmed by repeated reflections through works of human skill, (books,) and afford but little comfort to the soul. By such dim and cold rays of light, and what they can manufacture themselves, these people pursue their course of life,—studying, consulting with each other upon the various points in dispute ; from time to time gathering at church, there debating upon the subjects of previous study and consultation ; and then by the same uncertain lights, gathering in knots about town, canvassing the merits

of the debate. The closet, family prayer, heart-searching, humility, and love, are neglected. Their heads are exercised on religious topics, but their hearts are unaffected. Of course, various wrongs are practiced, as the heart inclines.

The dim moon-light, the occasional meteor, the artificial lamp-lights and fires,—all together afford but little heat, insufficient for comfort. The seat of life is not warmed sufficiently to prevent an unpleasant sensation through the whole system, occasioning a constant and very apparent restlessness. And human nature, in this case, is very far from being able to conform her powers to these circumstances so as to make them more endurable. The whole person waxes worse and worse, and the nervous-like excitement more and more harassing. A chilling coldness often seizes the heart, and a feeling of utter indifference to the calls of the best friends : a certain premonition of the final doom of the city is realized, even the brooding over it of an eternal night ; with its side next to heaven congealed by colder than polar frost, and the other warmed only by the glare of the

flames of hell. Then the often evinced truth appears clearer than ever, that very little of vital Christianity and the spirit of heaven, are requisite to an ardent controversialist about various religious topics. One can fight for religion with none of it in his heart and but little of it in his head.

JONAH'S RETREAT.

Jonah's Retreat embraces a large sea-coast and its adjoining seas. Some live almost entirely in vessels, floating upon the sea; and taken all together, the population is very great. This territory is now claimed by the great usurper, Beelzebub, as a part of his dominions; and it is filled with inhabitants who have revolted from their rightful Sovereign. Happy he who escapes—*emigrates* to the *better land*.

The general character of the inhabitants corresponds to that of Jonah, after whom the place is named. 1. He was unwilling to do what his God required. "The word of the Lord came unto Jonah, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

But Jonah rose up to flee unto Tarshish from the presence of the Lord." He was unwilling to do what appeared to him to be risking his reputation, even though by Divine direction. Said he, "I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil."

In view of this character of God, he suspected that the proclamation he was directed to make against Nineveh would be reversed, just as sure as the Ninevites repented and asked this favor. In such case his denunciations against it would fail, and he appear to be a false prophet. He was unwilling to do duty as required, and trust consequences with God.

In like manner all the people of this place are obstinately unwilling to serve their rightful Sovereign. With this obstinacy of heart there are found here all classes of persons, from the humblest peasant with the feeblest capacity, to the most towering and cultivated minds. They have become so abject as to be willing to forsake their lawful Sovereign for the rule of a despot. They might have performed valuable service as public officers, in publishing laws and

their penalties, in presenting inducements to all to comply with the laws, in bearing rewards to the faithful, in warning and urging against disobedience ; and indeed, by being always ready for any service wanted. Those less capable of public usefulness, or in less favorable circumstances for it, as is the case of most women—for these too are found in this Retreat—might have accomplished essentially good service in building up the kingdom of their rightful Lord,—by living happy lives under his dominion, strengthening and encouraging each other in every day life, warning each other and all persons when danger was near, helping sustain expenses of the kingdom, going in companies to drive off those disposed to encroach upon the rights of their country, and by winning them, *per equales*, from the enemy's ranks. Souls unwilling to serve in all such various ways, may be found occupying this Retreat.

2. Jonah fled from the presence of the Lord. So all these people have fled from their lawful Ruler to get rid of doing duty. Jonah was told to “go to Nineveh, that great city, and to cry against it.” So all these have been told to

do some duty ; to get rid of doing which, they have fled. They may have never done a thing forbidden ; but they have neglected to do what was required. They were required by the King of Heaven to engage in his service, with assurances of rich rewards. Young men were required to become his ministers, or to employ their property in their King's service,—to enter upon all the several avocations in life in a way to serve his interests. And the ladies were required to serve him in their appropriate spheres. Once a timid female was required to warn her associates of the danger to which she saw them exposed ; and to carefully set an example of escaping the same danger herself, in a way to encourage their effort. Rather than do it she fled to this Retreat. Indeed, farmers and mechanics, tradesmen, sailors, officers of civil government, male and female, the rich and the poor, persons of all classes, may be seen at different times urging their course toward this Retreat. Some take long and crooked journeys to reach it. For instance, one C., an acquaintance of the writer, was required to give important instruction and warning to certain of

his friends and acquaintances ; all of which he was well capable of doing, and would thereby have greatly benefited the government under which he lived. He begun to comply, and with marked success ; but became unwilling to devote his time, and endure the requisite toil and reproach. He thought he would willingly suffer all this among any other people ; but he could not feel as he wished in going to these. He must stop and go somewhere else to live. He had obtained some ideas about this Retreat. He resolved to try it, and started. He went a few hundred miles, when his funds run out ; and he stopped to try a livelihood there. Succeeding but poorly, and hearing of gold on the route he wanted to take, he started for this land of gold. But he never reached it : he ended his days in another part of this Retreat. He was not so fortunate as the ancient Jonah, who escaped from the belly of the fish. This man was taken by the monster alcohol, and soon miserably perished. Some have been more fortunate than he, and have survived and escaped, like Jonah, to tell the tale of their perils.

3. Jonah was exposed to imminent dangers. This has been already intimated as the case with some before they became fairly settled in this Retreat. But persons who have arrived there, and are in apparently easy circumstances, suffer great misery and danger. They all spend a miserable life ; for if they are so stultified by their base habits as to be unconscious of the evils to which they are exposed, they are equally insensible to the refined enjoyments of life. They, however, know enough to have their comforts blasted by “a fearful looking for of judgment and fiery indignation.”

One who might have been a minister of God lives in a miserable way. He enters upon a great many projects for business, but never pursues any one course long enough to bring it to any successful conclusion. He is constantly embarrassed, harassed, and unhappy : and all this is just what might be expected in his state of mind. Every kind of business requires to be pursued a certain length of time, in order to bring it to a successful issue ; and his state, restless under the goadings of conscience, will not suffer him to exercise patience enough for

this. Occasionally he sees individuals chained, and all prepared to be taken to Sin's Prison-House, who assure him that he might have influenced them to a course of life, by which they never would have reached their present position.

" Ah me! what cursing then
Was heaped upon his head by ruined souls,
That charged him with their murder."

Then he sees them dragged away. And is it any wonder that he hears their denunciations from their Prison-House? Can a soul, once possessed of human feelings, be other than horrified at the assurance that he has contributed, by his neglect, to the writhing of his former friends in torment? Especially must he feel when, with this, he knows he is himself momentarily exposed to the same suffering.

Another apparently succeeds better, and gets rich. For awhile his thoughts are so absorbed with money matters that he forgets where he is. Thus forgetting, he is not troubled with the ruin others are suffering because he has refused to help them as he might have done. But the day of retribution awaits him: he

must again awake to what evil he has done, and he is every moment exposed to have the blood of many required at his hands. His riches are turned to be his greatest curse.

Indeed, with all classes, in every avocation in this Retreat, the very opposite of what is promised to those who love God, is endured.—*All things work together for evil to those who flee from the presence of the Lord, to avoid doing the duties he requires.*

WRECKING PLACE.

On one side of this is *Philosopher's Valley* ; and again hard by, is *False-Hope Mountain*. *Troubled Seas* more than half surround it, and project, at several points, far into the interior. On one border is the promontory *Scepticism* ; so high as to be seen from all parts of Wrecking Place.

The character of the inhabitants corresponds with the rough and forbidding aspects of the country. But the country is most noted for the number of souls wrecked there.

Several young men once set sail on what they termed the voyage of life. A number of

young ladies were with them. They took with them a chart, * prepared by one acquainted with all the seas in their route ; and so plainly descriptive that any unlearned and inexperienced persons could know by it their best course. With this they had a true and long-tried compass, always pointing its needle toward the pole.† Their chart and compass were designed to serve them as guides, to show them at any time where they were, and to insure the correctness of their course toward their proposed destination. But they begun very soon to look at them as objects of curiosity and criticism. The assurances of their deserving confidence because of their having never failed those who have been guided by them, are forgotten in the spirit of guessing into their mysteries. Instead of following their direct way, as the compass would guide them, they indulge doubt of its correctness, and turn to the left.

* Bible.

† The representation of the Bible as a chart, and the Conscience, under the influence of the Holy Spirit, as a compass, is warranted by various passages of Scripture ; as, John 5 : 39 ; Acts 17 : 11 ; Rom. 8 : 14, 26 ; James 1 : 5 ; Rom. 1 : 19 ; John 14 : 26 ; John 16 : 13.

Why, say they, does the needle always point to the north? We can see no reason for this; and therefore, we do not believe it does. And who knows whether the chart is correct? It is true, we never heard of any being shipwrecked who trusted to this chart and compass. But is it not folly to trust to what we cannot comprehend? and there are many mysteries about these guides.

One daring fellow, with more self-esteem than his associates, stood and said: "Hear me, my friends, hale fellows well met. It is degrading to be so much concerned about what is read upon that little parchment, and about the fluttering of that little needle. I am too independent to be influenced by such guides. I have a mind of my own, certainly given me to use; and I will use it, to choose my own way to harbor and home. I have heard a great many things about this chart and compass. Rumor says that they are gotten up for speculative purposes; and that certain men called priests, who are in the secret of their being palmed upon the world, chuckle over the thought that their chart and compass rule the

ways of thousands: and somehow they have their account in all this. True, this chart has been of great service to many; and, really, I must think we would be perfectly safe to follow its guidance; but who can consent to be laughed at every time he hauls up on these troubled seas? I declare to you, that chart and compass must be put out of sight, and we will direct our course by our superior judgment, without any regard to them. Such mysterious, incomprehensible guides, shall not lord it over me. I can find my own way." To this all agreed, and encouraged each other in this decision; so that all showed confidence, though a few felt some misgivings in regard to their safety.—"Land on the star-board," cried the man on the look out. And, indeed, there was the promontory, Scepticism, hard by, close along which they had been coasting during their conversation, but until now undiscovered, because of the fog.—"Breakers ahead," was the cry again:—and again, "Helm hard up:"—and they just escaped, when lo, they found themselves in what is called Troubled Seas. Of these they had heard; but they thought

there were some fine prospects ; and, who that is a good sailor, is afraid of a storm ? Like the storm bird, let this be our element, said they. The women became alarmed at their daring ; but were quieted at last with repeated assurances of their regard ; and that it was silly to be influenced by fear, because that dirty chart and old compass told them they were in dangerous seas. They all drank and caroused together, forgetting all care about safety, when behold, they were nearly engulfed in a whirlpool,—and they sunk together.

Some merchants started on a voyage for gain ; and disregarding their chart and compass, were wrecked in these seas.

A physician, venturing to guide his course in all respects, in the same way he did in the uncertainties of medical practice, thought to pursue his perilous voyage according to symptoms, and so took no chart or compass with him. He trusted in no God, and found no protector. He was wrecked on these shores.

An attorney thought he knew too much,—he, a statesman, was too wise, to think his destiny was depending on the information received

from a simple chart and compass, which even a negro could understand. And away he ventured upon the voyage of life with no guide but a pretender for a pilot, who proved a false wretch. Soon the statesman was dashed upon the rocks of Scepticism.

Many persons in common life, seeing these professional characters, who are reputed for learning and influence in society, starting off without chart or compass, themselves venture to follow the example. Thousands of these have been wrecked in every part of that country. A few occasionally escape to land, and linger awhile in mortal life ; and, sometimes one finds a cast-away chart and compass ; and, resolving to trust their guidance, escapes to the land of the free. O how rejoiced were those I met with of this class. Is not this escaping from the very jaws of death ? said they.

Cumberland gives a most mournful story concerning a gentleman of this country.—“ I remember him in the height of his fame, the hero of his party ; no man so caressed, followed, and applauded. He was a little loose, his friends would own, in his moral character, but

then he was the honestest fellow in the world ; it was not to be denied, that he was rather free in his notions, but then he was the best creature living. I have seen men of the gravest character wink at his follies ; because he was so pleasant and so well bred, it was impossible to be angry with him. Everything went well with him ; and Antitheus seemed to be at the summit of human prosperity, when he was suddenly seized with the most alarming symptoms. He was at his country house ; and, which had rarely happened to him, at that time alone ; wife or family he had none, and out of the multitude of his friends no one happened to be near him at the time of his attack. A neighboring physician was called out of bed in the night to come to him with all haste in his extremity. He found him sitting up in his bed supported by pillows, his countenance full of horror, his breath struggling as in the article of death, his pulse intermitting, and at times beating with such rapidity as could hardly be counted. Antitheus dismissed the attendants he had about him, and eagerly demanded of the physician if he thought him in

danger ; the physician answered that he must fairly tell him he was in imminent danger.—*How so ! how so ! do you think me dying ?*—He was sorry to say, the symptoms indicated death.—*Impossible ! you must not let me die. I dare not die. O doctor ! save me if you can.*—Your situation, sir, is such, that it is not in mine, or any other man's art, to save you ; and I think I should not do my duty, if I gave you any false hopes in these moments, which, if I am not mistaken, will not more than suffice for any worldly or other concerns, which you may have upon your mind to settle.—*My mind is full of horror, and I am incapable of preparing it for death.*—He now fell into an agony, accompanied with a shower of tears. A cordial was administered, and he revived in a degree ; when, turning to the physician, who had his fingers upon his pulse, he eagerly demanded of him, if he did not see that blood upon the feet-curtain of his bed. There was none to be seen, the physician assured him ; it was nothing but a vapor of his fancy.—‘I see it plainly,’ said he, ‘in the shape of a human hand : I have been visited with a tremendous

apparition. As I was lying sleepless in my bed this night, I took up a letter of a deceased friend, to dissipate certain thoughts that made me uneasy. I believed him to be a great philosopher, and was converted to his opinions. Persuaded by his arguments and my own experience, that the disorderly affairs of this evil world would not be administered by any wise, just, or provident Being, I had brought myself to think that no such Being could exist, and that a life produced by chance, must terminate in annihilation. This is the reasoning of that letter, and such were the thoughts I was revolving in my own mind, when the apparition of my dear friend presented itself before me, and, unfolding the curtains of my bed, stood at my feet, looking earnestly upon me for a considerable space of time. My heart sunk within me; for his face was ghastly, full of horror, with an expression of such an anguish as I can never describe. His eyes were fixed upon me, and at length, with a mournful motion of his head—*Alas, alas!* he cried, *we are in a fatal error!*—and taking hold of the curtains with his hand, shook them violently,

and disappeared. This I protest to you, I both saw and heard; and look! where the print of his hand is left in blood upon the curtains.’”

Cumberland says that Antitheus survived the relation of this vision very few hours, and died delirious, in very great agonies: and he justly remarks, “What a forsaken and disconsolate creature is man, without his God and Savior.”

Thus forsaken and disconsolate are all those who occupy Wrecking Place. Their general career, and their end, unless avoided by timely emigration, are well described by Pollok under the character of the worldly-wise man:

“He that to worldly wisdom shaped
His character, became the favorite
Of men—was honorable termed, a man
Of spirit; noble, glorious, lofty soul!
And as he crossed the earth in chase of dreams,
Received prodigious shouts of warm applause.
Hence, who to Godly wisdom framed his life,
Was counted mean, and spiritless, and vile.
—The wise [worldly-wise] man first of all eradicates,
As much as possible, from out his mind
All thought of death, God, and eternity
Admires the world, and thinks of time alone;

Avoids the Bible, all reproof avoids;
Rocks conscience, if he can, asleep; puts out
The eye of reason; prisons, tortures, binds;
And makes her thus by violence and force,
Give wicked evidence against herself:
Lets passion loose; the substance leaves; pursues
The shadow vehemently, but ne'er o'ertakes;
Puts by the cup of holiness and joy;
And drinks, carouses deeply in the bowl
Of death; grovels in dust; pollutes, destroys
His soul; is miserable to acquire
More misery; deceives to be deceived;
Strives, labors to the last to shun the truth;
Strives, labors to the last to damn himself;
Turns desperate, shudders, groans, blasphemes, and dies,
And sinks—where could he else?—to endless wo:
And drinks the wine of God's eternal wrath."

MINING TERRITORY.

Mining Territory occupies the very heart of the country. Its surface is rough, but picturesque; and lovers of gain think it a very agreeable climate.

What would strike a stranger most in passing, is the occupation of its inhabitants. Their occupation is searching, digging for precious metals. These are esteemed precious, because scarce, and because of its being exceedingly

difficult to obtain them ; besides, they supply precious wants, those wants which are over and above the natural ; such as are artificial, superficial, for glitter and show. To gather these, and either hoard them, or show them in every possible way so as to make many wonder and admire, is the grand aim of their laborious lives.

Once a passing stranger asked one of these busy beings about his native place ; what he was doing, and what were his prospects. He answered for himself ; and in doing this, represented also the case of his neighbors. Said this man, whom we will call Miser,—I am of noble birth. I am in the direct lineage from the king of Heaven. There is reserved for me in that other world an inheritance, enough for any man, which it is my privilege to go to and enjoy forever. I understand that the streets of the city there where part of my inheritance lies, are paved with gold. O how I love to see gold ! Surely, I may gather some here.

Stranger. But I thought rich men's sons were apt to think they were well enough off without digging in the earth.

M. O, to be sure I have a rich ancestry ; and if I retain my father's favor by being faithful to comply with his wishes, I have no want to fear. But there is pleasure in the finding : there is health in the digging.

S. True, it is declared to all, since the fall, "By the sweat of thy brow shalt thou eat thy bread all the days of thy life." We may understand that exercise is important to both health and pleasure. But is it your chief business to eat, and drink, and enjoy the good of your labor ?

M. Why, this occupies most of my time. And how can one help having the attention and feelings mostly enlisted upon what is so necessary ? Why despise a present good, to prefer that in the far off future ? Indeed, I have heard it said that the main business assigned to human beings in this world, is to lay up treasures in heaven : that by following the instructions of their Lord, even the evils of life will be made the very elements of richer good in a future state of being : that souls passing through the ordeal of afflictions in this world, according to instructions given, will

come forth as gold tried in the fire : that flesh and blood are but the crucible in which the living soul is tried : that the living soul may be happy as angels, have access to everything it may prize good in God's universe, live in perfect safety and unalloyed bliss, of a nature so high and godlike, that all earthly substance—the glittering metals and most precious pearls, and highest puffs of applause ever given by earth's sons, will all be counted as chaff ; and that only known as a thing that was. Every human being has an immaterial, immortal nature, suited to enjoy a home far different from any which these shining minerals can furnish. Yet, I love to gather these mineral treasures. And what did God make them in this world for, if not for our use ?

S. What did he make corn for, if not to use ? But because corn grows for man's use, must we conclude it is proper to do nothing else but eat corn ? And yet one might conclude thus, just as reasonably as to suppose, because God has made the precious metals, it is right to concentrate all our energies during life, in gathering them together in the form of

what the world calls wealth. How would it seem, if you were a stranger, passing along by that heavenly city, the New Jerusalem, and should see in it angels, and saints, settled there from the earth, undertaking to gather material treasures, to the neglect of the appropriate enjoyment of spiritual beings, and to the disregard of the laws of the Lord, who sits on Heaven's throne? Think of seeing the angel Gabriel stooping, and bending his noble thoughts to plan an enterprize for the employment of a legion of angels. He surveys the heavenly city, and considers the materials to be found in the surrounding regions: he contrives how its grandeur might be increased. And the thought strikes him, that a city of his own contrivance would be honorable. He encourages many about him to the work. Think how that multitude would appear in heaven, engaged in such a work. They spare not the fair face of nature to adorn their artificial structures. Those trees by the river of life, which yield their fruit every month, and whose leaves are for the healing of the nations—Rev. 22 : 2—they cut down, and form into various frame work ; oth-

er precious trees are taken to ornament these structures ; the hills are dug through to find the most precious stones, like those adorning the walls of the New Jerusalem—Rev. 21 : 19, 20—and so the fair surface of Paradise is broken, to obtain precious metals, with which to adorn whatever may be constructed by these self-directed architects of heaven. They even dig up the golden pavements of the Holy City, and wrench doors and gates from their hinges, to obtain materials for their work. Chests full of precious ore are laid by, and called treasures ; but are never used, only by counting them at intervals for the gratification of those who have gathered them. By the possession of such treasures great consequence is gained in the eyes of neighbors ; and emulation is excited. Others select those materials which shine best and are most difficult to be obtained, and exhibit them upon their persons, their houses, and everything they possess, in positions where their shining will most be seen ; and so they fix their thoughts and attract the thoughts of others to these things, until they forget who is their Lord, and what is their ap-

propriate business in heaven. They become reckless about the rights of other beings, and with great selfishness gratify their ambition, in defiance of law.

Besides all this, think of their being called at one of the regularly returning periods of that heavenly state, to gather in devout adoration before God, there to exhibit continued allegiance to him as their rightful Sovereign : but they disregard the call, and continue their material toil. They will not spare time to worship the Lord. They have already neglected to take time to inquire after his will. They have other business now than to serve their God ; unless, indeed, their labors in their own way may be for his glory. This they persuade themselves to believe is the case,—that their architecture, adorning, accoutrements, and showy ceremonies they are contriving, will rival the skill and attractions shown by God around the place where he is adored ; so that they will draw, by their artificial work, more devotion to God. They think they may do this great evil, even violate the laws of the Supreme, and the sanctity of the Holy City, in order that this

good may come. They would fain have it believed that, by serving themselves, as stated, they serve the Lord. They claim the privilege, too, of disregarding all sacred times and seasons, for their selfish gains. And how glad they are that there is no night in heaven. They can spend all the time in their work to their own mind.

Other beings, faithful to their trust, in a way suited to the nature of noble spiritual beings, are busy in exercising their godlike powers upon subjects fully equal to their capacities ; they study to know more of God and his works, and by this study to become wiser and rise higher and higher in the scale of being, to become more and more like God ; they learn better and better how to promote harmony in God's universe, to understand the springs of real enjoyment, how to make happiness spring up more freely all around them ; ever and anon they are sent in turn to some far off sphere, to minister instruction or mercy to some order of beings similar to themselves ; in short, their employment and enjoyment are like those of the Infinite Spirit, and in these they ever approxi-

mate toward the perfection of that Spirit. As sure as God is happy, they are ; as sure as God is employed, they are. But *these secular* workers disregard such employment and happiness, and somehow contrive to bend their noble powers to material work. It is true, matter is found in heaven, and that of most precious form ; but it is designed as the instrument of spirits, to be used by them ; yet these daring ones bend their spirits to matter,—make the instrument the end.

O, think how it would seem to a passing stranger, to find legions of spiritual beings in heaven, bending all their energies to material work as suggested ; and all this in violation of the directions given by the Supreme Ruler ; thus neglecting the *occupations* and *enjoyments* which characterize heaven. What would you think, friend, if you were a stranger, passing heaven, and should see beings thus employed ?

M. What should I think ! think ! why—why, I should suppose they were very foolish : that they were not attending to their proper business, and were very daring. .

S. Well, what is the difference between

such supposed inconsistency, and yours? You make gain of earthly treasures the grand aim in all your plans and toils, and force your God-like mind, your feelings, your religion—everything, to bend to this. Now, for which should you live, for the body or the soul? for self, as dictator; or for the glory of God? Should your spiritual nature and bodily organs, the laws of God and the good of religion, be made secondary and contributory to laying up treasures upon earth? or, ought you to use all the abilities you have, and all of earth's treasures which come into your possession, as secondary and contributory to the enriching of your immortal soul with Godlike endowments?

M. What I ought to do is not the leading question with me nor my neighbors. Where is the human being who does all he ought to do? However strange our course may appear to you, a passing stranger, we feel more inclined to satisfaction in the conclusion that we do well in resolving to be rich. Some of us love riches for their own sake,—we love to count our treasures: some of us are laying up something to make our children respectable: some are

ambitious to get honor, or power ; and riches, you know, will essentially help us to these. Yet, with all these earthly gains, we mean to have religion enough before we die to carry us to heaven.

So these people argue, and strangely think to do a very different work on earth from that for which God has placed them here, and after all, be treated as though faithful to their trust. They disregard the warning that “they who will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.” And really, it is found that there is a loadstone-like power in this territory, which attracts and holds its inhabitants to its soil, so that it is exceedingly difficult to induce any to emigrate. Thus is manifested what Christ meant when he said, “It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.” Yet some, through great and merciful help from God, do emigrate, and give all their gains to the service of God.

LECHERY.

The very name of this city indicates the character of those residing in it and its suburbs. It is necessary to say but little to give an idea of the native place of the few emigrants who have come over from that city. The sun of this world shines there, and warms, and excites exhilarating breezes ; but these agencies are turned from their legitimate effects to the arousing of the depraved corruptions of human nature, and a loathsome miasma pervades the atmosphere. Whatever enjoyments are found there, are earth-like ; and like eating the book of which the angel said—Rev. 10 : 9, 10—“Take it, and eat it up ; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.” Many have perished with this bitterness. And yet many of the inhabitants claim to be intelligent and noble : and it is true that all grades of human society are found there, from the poorest serf, to the inheritor of kingdoms. After all, it is a miserable land to dwell in, and the habits of the people are worse than those of beasts. Happy are

they who escape to the better land in time to overcome the baneful effects of that inhospitable climate. In that city, she is most noticeable whose "house is the way to hell, going down to the chambers of death."—Prov. 7 : 27.

OFFICE-HILL FACTORY.

The capitol of the kingdom is upon Office-Hill. And here, above the offices of the several departments of state, clerk's offices, and legislative halls, and the palace itself, towers most prominent to view, the factory for manufacturing officers for government. Hence the name of the seat of government—*Office-Hill Factory*. Here gather the chief dignitaries of the kingdom. Here it is shown that, if all men are born with equal rights, they are certainly not destined to continue equal. There will be the governor and the governed. But though this may be generally true in all countries, in this kingdom, 'tis never worth that makes the man, nor gains him office. Officers are made, or moulded in the factory, of such stuff as is easily wrought.

The fact is, speaking without this figure, in

this kingdom men seek office and high station for the sake of the honors and émoluments ; not in the spirit of philanthropy or virtue. The spirit of selfishness is supreme with them. In front of the factory on this hill, and of its sub-factories in all parts of the kingdom, men may be seen chatting to attract every passing newsmonger ; and so gathering up and revolving in their minds the popular views and feelings of the people, that they may know how to shape their course in the direction of public opinion. They have no concern to enlighten and elevate the masses ; but, to watch the signs of the times, and sagaciously anticipate the direction the masses will take, in time to flourish in their front. That being done, it is of no consequence whether virtue is trampled on, and the right outraged. They are the popular leaders, getting glory and wealth ; and that is enough.

The people will not always allow them to take such front position, without some manifestations of erudition and wealth. As to erudition, they can easily manufacture that in Office-Hill Factory. A part of the process is for

the operators to volunteer cute decisions upon various affairs of their neighbors. Much bold effrontery, pampering of wealth, and cherishing of vanity, will gain them notice. And as to wealth,

“Fools, indeed, drop the man in their account,
 And vote the mantle into majesty.—
 So, the small savage boasts his silver fur,
 His royal robe unborrow'd, and unbought,
 His own, descending fairly from his sires.”

And if his ermined covering be borrowed, and not “his own,” it is all the same with that multitude; provided he can wear it as his. He must figure in wealth, either real or borrowed, and scatter freely among his constituents; then he may be voted into renown.

With all this, these notables ought to appear virtuous. Some gain much by a reputation for morality; but definite, real piety, must not be in that kingdom. The notion somehow has become prevalent there, that genuine virtue is incompatible with the most prominent positions in civil society. In this factory, and its subs through the kingdom, no efforts are made to refine candidates for public office in the cruci-

ble of Christ's Gospel. Even if a candidate has sometime passed through this ordeal, it must not be known. If he has ever received any Gospel light, he must not let it shine. He must appear to be in the light, to be sure ; but the light of the Sun of Righteousness is too clear for the comfort of those about him. If this light clearly shines upon him, its reflection from him will be too bright for the conscience-eyes of his favorers : they will not be able to endure it, and will turn away from him. The mild tints of earth's twilight is all he must venture to reflect. The sun must be out of sight.

And the sun not being seen, these persons persuade each other that the light they have is from the earth. Super-earthly, or super-natural light, they do not allow to direct them ; but this natural light, or light of nature, with what they can manufacture, they conclude is amply sufficient for all their wants. With this they can walk erect, and they believe, without stumbling, in religion's garb ; and so have a show of virtue in an attractive exterior. And if they may do this, their object is gained. Who ever thought of exhibiting shows, where

equipage and splendid scenery were to attract, except by artificial light at night? Even the light of day is shut out of some of their churches, to make deeper impressions upon assembled worshipers by lamp-light. In the course of moulding officers in this Factory, this advantage of artificial, earthly light, over the light of the sun, in making impressions so as to gain admirers, is not forgotten. Too much and too bright light would expose to view some evil deformities in the products of this Factory, which all their drapery would not effectually cover. They in fact "love darkness," or at least shadows, "rather than light, because their deeds are evil." No "Sun of Righteousness" must give, at the best, any more than its dimly reflected rays in that place: and then but few will deem it advisable to allow that they are anything more than flashing scintillations from the earth. This earth they glorify; and claim to honor the best earth-born religion and virtue. In this way they flatter earth-lovers; and these being the majority of the people, they gain the end in getting their votes and money.

They learn in this Factory to turn modern inventions to their account. They have long since gained the reputation of great skill in operating behind a curtain, pulling and working numerous wires unsuspected by the multitude abroad, so as to exhibit to all gazers any picture they choose. In this way they often excite the passions of the people, and make impressions upon them greatly to their own advantage. In short, the most skillful operators in wire-pulling are quite sure to accomplish any project they please, by thus enchanting the people in their favor. The people rush to help them.

The modern invention of telegraphing helps them much in this process ; for they have connecting wires with all parts of the kingdom, so that they can turn up pictures to view everywhere, to suit their ends. The wire-working age is not passed. In the king's court and the legislative halls, they make wise and blustering speeches, with the flaming introduction that they speak to inform and convince in legislative capacity, as in duty bound ; when in fact, this is a part of their skillful Factory operation

to manufacture officers. Many of their speeches would never be delivered if it were not with the view of getting office. Telegraph wires are very convenient for carrying such speeches where it is designed they shall make their chief impression—to the multitudes all through the land. Having drilled through the several processes requisite in the Factory, if one has attained skill as an operator, he has only to exercise this skill a few times, when his fortune will be made; unless, in the final process, where one cannot succeed alone, and where they help each other by log-rolling, one turns traitor and declares to his brother, on the eve of stepping to the pinnacle of fame in office; “though you have helped me, I will not help you.”

Now, strange as it may seem, the people pay the operators richly by the day; as though they were at work for the people in the necessary business of legislation and governmental affairs. This latter is what many of the operators profess to be doing, though in fact they are working for themselves, in manufacturing offices and officers in a way to bring them future rich annuities. Many of the people of

that country think that the officers of their government are chosen from among themselves, and are selected and raised to office for their real merits ; when, in fact, they are made in the Factory, and the people's votes simply recognize and confirm them in their already assumed official stations.

It is evident, from the descriptions given, that a residence in Office-Hill Factory is not safe : as surely so as that God is the Supreme Ruler, and that he executes justice upon all those who persist in rebellion against his government. To become officers against him, as these residents surely are, subjects them to the more fearful danger, because of their prominence and active influence. To occupy high station, and in all the power of this high station to be against God, is an aggravated wrong. And He who cannot mistake, has said, "He that is not with me, is against me ; and he that gathereth not with me, scattereth abroad."

FALSE-HOPE MOUNTAINS.

Hope aspires to high position. It rests on prominent objects. If good, it may be happy in the vale of content ; but if false, it will not stay there. It climbs to a high place, where it can peer the furthest possible.

False-Hope Mountains are near the sea, having No-Faith and Wrecking Place within their range ; and Mining Territory in their rear. Those who reside in Mining Territory are very apt to change residence for these Mountains.

The residents are apparently a hardy, resolute class. They are noted for telling what they are going to do, but never muster courage to begin : so they look for the end without using the means. In fact, they could not do what they talk of, if they tried.

Some of False-Hope Mountains are occupied by Indians ; some, by Mohammedans ; and others by classes of persons of various views in religious affairs ; but all graduate their notions of heaven according to the objects by them most highly prized on earth. One, naturally

lazy, thinks Heaven's acme of bliss will consist in its leisure. Another, enthusiastically fond of getting knowledge, estimates its chief pleasure to consist in the continuous opening of new ideas to the mind. And another, who is fond of mixed society, and loves their sinful pleasures, cannot think of parting with such society in heaven. Their idea of heaven is, that it embraces all varieties for its inhabitants, good, bad, and indifferent ; all somehow loving and being loved, despite of the diversity of disposition and habits ; and, that these are all free from what they denominate religious restraint and singularity, for which they despise the pious in this world.

“There is a better land,” they claim. Very few have an idea that their present homes are the only ones they will ever enjoy. They have heard of heaven, and have formed some ideas about it as their future place. But as it is thought to be *better* than their present homes, their ideas about it assume their character from the character of the objects which are now most highly esteemed. The untutored Indian of the American forests prizes most highly the

enjoyments connected with hunting and fishing. So he forms his idea of heaven in accordance. He aspires to a heaven where game will be plenty ; and where the silver-like lakes and clear rivers will abound with fish. When one dies, his friends bury by his side his bow and arrows, with other equipage which they deem will be used by him in his new home. Such are the Indian's Elysian fields.

Mohammed and his early followers lived in a country where the passions of the people were naturally, and by indulgence, very warm and active ; hence indulgence of the bodily passions was esteemed the highest happiness. So his heaven promised these indulgences in fullest measure, and never to be cloyed. Many wives were promised to the faithful in another world ; and other esteemed pleasures in proportion.

From these illustrations it appears that the inhabitants of these Mountains estimate heaven by the nature of their own desires and hopes. A consequence is, that they think to reach heaven in a way correspondent to their desires. Some imagine that when they die, their souls will be introduced to another grade of living

beings ; if virtuous in this life, to some higher grade : and they think that then, after awhile, they will pass from that grade of being ; and so on till, by repeated transmigrations, they shall ultimately reach heaven, that abiding acme of blissful existence. Such is the false hope of some of these people. They hope to gain heaven by a process of purifying transmigration, with no thanks to a Redeemer of the fallen human family.

Others talk much of the goodness of God ; and hope this will abound to displace all claims of justice and judgment in the case of sinning men. They know that with their present dispositions and indulged passions they are not capable of enjoying heaven ; but then they hope God's goodness will be exercised somehow to transform them into fit subjects for heaven, irrespective of any efforts on their part. So they settle upon the Epicure's motto,

“ Live while you live,——

Enjoy the pleasures of the present day.”

They reject the poet's true declaration,

“ Life is the time to serve the Lord,

The time to insure the great reward.”

They indulge the false hope that by living here with desires, passions, and acts, the very reverse of what will ever be found in heaven, they will draw the sympathy and roused compassion of God's goodness to overcome every opposing claim, and to introduce them, when they die, into a *new* way of enjoyment. The dwellers on these Mountains have a hope of heaven, but it is as false as the Devil's promise to Eve. By that promise her hope of increased good was excited. As surely as her yielding to the false inducements of the Tempter involved the human family in the after woes of this world, so surely will the false hopes, above described, involve those who continue to indulge them, in woes felt in a condition which is the very contrast of heaven. O how False-Hope draws on its victims to leap the Land's-end precipice of their earthly homes, into the fiery billows of hell! And Oh! how great a multitude are on these False-Hope Mountains! Most strangely, each consoles himself the more as to his hopes, because of the many accompanying. Surely, he thinks, I shall stand as good a chance as the rest; and how can I be

so singular, and why should I now be so scared, as to break away from this joyous company? Why should I indulge a child-like fear of unseen evils? Thus it is difficult to rouse these people to consciousness of their real danger.

PHILOSOPHER'S VALLEY.

This runs through the whole length of the country. It has been inhabited ever since Eve "saw that the [forbidden] tree was a tree to be desired to make one wise." Wisdom is an object of aspiration with the people. For this they search into everything which they see or hear. They examine all with a philosophizing care. Religion they examine in this way, with little regard to its practical requisitions upon them.

Sin is charged upon them by the Bible and God's faithful ministers, till they are pricked in their hearts, and begin to inquire, "Men and brethren, what shall we do?" Then at once they pause to look into this business a little more keenly. They inquire, What is this law, of which sin is the transgression? Is it the eternal fitness of things? Is it an es-

stantial coherence in the relations of living beings? Such, that when mankind were created, this law spontaneously exhibited itself? Or is it an arbitrary requirement of the Creator, to suit his fancy, or to assert his authority? Let us look into this matter, and understand all about law and sin, before we allow ourselves to have any disturbed feelings about our violation of the law. And then the representation that one sin, quickly committed, exposes to endless punishment, appears to us unreasonable. We must have this explained to our satisfaction; and all these points which may be questioned, satisfactorily settled, before we yield to have any great concern about our guilt and danger. We must have what we call a *rational* religion, or none.

And you tell us we ought to repent. Now what is that? Is it an impression received while listening to an excited preacher, sympathetic in its nature; an influence from the preacher by means of some subtle agency like electricity, similar to that by which the clairvoyant professes to give and receive impressions? Are the fountains of tears reached by

the truth thrust forward by the living and excited preacher, through this subtle, electric-like medium? Strange compound this human nature is. We'll study it more, and doubtless we shall search out the way understandingly to the soul's highest delight.

And as to faith, they say they have heard a great many attempt to explain and enforce it, and they have read a great deal about it; but after all, they do not understand it. This entering into a state of salvation by the door of faith, say they, is like entering the door of a secret society before being made acquainted with the ceremonies required in passing. We shall not be satisfied to discern what is required as we progress. We take nothing upon trust. We will understand what we are about. Tell us *how* saving faith is exercised, and we will consider it, and decide whether that is a philosophical way of getting religion.

They have similar sage notions in regard to salvation, or the state of converted souls in this world and the next. They indulge many speculations about it, but do not get wise enough to press after this salvation.

O how glad were those whom I met, who emigrated from this Valley. They had broken off at once from their speculations, and started to get out of that place. They trusted God for direction and help, and ventured away. They learned that action is better than the vain philosophy of this Valley.

All these varying classes of persons, thus far described, entertain, after having emigrated, exceedingly dismal views in regard to the government and prospects of their native land. They agree in representing the government to be an iron despotism, having as its main characteristic, that of being conducted in hostility to God's government. With this end in view, its laws are framed. In many parts it keeps up a show of wealth and happiness ; but the customs tend to poverty and misery ; and, unrestrained by any influences from that better country, whither many have emigrated, the people would inevitably fall soon into the worst

of sufferings. Habits of idleness and dissipation lead to the want of the common necessities of life. The largest estates, and most splendidly appearing homes, are soon squandered, by yielding to these habits. A spirit of selfishness, possessing every inhabitant, leads to a constant disregard of others' rights ; and to a consequent distrust of each other. There is no feeling of safety, at any time, from the encroachments of neighbors. With them, might makes right. Frequent ebullitions of anger and revenge are seen. They have no love for each other when it interferes with self-interest. Thus even the love of kindred—the nearest family tie, is liable at any time to be sundered. Uncertainty in regard to success in any pursuit, and insecurity in any possessions, are marked circumstances of these people. These and many other similar elements of evil are doing their work among the people ; and show that the kingdom must ultimately be ruined by them. The prospects of those who persist to remain in that country, are gloomy in the extreme. The Supreme Ruler of the universe has said : “ Because I have called and ye re-

fuse l ; I have stretched out my hand and no man regarded ; but ye have set at naught all my counsel, and would none of my reproof ; I also will laugh at your calamity ; I will mock when your fear cometh. When your fear cometh as desolation, and your destruction cometh as a whirlwind ; when distress and anguish cometh upon you ; then shall they call upon me, but I will not answer ; they shall seek me early, but they shall not find me : for that they hated knowledge, and did not choose the fear of the Lord : they would none of my counsel ; they despised all my reproof : therefore shall they eat of the fruit of their own way, and be filled with their own devices.”

Truly, Bildad of old was warranted in his description of what shall befall him who will not leave that wicked rule,—“ His confidence shall be rooted out of his tabernacle ; and it shall bring him to the king of terrors. It shall dwell in his tabernacle, because it is none of his : brimstone shall be scattered upon his habitation. His roots shall be dried up beneath, and above shall his branch be cut off. His re-

membrance shall perish from the earth, and he shall have no name in the street. He shall be driven from light into darkness, and chased out of the world.”

CHAPTER II.

The Emigration.

IN a well-built, plain building, a company of emigrants were enjoying a social interview ; relating to each other various circumstances of their past lives, and contrasting with them their present enjoyments and future prospects in their newly adopted country. The substance of their conversation may be summed up in the following particulars :

1. *How they felt, at first, in prospect of emigrating.*

Several agreed in saying : We were startled at the idea of leaving the place of our birth, and going so far away. Our home had a charm over our feelings—it was trying for us to think of breaking away from it forever. If it had been only for a time,—to gratify curiosity, or to make trial whether some other situation

would suit us better, the idea would not have startled us so much. But the suggestion was to break up old and loved associations, and adopt new ones as in perpetual exile. That was looked upon as a great undertaking. It was to change the whole course and prospects of life. It was far different from an exchange of a little property, or a turning from one class of business to another, while still remaining under the same laws, and in general, with the same circumstances. If emigration were once undertaken, to return would be at a great sacrifice, perhaps would result in our ruin. If this subject, then, were thought of at all, the thoughts were, in importance, of no common magnitude.

While these thoughts were revolving, and the attention of course easily arrested by suggestions kindred to them, representations were given us of that better country : of its position, laws, the administration of its government, the happiness of its people, their safety, and sure prospects ; all of which excited a lively consciousness of the misery of our own country, in all these respects. We could no

longer enjoy life there. The idea of a better situation had rendered ours insupportable. And we really believe we did not conceive our situation to be any worse than it was. We became alarmed for safety. We hardly dared to sleep nights. We saw our danger of continuous and increasing misery. The course of the government was to increase and perpetuate this misery among its subjects. There was no hope but in flight. And still we clung to our native soil, every day feeling more and more guilty for doing so. Our uneasiness led us to inquire more and more about that better land. We made bold to ask questions in regard to it ; put ourselves in the way of hearing what we could to enlighten us ; tried to ascertain by what means we could get to it ; and were, in fact, though secretly, earnest inquirers in regard to everything which had a bearing upon the engrossing subject of our thoughts. And while such thoughts were in process, it was misery to remain under the rule of the despot. Their conversation embraced,

2. *The difficulty of deciding to start.*

After all our anxieties to go, said they, to

decide to start was exceedingly difficult. We thought we should sometime remove. So far, our minds we believed to be settled. But there was not a good time yet. Besides, we were not ready. We did not see clearly how to begin to get ready. We had not yet learned that *to start* was itself all the getting ready which would avail anything. We often fixed on future dates when we would be ready and move off : but as often as we came to those periods we found the ever-recurring unreadiness, and the shrinking from the real decision. So we delayed a long time, often thinking of the subject, and never feeling satisfied. We have often since thought that a person who is always hesitating what would be best for him to do ; and when he does undertake anything, never strikes into it boldly, with the feeling that he is doing the right and the best thing, but rather goes at it with a faint heart, fearing he shall fail ; one who thus spends much of his time in accomplishing nothing, because of the fear he shall not accomplish the best thing, or the best thing in the best way ; we have often thought that person must pass an uncom-

fortable life. And this was the real case with us.

Often this hesitant, faltering course, was found to be a habit so strong as to affect the movements in the simplest business transaction. The walk of many was a timid, hesitating motion. It was a wonder of grace that after all this we did succeed in deciding to start for the better country without further delay.

3. *They talked of the discouraging poverty, and other like circumstances, when starting.*

The one who had been speaker for the rest in the preceding narrations, here became more eager in his story ; and with a sternness knit upon his brow, as if the index of the strong resolution the circumstances he narrated had wrought up, he continued : We had been accounted wealthy ; but all that wealth, we learned, would be uncurrent on the passage—would not pay the fare. At this representation, we were startled. Our valued possessions were to be left behind. Love for these led us to look again at the inducements to stay. Some of us were on the point of concluding to be contented where we were. But the very

fact just discovered, that our wealth was good for nothing anywhere else, led us to feel more dissatisfied with our country. What was all that we had good for, if it would keep us in such misery, and do nothing more? We felt dissatisfied with it as "vanity of vanities." We could no longer feel rich there, with all our gains. We felt poor enough. What wretched material for a rational being is all the tinsel stuff of that land! It is like husks for swine. But what could we do for means to emigrate, was now the question. We earnestly inquired, "What must we do to be saved?"

As for staying there, it was now out of the question. We were heartily sick of home; and thought, to perish on the way, would be preferable to staying. We could but perish if we started; and to stay, was a living torment. Any how, thought we, we will venture to start. Who knows but that Being who rules over all, will open some way by his providence, now unseen by us, through which we may get forward in safety! And, thank God, we did start. That starting in that good earnest, was one of

the most important acts of our lives. It turned the scale in our destiny.

4. *They spoke of the successful journey.*

Our decision to undertake the journey at all hazards, was no sooner made, than we called to mind what we had often heard, but never before appreciated nor heeded, that possessions were promised to emigrants “without money and without price ;” and that all required, necessary to a passage, was to place ourselves confidently and entirely under the directions to emigrants, given from that better land ; and thus to exercise confidence in the Lord of that country. We were only to go on, *believing in him* with all the heart, and be saved from the miseries we felt and dreaded.—Acts 16 : 31. It then seemed strange to us that we had felt so rich, so strong, in the idea of not being beholden to anybody ; strange that the rumors we had often heard about these privileges to emigrants, had not made sufficient impression on our minds to enable us to recollect them sooner in time of need. O the blind, infatuating self-conceit and phantom possessions of that people ! They are deaf to good news,

blind to good instructions ; their memory has very little power to retain anything good. What a wonder that we were not drawn on to entire callousness of all our faculties, so as to be incapable of enjoying good.

When we started, “poor, and blind, and naked,” we were surprised to find the distance we had to go so short.—Rom. 10 : 6–10. It had seemed to us that we should have a long, tedious journey to make. It had seemed much like scaling the heavens : almost an impossibility to accomplish. In view of this, we had well nigh murmured at our Creator for giving us existence where such impossibilities, or almost impossibilities, were required, in order to our happiness. His requirements had appeared grievous. We are now satisfied that those impressions of distance and of difficulty of the way, were from the impaired state of our own vision : another effect of that dreadful climate.

Our eyes now began to be opened, and “we could see men, as trees, walking” on the other side. We were quickly over. Now we saw that great distance is not necessary to great contrast. The distance between the rich man in hell, and

Abraham, with Lazarus in his bosom, was not so great but that they could converse together ; yet the contrast in their situations was very great. There was a similar contrast in our situation, to that which we had just left. Yet how quickly we passed from one to the other ! How strange that we delayed the venture so long ! Glory to God ! how happy, how light in the relief, and in the hopes ! The half was never told us. O that our friends knew all this.

5. The encouraging introduction to the new home, was another subject of interest with them.

They continued : And we are now realizing what was then spread out in prospect before us ; only in far richer measure than we could then see. We were most cordially welcomed. The first sight of us seemed to gladden the hearts of all on shore. They certainly raised a shout of joy, and we believe our presence was what mainly excited the shout. We sung together, and were surprised that we could sing in such pleasing harmony with them. We could never before make such melody. And such countenances we had not anticipated. There was a

peculiar expression. We thought it angelic. We had known some of the persons in our father-land ; but they bore very different expressions then. And there was now no longer a cold reserve, and suspicious glances ; but a confiding air, and a heartiness of greeting, so as to make one's heart glad. We did not feel at all uneasy in their presence, though some of them were the noted magnates of the land. Well, our introduction was all that could be desired. And we immediately found employment. We found the people characteristically busy ; and they took it for granted that we wanted something to do. It was one expression of their welcome to set us immediately at work. To this we felt no objection, and at once were contented with our lot and choice. Immediate wants were well supplied before we had time to feel the pressure of need. We felt at home.

And now, sir, was not that a glorious introduction to this country? Can you wonder that we have become strongly attached to the people, and that we are willing to stay, never even visiting our father-land? We feel now

that this is our country. We are adopted, real citizens, having all the privileges as though native-born. We could never have anticipated such a beginning as we have had. We are never weary in telling of those halcyon enjoyments of our first introduction here. Our joyful emotions are at once aroused whenever we think of them.

CHAPTER III.

The Adopted Country.

ASSOCIATIONS AND CUSTOMS FOUND.

THE preceding representations of the “old country,” and of the journey to the emigrants’ “better land,” I gathered mainly from emigrants : but as a passing friend, I saw for myself their *associations and customs* in their new home. I found,

THE GENERAL CHARACTERISTIC OF INDUSTRY, AND ITS ACCOMPANYING THRIFT.

The people rise in the morning from their slumbers as early as they find themselves refreshed ; not dozing away their best hours, to rise late, with enervated systems and impaired consciences, yet too hurried and disturbed for retirement in the closet for refreshment from

the presence of the Lord, before entering upon the duties of the day. They get this refreshment,—“day by day their daily bread,” of the same superior sort as angels enjoy. They then go out with countenances such that beholders recognize they have been exhilarated by heaven’s nectar—by something more than earth’s products. They are thus able to apply themselves to their varied avocations with a cheerfulness and composure which insure success. Work is performed as a way of pleasure, not as a drudging task. Acknowledging God and praying to him, difficulties are encountered and overcome, temptations and all evil encroachments are resisted, all with an ease and satisfaction truly surprising to a beholder. God is with them of a truth.

With such preparations and helps, each goes to his appropriate employment. Ministers of Christ, with applied minds in careful and untiring research, draw out of God’s treasures of Revelation, works, providence, “things new and old,” to instruct and cheer on the people. They mingle with the people at their homes, and so personally, as well as in congregations,

teach the people. They find enough to do. Teachers of youth exercise their best ingenuity and patience to adapt their instructions and illustrations to the capacities of those taught—study human nature in order to this ; and endeavor to do their whole duty, to impress and direct rightly all the powers of the young immortals. Officers of civil government and of Churches, regard their offices neither as sinecures nor tasks, but understand well the obligations upon them, and are careful that the people who have entrusted them with the honor and responsibility, shall suffer no harm from their neglect. Architects may be seen in all their varieties, developing the powers of nature in numerous forms, for the benefit of society, and at the same time in a way to show the goodness and wisdom of God. And all laborers labor as rational beings ; not merely as an ox or horse would obey the bidding of their drivers ; having no rational thoughts, no moral reflections, no recognition of God. Parents impress their children, by precept and example, with the idea that their stay in the country is for the purpose of accomplishing as much as

possible for the general good : all in accordance with the honor of their Sovereign Ruler. They “live unto the Lord.” All seem inspired with a patriotic spirit, the opposite of selfishness. They seem to take it for granted that no lazy intruder will be allowed to stay,—that he must work or leave. I believe it is in view of this impression, so exemplified by these people, that some have gained the idea that a lazy Christian is an impossibility, a contradiction in terms. Some of them formally adopt the rule : “be diligent, never be unemployed, never trifle away time.” They have all imbibed the spirit of the apostle’s charge : “not slothful in business, fervent in spirit, serving the Lord.”

Now I ask all who have been acquainted with these people, if this industrial spirit is not a characteristic belonging to them. It is allowed this is not a general characteristic of human beings. It is said, a distinguished traveller, who had studied human nature in nearly every country in the world, was asked if he found any one thing as a general characteristic of mankind ? He replied, “Me tink all men love lazy.” This may be so ; but we claim that

these emigrants have overcome this natural inclination, so far that though they may sometimes show that they had once been thus inclined, they now, in their new home, do not indulge it ; for if they allow themselves to relapse into such inclination so far as to at all indulge it, they at once begin to dislike the busy society around them, and soon retreat back to their father-land.

Livers upon this soil are industrious. And they thrive. They may be seen in direct contrast to what Solomon describes—Prov. 24 : 30–34—“I went by the field of the slothful, and by the vineyard of the man void of understanding ; and lo ! it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw and considered it well ; I looked upon it and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep : so shall thy poverty come as one that travelleth, and thy want as an armed man.”

In saying so much for these people, it is not pretended that none of them had cultivated

industrious habits for gain in their former homes ; but certainly, taken as a community, they never exhibited industry and thrift as a general characteristic, until in this country. Of this we have various assurances. And we need not wonder at their present course, in contrast with the past. They have now sufficiently noble motives to induce industry. They “live unto the Lord.” They are “laying up treasures in heaven.” And while doing this, God feeds them well. This is what we see. Not that they labor *for* this good living. This is “added” to those who “seek first the kingdom of God.” And who is ever industrious without some powerful motive to draw him on ? These have inducements to industry, powerful enough to rouse all into action.

I found,

CONTENTMENT.

This is a general accompaniment of industry. Where is it found without ? Time always hangs heavily with those who have nothing to do.

It is not pretended that none of these peo-

ple seek changes ; that none ever go back and declare themselves dissatisfied ; that none indulge thoughts of moving, to better their condition. But, as a general rule, there is contentment ; though there are some exceptions to this rule. No one in the midst of the country ever says, “ I am dissatisfied and will go back.” If any return, they gradually slink away along the border, and are missing. They sometimes make ado of dissatisfaction afterward ; but never within the territory.

Contentment, however, is the rule so generally prevalent as to be a striking characteristic among the inhabitants ; especially considering the emphatic uneasiness and discontent of human beings everywhere else in the world. In this country “ the aching void ” of the human heart is filled. “ Godliness with contentment is great gain.” One said, “ I have learned in whatsoever state I am, therewith to be content.” Of course these people enjoy life. They are content with their form of government ; with their rulers, with their places of abode, and form of employment ; and are only concerned to make the best of their circumstances,

so as to continue worthy subjects of the government, and to enjoy the future emoluments which they have in prospect. Their contented feeling is always inseparably connected with a strong confidence in their Ruler, and in the goodness of his administration. They cast all their care on him, assured that he cares for them.

In all just now said about *industry* and *contentment*, it is not intended to be represented that all are rich. Riches and contentment are by no means sure to be found together. These do not confine their ambition to this world's goods: and, being in the world, they suffer in common with all others, from sickness, and various unforeseen obstacles to gain. But if poor, they yet show thankfulness for what they have, and make the best of it. If their children are not dressed in rich apparel, but with patched garments, yet they are whole and clean, and the children are happy.

These same poor families were in squalid wretchedness before emigrating. They now show thrift, though they are the Lord's poor. If these poor people were always seen to get rich soon after emigrating, miserly spirits would

seek to emigrate for the sake of this wealth to be gained : when they would be sure to find it said to them, "thy money perish with thee." The motive of earthly gain cannot be a prominent one in this country ; though in fact the people suffer no loss in this respect. Having higher, nobler motives of life, and still receiving what is needful of earthly supplies, they can be contented with their choice of home. They do not live in vain ; a thing which a rational soul cannot be contented to endure.

I found,

UNITY : NOT UNIFORMITY.

This appeared, 1. In the face of the country—the exhibitions of nature.

The goodness of the land for tillage, scenery, and health, is promoted by its unevenness and varieties of soil. There are mountains, with their springs, whence flow the rivulets, combining into mighty rivers. The rivers often overflow, enriching the valleys. The mountains and hills, with intervening valleys, promote changes in the temperature of the air, and consequent winds, ever shifting in direction

and force. The productions are various, corresponding with the varieties of climate and soil. They are not all of one kind ; nor do the same kinds always grow in the same form. The apples on one tree are not alike—scarcely any two of them ; yet of one kind. They vary in shape, size, color, perfection, or something ; yet are none the worse to unite to one good use. So with all products.

The several benefits intimated would not be found with a uniformity over the country in level surface, and in elements of soil—with uniformity throughout. And with such uniformity the eye would tire, satisfaction would soon end, and all would soon appear as one great Sahara.

The skillful gardener understands this variety as connected with unity of impression and end. He does not lay out the walks and plant the trees all in straight lines, nor in any other uniform relations ; nor does he seek a dead level for his plot. He mingles the straight, curved, angular, undulating, &c. He imitates nature, and beholders pronounce it beautiful.

Look at a single tree of the land, and it affords an illustration of the general state of things. The branches vary in shape, size, hue, direction : the leaves may exhibit similarity in their serrated edges, so that the botanist could distinguish the genus of the tree, but these leaves are not uniformly alike. Sometimes the tempest blows, and these branches and leaves lash against each other ; and to one sitting among the branches, not looking abroad, it might seem that they were in conflict with each other, spending all their strength to bruise each other. But yet they are one tree, adhering to the same root. The roots strike deeper because of the wind's force ; the bending branches are alike benefited. The tree is one ; one good is secured ; but it does not show uniformity in its parts. It is a picture of what is called the visible Church of God in this country. It is one Church, but has many branches. And these branches are not uniform in their appearance. And at times they may seem to be lashing and bruising each other, like the branches of the tree in the storm ; but it is only in appearance. They are not opposed to each

other ; they adhere to one root. Said Christ, "I am the vine, ye are the branches." The branches are not uniform in appearance, but they constitute one tree.

Another instance in nature, of this unity but not uniformity, is seen in the prismatic colors. When these are separated by means of the prismatic lens, not one of them—not even the violet, not the blue, and not even the red—can give light when separated, each one apart from the rest, yet when all are blended together, they give out colorless light. And these rays of the sun's light never quarrel with each other ; nor do they separate themselves, nor one another, from the sun. Never is there a dream of such a thing as the violet rays of the sun being against the orange, nor of the red rays saying to the green, because you are not scarlet, you do not belong to the sun. So all the distinct denominations of the Church, blended together in like manner, become fused in love, and pour forth a broad sheet of heavenly light. For, indeed, there is more than one kind of real light. In this country it is very different from

the artificial and reflected light, mere moonshine, of the old country.

Throughout the natural world, this same unity, *versus* uniformity, may be seen. Two animals of the same species are seldom exactly alike, yet are one species. Human physiognomy is not alike ; yet with all this variety there is *one* human family.

Minds are not constituted alike. And this is another circumstance in nature where there is one whole, but variety in the parts of that whole. The one whole here consists in the concentrating tendency of all these varieties of mind to one centre. There is one central mind ; and to all these varieties of mind it is said, " Let this mind be in you which was in Christ." In accordance with this, families are seen, with each person differing from the other in opinions upon almost every subject of every-day life. No two of them think alike upon every subject. And one subject, presented in a newspaper, often leads them to different processes of thought and opinions. For instance, readers can conceive how it might be with a family who read for the first time an account of the sew-

ing machine : One, who is a merchant-tailor, thinks at once of its influence upon his trade—its cheapening the expense of making garments, and how he can better compete with single laborers, and so enlarge his business. He is glad of the invention. His sister, who has had her sympathies aroused in behalf of poor seamstresses, and is naturally sympathetic, has fears at once for that class of operatives, lest they shall be more oppressed. She scans the prospect of the goodness of the work done by the machine with prejudice against it, and passes judgment of its inferiority. Another son, who always counts closely the cost, thinks how much cheaper he can get a coat, and approves at once. And so other members of the family make their different remarks, as their thoughts and opinions severally vary. Yet they are all one family, notwithstanding this variety : they love each other none the less for their various opinions ; in more essential points they are agreed.

Now if there are no cases among this people where just these expressions are used, there are those where equal differences of opinion are

manifested. And in like manner I found throughout the natural productions of this country, unity as a whole in every department of nature ; but not uniformity between the several parts. And I enjoyed right well the whole scenery : a view of the distant plain, the serrating valleys, the flowing rivers and the gathering rivulets, the mountain forests and shrubs of the plain. The shifting breezes added to my delight. The living creatures all around afforded a similarly pleasing view. There was no sameness here to tire.

I found no difficulty in distinguishing the domestic animals which my friend had before named as his own, from others of the same kind belonging to his neighbor. They did not look alike. And that neighbor I knew the second time I saw him, for there was no other person of my acquaintance who looked exactly like him. And the people never abused each other, because they did not look just alike. They never suspected from this that they were not good neighbors, nor failed to have a common interest in each other's success. I enjoyed well, too, the intercourse with persons of

so variously constituted minds. Though I heard from these the same stories and opinions expressed a great many times, their way of expressing their ideas was so varied that the subject always seemed new. I knew it was the same subject, but the variety of views in which it was exhibited, led me often to exclaim, uniformity is not essential to oneness. "There are differences of administration, but the same Lord."

This appeared, 2. In the operations of Providence, and in God's gracious influences upon the people.

In the providences of the Lord manifested in all parts of the land, variety is found. To bless the people with a fruitful season, and excite their gratitude and zeal for him, he constantly varies the seasons. No one knows what day in the year there will be rain, and when sun-shine. A time of extreme drouth serves its good purpose, and then the soaking rains; but their times and order of coming, constantly vary. Individuals are brought to feel their dependence on their God more fully, in ever-varying ways. For a time a person prospers

in everything he undertakes. This excites his pious gratitude. He sees the hand that blesses, and consecrates his all to the service of his Maker. But soon the providence is changed, and, by adversity,—disappointment in his pursuits, a blast upon his harvests, the failure of his friends to meet their engagements with him, when they could not because of death or sickness, sickness in his own family, a cluster of evils, as though God had turned against him : by these means another class of pious graces are brought into exercise, and gain strength. He now not merely adores and confides, as in prosperity, but meekly submits, is resigned, acknowledges God's right to all, and blesses his name. In both these ways God builds him up in holiness and virtue. Job was once benefited in this way ; so that the *patience of Job* has become proverbial. Many in this country are similarly dealt with, and thus made to prosper. No one set of providential dealings ever perfects the work in them. The providences of God are diversified in multitudinous ways all through the country ; all for the good of the people. This appeared to me a glorious

manifestation of the unbounded ability of the Dispenser of events, and of his wisdom and goodness. These same attributes which once hindered the men of Sodom from injuring Lot, by striking them with blindness ; which hindered Pharaoh from enslaving the Israelites, by drowning him in the Red Sea ; which hindered Balaam from cursing Israel, by putting a bridle in his mouth ; which hindered Jeroboam from hurting the prophet who came out of Judah, by drying up his royal hand, when he stretched it forth, saying, “ Lay hold on him ;” which hindered Herod from destroying the child Jesus, by warning Joseph to flee into Egypt, &c., &c.—that same Being now varies his providences in power, and wisdom, and goodness, for the great good of this people. His watchful eye is constantly upon them, and his dispensing care is constantly in exercise.

God’s gracious influences upon the people are in like manner varied. Elijah of old was told to “ go forth, and stand upon the Mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks, before the

Lord ; but the Lord was not in the wind : and after the wind an earthquake ; but the Lord was not in the earthquake : and after the earthquake a fire ; but the Lord was not in the fire ; and after the fire a still small voice." Now these are expressive of what transpires when *the Lord passes by* and operates in this country. Sometimes he reaches the ears of individuals by a *still small voice* ; he soothes their sorrows, calms their fears, and encourages their hope and confidence : they are melted into tears by the tender regard shown, and the attractions of the heart toward God are greatly increased.

Again, the wind, or earthquake, or fire appear : impulses upon the soul by God's Spirit, like heavenly breezes, excite joy and laughter. In view of the earth-shaking and heavens-rending power of God, his foes are alarmed, but his people are secure ; and feeling the purifying of his " fire," they are sometimes wrought up to exclamations of, Amen ! Praise the Lord ! Glory to God ! And again, these same influences excite to milder expressions of

feeling. Their effect is developed in the countenance, and a gentle, loving demeanor.

God's gracious influences sometimes move upon minds invitingly, then with alarm ; now he assuages grief, then, he excites it ; now he impresses with religious gains yet to be attained, then rouses to press after these gains by pointing to past neglect—compunction is excited ; now he seems to love, then to withdraw his attentions ; and the channels of his grace are as varied as his numerous providences, as his untold numbers of human agents, sent to bless, and as their ever-changing styles of acting upon fellow minds.

God's gracious influences are far from being uniformly alike in their forms of operating upon human beings ; but the whole multitude of gracious dealings centre together—they harmonize in unity of effect, promoting the same good.

This appeared, 3. In the abilities of the people for usefulness.

The youth were not of course able to exercise as much wisdom as those older and more matured ; but they were peculiarly zealous in

every good work, exercised much vigor of body and mind, and were often able to bring those of the same age into their views and practices, when older persons would have failed—would not have been received in their efforts.

Some had stronger minds than others ; hence judged more wisely in directing their efforts. But the feeble minded, imbued with the general spirit of the people, exerted an influence upon some minds around them by their very simplicity, which the strong minded could not do. Strong minds were often led to appreciate and obtain their best good, by the encouragements these afforded. Arguments they were accustomed to resist, and headstrong, they were squandering their substance, and tending toward destruction of soul ; but the examples of these feeble minded ones took them upon an unguarded side, and they yielded.

Many err in judgment, and yet are good, and do good. But if all these people should err greatly in judgment of right and propriety, they would mutually harm each other by their mistakes ; and this their weakness being known, few would be persuaded to emigrate to join

their society. But their mistakes in this respect occasionally, show the ignorant and fearing, that their own imbecilities are no bar to their enjoying the real benefits of this country.

Some are eloquent in speech. And this is their chief talent by which they can benefit their fellow countrymen. They show no special talent in any other way ; but they can talk so as to convince and move.

Others are slow in speech ; they have not quick perceptions to catch illustrations, or employ figures of speech ; but they can discern the connections and bearings of things, and can argue powerfully. They are strong reasoners. They take hold on philosophical minds, and bear them away to their own conclusions ; whilst minds constituted to be impressed by beauties, and moved by sympathies, would feel but little force from their arguments.

Add to these variations in the abilities of the people to promote the general good of the country, and thereby to attract foreigners to it, the numerous examples of these people in their various occupations, and it will be seen that they all help to promote good, but by no means

in a uniform way. There is unity, but not uniformity. It is proved by them that residents in this land can follow all the associations of life needful for the well-being of persons in this world, and prosper well in this country. How differently would this country be esteemed, if all were compelled to work at one trade, in one way !

Of this people Dr. Mason has said : “ The spiritual disciples of the Son of God, amid all the varieties of physical frame, complexion and temperament, however diverse may have been their outward temperaments, and their early training, however opposed to each other may be their mental habits, yet in the controlling moral attributes of character they are alike—subjects of the same experience, produced by a reception of the same cardinal truths, living under the same spiritual influences, governed by the same laws, and cherishing the same immortal hopes—they are all “ one in Christ Jesus.”

This appeared, 4. In the various Church organizations.

The militant Church in this country has

perhaps twenty or more communions. And each of these may say of the other, "They have all received the Holy Ghost as well as we." However diversified their denominational gatherings and doings may appear, they all concentrate and meet at the Cross of Christ—around the throne of grace. They all look forward to an appointed meeting in heaven, where they are to unite in one shout of praise "to Him who has redeemed them."

The lack of uniformity need not be now noted in all of these organizations. An idea of their unity, notwithstanding this lack, will be sufficiently presented by dwelling upon the peculiarities of three or four of them. In speaking of these, let it be remembered that "they are not all Israel who are of Israel." Some persons may bear the *name* of Methodists, Baptists, &c., yet, not even be inhabitants of this Emigrant's home. Still, residents here do bear these and other distinguishing names. And these names indicate to those acquainted, their peculiarities of living.

I found here a company, organized and prospering, called Presbyterians. There is no

doubt of their being emigrants. They told of the evils of their father-land ; and of the trying scenes of their voyage over. They are contented and faithful citizens. They occupy a province under the protection of the general government, and yet have what might be named a state or provincial government of their own, differing somewhat from that of any other province in the country. They understand the principles of government a little differently from the others, and with all honesty have framed their constitution according to their best understanding. They use the same text book of common law which the others do, and refer to the same precedents ; but they draw different conclusions, and make different applications.

“The great *fundamental principle* of the Presbyterian form of government is, that the several different congregations of believers, taken collectively, constitute *the Church* ; that a larger part of the Church, or a representation of it, should govern the smaller, and that a representation of the whole should govern and determine in regard to every part, and to

all the parts united : and consequently, that appeals may be carried from lower to higher judicatories, till they are finally decided by the collected wisdom and united voice of the whole Church.

“ This form of government recognizes *four distinct judicatories*.

“ The *first* and lowest is that of the CHURCH SESSIONS, composed of the pastor and ruling elders of a particular congregation ; and the minister is moderator, and performs the duties usually assigned to the chairman of a committee, in all the meetings of the elders. This judicatory judges of the qualifications of applicants for membership, and receives or rejects them by vote of the majority present ; they hear complaints, institute trials, and censure or acquit the accused ; they appoint one ruling elder of their number to attend each meeting of the presbytery, and take the general oversight of the spiritual concerns of the Church.

“ The *second* is the PRESBYTERY, composed of all the ministers, not less than three, and one ruling elder from each congregation within a certain district.

“The *third* is the SYNOD, composed of the pastors and ruling elders within a larger district, including at least three presbyteries.

“The *fourth* and highest judicatory is the GENERAL ASSEMBLY. It is the bond of union over the whole Church, (represented by the judicatories named,) the source of general council in cases of difficulty, and the ulterior resort by way of appeal from the inferior judicatories.”

A standard author of the province, Dr. S. M., says: “In every Church completely organized, that is, furnished with all the officers which Christ has instituted, and which are necessary for carrying into full effect the laws of his kingdom, there ought to be three classes of officers, viz: at least one Teaching Elder, Bishop, or Pastor—a bench of Ruling Elders—and Deacons. The first to ‘minister in the word and doctrine,’ and to dispense the sacraments; the second to assist in the inspection and government of the Church; and the third to ‘serve tables:’ that is to take care of the Church’s funds destined for the support of the poor, and sometimes to manage whatever re-

lates to the temporal support of the Gospel and its ministers.”

Citizenship is gained here in a particular way, differently from what it is in some other provinces.

Children are recognized as citizens, by certain forms. When very young they are baptized with water in a formal way, as a preparatory step to their enjoying the rights of citizenship ; their parents, who submit them to this ordinance, engaging to devote them as the liege subjects of the kingdom, and to do their best to train them up to be fit for such relation. When the children are old enough to choose for themselves, they concede to what has been done in their case, and yield voluntary allegiance to the government, when they are at once recognized as having all the rights of citizenship. And when a person has heartily entered upon citizenship in this way, they believe he will never become a citizen of Satan's empire.

Their opinions as to the right and duty, or possibility of receiving all foreigners as emigrants, are different from those of some others. They are very friendly to those who come over,

and have no fears that the country will be ruined by the influence of foreigners : they would by no means have laws passed to restrict or discourage their coming. They welcome all who are pleased to come, and believe that with proper attentions they can be trained to become good citizens, and will prove a blessing to the country. But the "Articles of Faith" of this province declare the opinion that some foreigners will remain in the miseries of their oppression : that they can never reach any province of the Emigrant's home. Some unexplained circumstances are supposed to be against them. Not because they have done anything to cut them off from this privilege, more than others ; but there is no obligation, only as voluntarily entered into by the Lord, to receive any ; and there are supposed to be reasons of state for passing by some. Yet as none but the Sovereign Ruler knows which are passed by, citizens are free to extend their invitations to all, assured that none but the right will comply. They are very industrious to do what they can to induce emigrations, and are zealous for their adopted form of government and established

customs. They sustain each other exceedingly well in their home operations ; they encourage friendly intercourse with neighboring provinces ; and are ready to extend to them needed help.

Their forms of worship and Church activity are in the main such as are prevalent throughout the country. Perhaps they have excelled their neighbors for some time, in Church activity, by the use of the press. They have united their efforts with several other provinces in what is named a "Tract Society." It is thought they throw more strength into this enterprise than their neighbors ; and they are doing a great work by scattering their " tracts " broad-cast over the world. By these, a great many are induced to emigrate, and when emigrated, they are enlightened as to the way of living happily, and of laying up treasures such as angels enjoy.

I found here another organization of people calling themselves Baptists. Their name is expressive of a peculiarity in their manner of admitting emigrants to their community. Every one must be immersed in water as one prominent part of the form of admission. The

people in some sections of this province believe as their neighbors just described do, in regard to the possibility of all foreigners emigrating ; and in points where that opinion has a bearing, practice similarly.

Their children are not considered citizens until of sufficient age to choose for themselves. Every one is believed to make trial of living under Satan's dominion before he becomes a real subject of this, Christ's kingdom. For this experiment he leaves his father's faith and home ; indulging that wandering spirit which has a strong hold upon human beings, especially at a certain age of youth ;—they wish to see and know what is outside of the parental nursery.

Thus these children are recognized as passing over from Satan's kingdom, whenever initiated as citizens of this province. Having intimated their desire to take the oath of allegiance, and to be enrolled as citizens, a public meeting is appointed, when each relates his experience of the voyage over, and his present satisfaction and hopes in his chosen home. Having expressed publicly his devotion to the government

in this way, he is immersed in water by an Elder, and his name is registered as entitled to all the rights and emoluments of citizenship. The same ceremony is passed through in receiving all foreigners.

In one section of this province the people lay so much stress upon immersion as an essential form of the initiatory rite before named, that they will not admit any persons of another province to join with them in their principal festival—the Sacrament of the Lord's Supper—lest they may not have really become subjects of Christ's kingdom in this, which they esteem, *the regular way*. They regard it as in some way very improper and wrong to admit any to this festival who have not minutely observed this as a preparatory rite, in the form stated. And so they “do this in remembrance of Christ” in a select company, whilst those of other provinces regard it a pleasure to greet all true Emigrants on this festival occasion.

Each congregation in this section exercises government over its own members, with no right of appeal beyond. In cases of disciplining a private member or pastor, a “council” is

often called to advise ; and their advice is often made a binding decision, by previous voluntary agreement of parties in the trial. Thus the collected wisdom of many is enjoyed in decisions. They have an " Association," annually meeting, composed of several pastors and delegates from their Churches, for spiritual improvement.

These people have manifested great zeal of late, to enlighten the miserable heathen, and induce them to emigrate. They spend much, in men and treasures, for this object. They deserve strong commendation.

They look well to the interests of their own province. They are exceedingly well pleased with their home, and with Christian benevolence desire others to share its benefits. They do not suffer one to enter upon their shores without being noticed by some inhabitant, and having such attentions bestowed as will be likely to induce him to become a citizen. This forwardness in hospitality to strangers from abroad, and to their own countrymen from other provinces, is a point in which they excel some of their neighbors. They hold a strong

position in the country, and have merits to deserve their great success in filling up with inhabitants.

I noticed here another province whose citizens were termed Episcopalians. Their grounds are well laid out ; their buildings display tasteful and rich architecture ; the scenery is beautiful ; and their living and various operations have a bearing in the direction of stately forms. They lay strong claims to excellence. They claim that their chief rulers, their Bishops, occupy their position by what is equivalent to hereditary right ;—a right descended in an uninterrupted line from the apostles.

Children are recognized as citizens from their birth ; or from the time, in childhood, when the rite of baptism is performed. When of sufficient age to choose for themselves to stay, or yield to temptations to forsake their home, they are “confirmed,” and are thenceforward entitled to all the honors of citizenship.

They are not as particular as those in some of the other provinces that these children and foreigners should give evidence that they heartily love the Lord Jesus Christ—that their af-

fections are upon him as their Ruler, and that *he* gives them a testimonial that he reciprocates their love. They retain the names of some as members of this provincial association, who are in reality across the line, within Satan's kingdom. They there observe forms very similar to those of real Episcopalians; and imagine that on the whole they have just as good prospects of the future. Though this same circumstance of retaining unworthy names may sometimes transpire in other provinces, in this it is thought by some to be done on purpose. This province lies along so near the boundary lines, and a part of those who are enrolled as its citizens being really residents over the other side of the line, some have taken occasion to charge it with not being a loyal province of Christ's kingdom. But it occupies an important portion of the Lord's territory; and those who really live and labor there, are good citizens and very useful. Some have been admitted, with marked approval, very near Christ's throne.

This province has some peculiarities in its forms of government, but not to clash at all

with the constitution of the general government. In other words, the rights of citizens in other provinces, and their contributory support of Christ's kingdom in general, are not at all interfered with by any peculiarities in this form of government. They are not interfered with any more than are the general interests of the United States of America, by the peculiarities of the government of the State of New-York. The government of this State differs from that of other States, but does not interfere with their authority or welfare by this means ; no more does the Episcopal form of government, by its differing from that of Presbyterians and Baptists, interfere with their welfare, or with the well-being of the militant Church in general.

The peculiarities in their forms of government are said to be in that, "By virtue of regular succession from the apostles, the Bishops claim the sole right of admitting persons to Church membership by confirmation, the body ecclesiastic assumes the appellation of 'THE CHURCH,' and claims the exclusive right of precedence over other denominations ; and each

clergyman exercises the prerogative of governing his own flock, of deciding all questions in controversy, and of trying and expelling his members, without the intervention of a committee, or jury, or session, or any other tribunal to modify or restrict his power : and from his decision there is no appeal but to the Bishop, to whom the clergyman is accountable for his conduct.”

In forms of worship they vary somewhat from others. It appears some like an imitation of the stateliness and splendor practiced among the Jews. The priests have their sacred garments, in which they officiate on public occasions. The whole public service is in set order. The expounding and enforcing of the laws of Christ, are done chiefly in writing. They seem to think that God, having set the example of proclaiming his commands in writing, upon tables of stone, gives authority for his servants to reiterate them in a similar form : and that his authorizing Moses to write particular explanations and instructions, surely affords example for Christ’s ambassadors to write and read their

explanations and enforcements of his laws. So their priests read their sermons.

And, in like manner, they gather encouragement for written prayers. Our Lord gave a form of prayer. They take this as an example, and try to adapt forms of prayer to the particular circumstances of individuals and communities. In public and in the family, often in private, they try to follow, with the heart's desires, the set words of prayer which they repeat. They think that in congregations more persons really pray, really worship, in this way ; that they are less apt to relapse into mere listeners or spectators.

I noticed another community of people called Methodists. They have their associations and customs professedly, with *method*, as their name imports. Their province lies adjoining the one last named. In some respects the usages of these people are similar to those of the former. They originally colonized from them ; principally because of the practice named in speaking of the Episcopalians,—that of often reckoning persons as citizens who were really dwellers in Satan's kingdom. A stricter

regulation in this respect was thought best for the interests of the country ; and they undertook to secure it by a separate organization. It is not pretended that these Methodists always succeed ; but they have certainly enjoyed the approval of the Lord of the land, in making the effort ; and with his encouragements, openly given, they have greatly increased in numbers and influence. Under his sanction they have extended their borders over larger and larger territory.

They ask for volunteer emigrants ; but labor hard to enlist them. To secure loyal subjects, none are taken into full privileges of citizenship till they have been tried at least six months. Real love to their Sovereign and neighbors, is tested during this trial ; and when satisfied that this is exercised, they are, in a prescribed form, admitted to all the privileges of the community. And after this, as well as before, means are regularly used to see that this faithfulness is heartily kept up. The oath of allegiance to the government is perhaps more frequently repeated by citizens of this province than by those of any other. If any

have deserted or moved over the boundary line, they are soon found out by this means, as they do not make their appearance to declare their continued allegiance. As long as these methods prescribed are attended to, the persons whose names are found enrolled may be considered as quite reliable. As a consequence, confidence in each other, and mutual affection, have attracted the attention of strangers as a marked characteristic of Methodists. It was so at least in their first organization. They have often got exceedingly happy in each other's society ; and especially while receiving favors and promises from their Sovereign. They shout praise to him—talk of his gifts, sing hymns in his praise, and show various signs of joy, so as to appear to some to be strangely singular.

Somewhat strangely, a few of them have at times thought their province would be bettered, by dropping some of its peculiarities and incorporating a part of the usages of other provinces. Just so far as any have ventured to do this, their distinctive peculiarities have been lost from view, and they have found the interests of their own province suffering ; yet with

no advantage to others. It is believed by many that the Lord raised up this province to rouse others by the example and efforts of its people to greater zeal in sustaining the welfare of the kingdom. And so, if they lower their standard of exercising love and zeal to correspond with anything around them, they draw down the frowns of their Sovereign, and are like Sampson shorn of his strength. I found them doing a great work ; and really felt in my heart to hope that they would never come down to parley for less active life, or for any professions or customs, which would obscure their characteristics as a peculiar people.

A leading feature among them is the itineration of the officers of their province. The officers, once chosen, are generally retained during good behavior. But those occupying the higher offices, frequently change their localities for exercising their official duties. They think that various advantages are derived from this usage ; though they are ready to concede that it might not be best for every province to adopt it. By this means, it must be allowed, they are more successful than some of their

neighbors, in keeping every part of the province all the while supplied with suitable officers. Each locality has a claim upon many for a supply, and is accommodated, though it may not be able to pledge any stipulated salary, or to return an equivalent in any man qualified for an official station. They are not allowed to select their supply, nor is the officer supplied allowed to choose his place ; but all this is done by a regular system of exchanges annually or biennially, through a cabinet of chief officers, who, in the position of general oversight, are best able to do justice to all parties. Thus all are kept "at it, and always at it," in carrying forward the interests of the province.

The system involves a mutual sacrifice of rights of choice, and of ease, for the sake of the general good. It is found to be a very efficient means for making the barren wilderness a fruitful field. The most desolate regions are thus favored with the skill of the most experienced operators, as from time to time they take their turns in supply ; and the uncultivated inhabitants of those neighborhoods are trained up to the refinements of higher life.

This will account for the more sparsely settled neighborhoods of this province being more attractive as homes for the seeking emigrant, than the sparse settlements in some other provinces of the kingdom. Officers are expected to be always on the look-out in every part of the province for emigrants, on whatsoever part of the shore they may first land, and to be ready to furnish them with all needed instruction and help.

The government is mild but strict : it claims to be "very strict." Every citizen, in case of alleged violation of the laws, is brought to trial before a jury of his peers ; and has right of appeal to a higher court, except the Bishops, who have no right of appeal. Injustice is thus pretty well guarded against.

The forms of worship do not essentially vary from those in other provinces. As remarked before, they sometimes express excited joy in shouts of praise : and this, with some other expressions of happy feeling, it may be conceived would be somewhat restrained by written sermons and prayers. And as might be expected where such manifestations of excited

feelings are prevalent, these people are seldom confined to reading sermons and repeating written forms of prayer. Yet it is allowed that their ministers understand what they teach, and that the people know for what they pray. They ask as children would of a parent, for just what they want at the time, as their wants ever vary. They frequently offer the Lord's prayer ; but consider that to be an example as to the subject and import of prayer, rather than as an example to authorize a written form. "After this manner" they extend their petitions to all desired particularity. In some of their meetings both men and women raise their voices in supplications.

I have been rather particular, and yet brief as I could well be, in giving a view of these four provincial organizations. As before said, the kingdom embraces perhaps twenty or thirty similar organizations. I was not informed precisely how many. And, these not being uniform in position or operations, yet united by one bond to the Sovereign, and promoting the good of the general government, appeared plainly to accord with the *unity, not uniformity*

of the country, as exhibited in the particulars before named : in the face of the country, in the exhibitions of nature, in the operations of providence and God's gracious influences among the people, and in the abilities of the people for usefulness.

Now, as it has been shown, there being in these several ways an exhibition of unity, yet not uniformity, if, in the Millennial glory of Christ on earth, his Church should no longer exhibit similar varieties, it would appear in singular contrast. God's works in men, and in nature and providence, would not appear in harmony.

It is expected that ultimately the kingdoms of this world will become "the kingdoms of our Lord, and of his Christ ;" but that then there will exist varieties of form in the militant Church. It will have various branches, perhaps distinguished by some of the same names now borne. In the Millennial day one may be called a Methodist, another a Lutheran, and so on.

This union of all the provinces into one, or not, has been a question of considerable inter-

est in the kingdom. Many most loyal subjects were quite indifferent which way it might be : they were most concerned that no province should claim that its form would be the victorious one, and absorb all the others. There was found to be danger of selfishness creeping in, quite inconsistent with loyalty, by which each would seek to make his province the chief, and to conform others to it. This spirit of sectarian selfishness has been very disastrous whenever indulged ; those indulging being very apt to become dissatisfied with the general government, and to desert the country. The true-hearted greet all citizens of every province with brotherly regard, and love them and their country, surmounting the contraction of local prejudices. They look upon all, despite of their differences, as of one family.

The remarks of one of these people upon this point struck my attention as quite appropriate. He said, “It is exceedingly desirable that each Christian should cultivate the habit of regarding himself as *one of the family*. The brothers and sisters of a well ordered family understand this feeling very well ; it is

habitual with them. They have one common interest, and are bound together by their affection for their parents. No one thinks of appropriating to himself any more than his own share of the home comforts. No one wants to be commended at the expense of the rest. They are accustomed to being treated alike, and never wish to have it otherwise. If one has any particular joy or sorrow, the rest share it with him. They make allowance for each other's defects, and 'forgive and forget.' Each one, perhaps, has his particular tastes and occupations, but they are never suffered to interfere with the general comfort and convenience. Their principal happiness grows out of their love to their parents and each other. Let us, then, look on the members of 'the household of faith' in this light. Let us mix ourselves up with them, till that rich word '*we*' shall come more naturally to our lips than '*I*'. Let us completely identify ourselves with them, and strive to have no separate interest. The Bible says: 'Look not every man on his own things, but every man also on the things of others.' Perhaps each member of the household is as

dear to our Father as we are ; therefore let us take the same interest in their salvation that we do in our own. It will be equally glorious to God—equally gratifying to ‘that mighty heart of love.’ Do we fervently pray for sanctification? Let us never offer a prayer for ourselves without adding a petition of the same kind for all the rest of the dear family. There is such a thing, perhaps, as keeping the mind’s eye too exclusively on our own spiritual wants, and selfishness may even creep in here. Why should we wish to be holy? That God may be glorified, and his whole will accomplished in us. Well, we have the same reason for desiring the holiness of all the rest of his children.”

Another argued the propriety of there being a family of religious denominations, as seen in this country. Said he, “We may fairly doubt whether the splitting up of Christendom into various denominations, be necessarily adverse to the progress of pure Christianity ; whether, in the end, and when Christians become better Christians, it may not be the very best means of developing among them the important graces

of forbearance, and that charity that '*suffereth long and is kind* : ' whether human nature, being what it is, this may not rather be viewed as a providential arrangement by which truth will be more thoroughly sifted, and thus the more certainly purified and established ; by which the natural diversity of tastes may be innocently accommodated, while the emulation of sects may provoke to zeal and good works, and the entire Church be prevented from sinking back again, as under the papacy, into one overwhelming and unmitigated mass of corruption. As in nature the most sublime and beneficial results are often produced by the operation of contrary forces, so may it be in the kingdom of grace. And He who in every department of his works, 'from seemingly evil still educes good,' may have devised this very method of preserving a religion of thought and of life in the world ; of making our piety 'a reasonable service,' instead of an unreflecting and senseless formalism. For such does all experience prove that it will become, where there are none to challenge or dispute our creed. Every grand hierarchy, every great na-

tional Church, has become corrupt, just in proportion as dissent died away, and the necessity for defending the truth and guarding manners against impeachment, ceased. Clearly, then, we are of the opinion that complete uniformity is not essential to the end desired ; and that all attempts to coerce union by amalgamating Christians into one single denomination, would really be disastrous to the interests of truth and piety. They who would urge this mode, we think, mistake greatly the needful remedy. The attempt cannot succeed ; apparent success will be but temporary.”

While these provinces treat each other in this way—exhibit unity, though not uniformity—they certainly exhibit as inviting a home for emigrants as they could in any other way. And who can say they will not attract, ultimately, the whole world to come under their banner of many “stars and stripes?”

Enemies of this kingdom are mistaken in their charges that, because there are many provinces here, they are therefore working against each other ; are not one, but divided in their interests, so that the prosperity of one

is not the good of the whole ; and that, therefore, it is undesirable to join with either. “ When one member suffers, all suffer with it : when one rejoices, all rejoice with it.” They are bound to support each other in every case of invasion or suffering ; and it is contrary to the constitution of the general government for them to take up arms against each other.

It is not pretended that any of these forms or usages of any one of the provincial governments are perfect. The evils discovered in the present exercise of the government, or in the doings of the people, are relics of the *old country* rule, brought over with emigrants. The tendency is to get rid of these evils ; and the kingdom shows plain marks of eternal durability, and of finally ridding its subjects of all the evils they imbibed in their native country. They will then be transferred to regions beyond, to that portion of the universe, to Heaven, where God will reign without a rival. All will then be safe and satisfied.

But these imperfections in judgment, and wisdom, and strength, thus allowed to exist among the inhabitants of this country, do not

constitute crime. Opposers to this government are using their breath and pens in ire against some of their own kingdom, when they declaim against ungodly priests, against corrupt-hearted but professed adherents to any of these provinces, and against backsliders ; in other words, against traitors, spies, and deserters. These do not belong to this kingdom. They are scouting about for no good. All the preceding descriptions of the inhabitants are designed to represent good citizens, to the exclusion of these. It is only to share a place with good citizens that we wish any to emigrate. And is it not a fact that such are found in different localities, and under different forms of government, as described ? I am one witness to this fact ; and many more corroborating witnesses can be brought. Be assured, this is a good country ; and none the worse for its variety in all the several ways described. It all adheres to one Christ for its Sovereign. “There are differences of administration, but the same Lord.”

CHAPTER IV.

The Good They Can Do,

INDUCING OTHERS TO FOLLOW THEM.

WHAT has been said in the preceding chapters, will throw much light upon this point. The condition of the people in their oppression, and all the varieties of bonds which hold them there ; the manner in which they must pass over, if they come at all ; and what has been said of the associations and customs existing in Christ's kingdom, must all be taken into the view, in order to appreciate the influences exerted by the people of one kingdom upon those of the other.

1. Emigrants induce old country people to follow them, in the first place, *by their example of prosperity*. In whatever province they settle, ordinary industry secures them a compe-

tence. Now their contentment, their mutual love, &c., as described in the last chapter, are all well known by those living in the empire of Beelzebub. For, let it be here plainly understood, the boundary lines between the kingdoms are not so broad as to prevent those on the one side, from hearing and seeing what is done upon the other side of the line. We read of there being “a great gulf fixed” between the rich man in hell, and Lazarus in Abraham’s bosom. Yet the rich man and Abraham held a conversation together across the gulf. It may then be comprehended that this *passable* boundary, represented between these kingdoms, is no barrier to persons being influenced by what they see and hear across the boundary. It is in this way that those in oppression are affected by the example of these emigrants. They become satisfied that their friends, by moving, have secured a good to be prized. No instructions or arguments would impress some of them so forcibly, and start them so quickly, as to see and know that their friends have secured a good which they lack. Hence, the responsibility of emigrants to let their *good be*

known ; and in a way not to be *evil spoken of*. As they love their friends yet in bondage, they are obligated to set attractive examples before them ; obligated never to conceal the amount of their gains, and never to repress the expressions of their happiness.

A view, (as it was described by an emigrant,) of one of the families of these provinces, in daily life, will give a further conception of the impressions their way of living makes upon their neighbors beyond the line.

It is winter. The members of the family begin Monday morning early with private and family devotions ; and with renewed vigor and Christian cheerfulness, they enter upon the business of the week, seriously contriving and perhaps consulting together, how they may successfully look after some who were neglecters of public worship on Sunday ; or, how they may encourage some who appeared serious, or benefit those who were learned to be in affliction. One evening visitors are received. The family manage to make the interview agreeable to the religious and irreligious, old and young ; and yet, with the controlling intention to exert an

influence favorable to piety. And they succeed. Another evening they are invited abroad. If they cannot go into the company proposed with a spirit of prayer for God's blessing upon them, and so as to maintain their Christian character and influence, they decline. If they go, they are courteous, win the esteem of all classes of persons present, and honor their Master. All their visits are religious visits. No excuse which would not keep them from market, prevents their attendance upon the weekly prayer meeting. They waste no time in slumber because of the nights being long. They have minds to improve, information to gain, enough to do.

Sabbath morning arrives, when, with clear consciences, with warm and prayerful hearts, they repair to the place of public worship. The minister can preach while they are prayerful. And the co-operating results of his preaching and their prayers, are felt in Divine power upon sinning souls. Thus weeks roll on, with continued aggressive success among the travellers in "the broad way."

And the efforts continue in harvest. The

same morning and evening devotions are performed ; the same calculations to accomplish some religious good during the week, are made : in whatever company labor is performed, care is exercised to make favorable virtuous impressions. Business is closed on Saturday night as well as it can be, to enter upon the holy Sabbath with a good degree of bodily and mental vigor. With their predominant aim in their business transactions, it is easy to decide whether to venture to gather their crops on the Sabbath. They are under no obligations to labor for what cannot be got or saved while manifestly conforming to the Divine commands, and, in such way as to promote the glory of God. They never imagine that they can exert a religious influence by gathering their harvest on the Sabbath ; and they are satisfied with such amount of property as they can secure by doing right. All gains are made subordinate to the securing of a heavenly inheritance to themselves and others.

With such a family, hired laborers would have every help and encouragement to serve God. All, being “ diligent in business, fervent

in spirit, serving the Lord," would show that business can be successfully followed ; family cares, and business cares, and laborers' cares, exercised, and various relations maintained, while full gospel blessings are enjoyed.

Now suppose this same spirit were manifested in all the lawful avocations in life ; that all Christians were influenced by the predominant idea that they are continued in the world to *do* good as well as to get good. Wherever we might find Christians, whether among farmers, or mechanics ; merchants or professional men ; teachers or scholars ; those in civil office, or in private toils ; sailors or travellers ; indeed, in any rational employment, there we should witness the reflection of religious light and influence ; and it would be exemplified to all beholders that gospel blessings are adapted to accompany the various pursuits of life.

If all professed Christians would thus turn messengers of truth, and exemplifiers of the blessed effects of the Gospel, missionaries would not be wanting ; but with God's blessing, the whole world would soon feel the influence. Is this thought to be mere fancy ? Certainly such

influence has been exerted in some cases. It may be in others. Why not in all? It may. It should. Christians are faulty, wherever they live, or whatever may be their calling, if their influence is not felt in favor of pure religion. Let all Christians, in their several spheres, live in the spirit of their Christian calling, and the Lord will bless with revivals of pure religion unceasing and unlimited, except with the glory of the Millennial day.

The wicked, under Satan's dominion, know many of these happy families just represented. Why, say they, do we endure constantly recurring disappointments of happiness here, when our acquaintances surely have it there? Let us go and join them, and be as happy as they.

It is chiefly by their manner of life that these families raise the reputation of their country abroad, for affording peace and thrift to its inhabitants. Frequently this reputation is what first causes, among old country people, a feeling of discontent with their situation.

2. Emigrants are careful to send back all necessary information and persuasives to induce their relatives and friends to follow them.

One way of presenting this inducement is to report well of the government—that it affords sure protection. Strangers want to feel well assured of this. Some of them have the impression that the laws of this kingdom are too strict for happy liberty. It is the duty of those who have had the experience of living under them, to report the contrary, and give their strong assurances that “the commandments are not grievous:” that the “yoke is easy and the burden is light.” They want assurances, too, that there is no respect of persons shown; that the whole treatment of citizens is kind; not with cold distance or reserve, with manifested indifference or delight in their afflictions. There are abundant means of giving assurance that the Sovereign loves his people. The people speak well of the care shown for them, and while they live under this dominion, do not murmur nor complain. Thus from residents a clear and uniformly favorable report is given of the government. Sometimes, to be sure, murmuring and complaints are raised by those who have rebelled against the government, and been expelled. But who, that ever had law

enforced against him when guilty and unrepenting, has failed to find fault? The reports of those banished should never be heeded.

The Lord of the land employs numbers of these emigrants, and sends them out within hearing of the oppressed, as heralds to proclaim his offers and various persuasives. He also supplies these heralds and their helpers with books and tracts to circulate, giving information, and various instructions to induce emigrations.

One example, among the thousands which might be given, illustrative of this kind of influence by letter-writing, and kindred efforts, is recorded in the *Missionary Advocate*, of Oct., 1853. It is related by Rev. L. S. Jacoby, in his quarterly report of the Mission in Germany. He says: "In one place, a revival of religion broke out among the farmers by the instrumentality of a letter a young man, who had been converted among the Methodists in New-York, wrote to his relatives. His brother was soon converted, went from house to house, read that letter, related his conversion, exhorted the people, and not in vain. Souls were converted,

and people commenced to meet together." It is exceedingly important that all emigrants to Christ's kingdom should appreciate their responsibility to use the kind of influence here represented.

All these efforts might seem unjust between two nations ; but Satan's kingdom is a revolted province of the Lord's ; and that despotic king is holding the people in unjust vassalage. It is Christ's right to rule over the whole. As soon as the people can be induced to turn from their revolt, and allow this right to rule, there is no law which can hold them any longer in subjection to Satan. It is the leading care and effort of Christ's subjects to enlighten, persuade, and draw back these revolted and now oppressed people ; to break up Satan's empire, and annex all to their own country. And I am sure it would be a far happier world if all would come under the regulations of this government.

3. Another means which emigrants employ to save their former associates in suffering from further oppressions is, to present petitions to their Sovereign, that he will interfere and

claim individuals under oppression. The right of petition is recognized. It has been specifically proclaimed, even though the thorough knowledge of the Supreme Ruler cannot leave him ignorant, in any case, of what is needed. One prominent condition on which he interposes his power to supply the needy and to relieve the oppressed is, that his assistance shall be sought by petition. No one questions his right to interpose such condition ; and though he is certainly under no obligation to proclaim the reasons for his laws, and for the regulations of his government, no doubt he has good reasons, and many are able to discover wisdom and kindness displayed in this regulation. His subjects are thus led more fully to appreciate their dependence upon him, and to exercise more sympathy for their friends, as they must often petition for them. Mercy is peculiarly manifest in this requirement to petition for neighbors, as many most suffering ones are so ground down under Satanic oppression, and their senses are so stultified, that they would never themselves petition for the needed interposition of this compassionate Sovereign. When they find

they have friends who are interceding in their behalf, they are roused to think there is something serious in their condition ; and, finding that others do not despair of help for them, they join their petitions with those of their friends, and are then sure to receive all the assistance needed.

Petitions are required to be offered always with due respect to the character of the Being to whom they are presented. He must be revered, adored ; must be approached with penitence for past revolts, and with humility.

But after all, many mistake here. Having an idea that their Sovereign knows beforehand every particular in regard to which they pray to him, they ask only in general terms, especially when in behalf of their fellow men. Now the Lord has never obligated himself to hear such petitions. He could search the world over, and select objects for his compassionate help, answering to these general prayers. So, when one prays that he will offer rescue and interpose his authority, to claim those whom Satan holds in bondage, he could comply. But

from all precedents of successful petitioning, we learn that particularity is the regular form approved, and is requisite to anything like marked success.

Who ever thought of petitioning the Legislature of the State of New-York to grant an Act and appropriations to relieve citizens who *are wronged and suffering*? The petition to this body, in order to be recognized and acted upon, must specify who are wronged, calling the names; or, what class of wrongs are suffered. Without such particularity the petition would be thrown under the table unregarded.

Who ever applied to the Governor of a state for a reprieve to criminals, saying that there were such, and that there were circumstances in their cases calling for governmental clemency? The question would arise, Who are they? What are their names? What are the circumstances alluded to? Such petitions always particularize the cases.

Is it not customary, when one state claims a citizen unjustly held in another state, to specify the person by name, and to state the circumstances of the case?

With these views of the privileges and forms of petitioning before them, readers can appreciate how these emigrants have their sympathies awakened for individuals. They not only esteem it a privilege to ask favors for their friends, but they are excited to faithfulness in this, because of their assurances that the rescue of their friends depends very much on their presenting petitions in their behalf. Some have a friend from whom Satan carefully keeps all information from abroad ; and in the darkness of his ignorance makes him contented in his dangerous situation. In answer to petitions offered, Satan has to refrain from his blinding measures, and heralds proclaim to the individual his danger, and the terms of help ; others write letters which he is permitted now to receive. He now learns his danger, and at the same time his privilege to escape. Now he joins in asking for a guide and help, when he is at once supplied and is saved.

Another is made to believe everything bad of Christ and his people, while lies are told him of the ultimate happiness of all mankind, or, of the fatality of his situation being such

that he can do nothing to escape from his present home. All these lies are credited, and have their influence upon his conduct, because he has not been permitted by his Ruler to consult only one side of these questions. All clear information offered by his friends, has been carefully kept from him ; or if permitted to reach him, he is taught that it is designed to intermeddle with his happiness, and with his prejudices he refuses to believe his best friends. Petitions are offered to require Satan to refrain from such one-sided course, and let him receive communications from his friends, and even the authorized documents of the kingdom of God, on points touching his case, when he is induced to look at the subject impartially, and to beg relief from his oppressions.

It can easily be conceived that in these and similar cases, persons under Satan's dominion are rescued and brought over through the influence of petitions in their behalf. And I noticed that the citizens who appeared to enjoy life the best, were very forward and zealous in urging their petitions in behalf of such cases

as just now suggested. In connection with this, it was noticed that they always stood ready to be employed in any service which would further the object of their prayers. They are faithful to comply with the condition on which the Sovereign has pledged his special interference in these cases of oppression. They enjoy the luxury of seeking and doing good.

One of the emigrants argued at some length in favor of the prevalent custom of particular and earnest petitioning as just represented. He said, "Among the many words which may be employed to express ideas, there may be selected those which point out either general or particular wants. Thoughts and words may be directed to classes of objects, or to individual objects. Prayer may be offered for all men, for sinners in general, for a nation ; or, for individuals and particular cases. We may look upon a forest without giving attention to the particular kinds and qualities of the trees which compose it ; or, we may notice the different classes as distinguished by their varying qualities, and by the peculiarities of each individual tree. If objects are contemplated ac-

ording to the former method, the impressions of their attributes and relations must be mingled and confused ; if in the latter, the impressions will be more complete and better understood. This illustrates how we can view mankind, and have our notions of the wants of ourselves and others, as a whole ; or, to a great extent, separately.

“Keeping these things in the mind, we may urge the propriety of particularizing in prayer. It may not be advisable to be equally minute at all times and in all circumstances. But, it is the regular form, in praying for the heathen, to name particular nations and missions, and dwell upon their peculiar circumstances and wants ; in praying for the progress of truth, and the dispelling of error and superstition, to name particular denominations of errorists, as Infidels, Idolaters, Mohammedans, &c., also the several means used to propagate Bible truth, as Bible Societies, Missionary Societies, Tract Societies, &c. ; in praying for a nation, to supplicate particularly for the leading officers of government, and for all filling various offices and ranks in society, and to dwell upon

any peculiar circumstances of the country, as being in a state of war or peace, in prosperity or in adversity, winking at and sustaining iniquity within its bounds, or struggling to be rid of evils and wrongs ; in praying for the success of the visible Church, to distinguish its circumstances and enterprises ; in praying for neighborhoods, to be specially careful to supplicate for the several individuals with a direct conception and frequent expression of their peculiar exposures to temptation, and of their needs of the Divine blessing ; and most specially to supplicate for success to attend any particular efforts employed for the religious benefit of the community or of selected individuals, such as relatives, those manifesting seriousness, the penitent, those recently converted ; and thus, in praying for ourselves and others, to ‘ let the requests be made known unto God, *in all things*, by prayer and supplications, with thanksgiving.’

“In this way prayer will be likely to be more fervent. In order to become strongly interested in any object, it must be contemplated with more than a slight glance. Thought and un-

derstanding must be exercised upon its peculiarities. If effort were to be used to excite sympathy for a starving nation, it would be but faintly accomplished when it were said that the scarcity is generally felt, and is so great that many actually die of hunger. But eye-witnesses would report the particular state of things. Perhaps, that in a certain neighborhood is found a family, of a given name, destitute of food, and too far famished to seek it. The sons are dead, the daughters are dying, the parents unable to afford relief. In another neighborhood all the members of a family, well known to the listeners, are lifeless several days before they are discovered, and the dwellings around have inmates with stinted supplies, suffering with gnawing hunger and wasting fever, unable to perform the funeral rites of their starved friends. A young lady, ——, well known to have been healthy and robust, possessed of a strong mind and an affectionate heart, beautiful and loved, is met at her parents' door, with her steps tottering, cheeks hollow, eyes sluggish, faintly weeping, 'Father is dead, my little sisters are no more, my mother with

her infant babe has just fainted—we get no food.’

“Over the country, like scenes are depicted. Laborers faint while carrying their scanty earnings to their crying children. In a market-town are seen a multitude gathered, bearing every mark of extreme want, clamoring for food. The benevolent bestow while their resources last ; but resources for supply, by purchase or gift, fail. Help must be had from others. To know that acquaintances and relatives are thus suffering, must excite interest. Particular cases of the suffering of friends cannot be contemplated without sympathy, and earnest effort to relieve.

“Now no fancy picture or reality of multitudes suffering for want of food, can exceed the awful fact that many people are suffering a ‘famine of the word of the Lord’ to the ruin of their souls,—that they are not drawing supplies from the fountain of spiritual life. And to think that a large proportion of the inhabitants of the earth are wicked, is not enough. The peculiar circumstances of individuals and classes, best known, should be con-

sidered and presented in all their bearings. Petitions offered at the throne of grace, naming the particular circumstances of souls known to be suffering worse than a famine of bread, will be accompanied with earnest and bold pleading. And when prayers, offered as just expressed, are answered, the success is readily recognized ; and thereby a new impulse is given to faith in after approaches to the throne of grace. But if prayer is offered with indefiniteness, for many blessings in general, but none in particular, answers to it cannot be distinguished, and therefore this source of encouragement to faith will not be realized."

I found it to be a peculiarity attending these emigrations, that no persons had succeeded in breaking away from the entanglements of Satan's oppression, without the interposition of Supreme power, in answer to petitions in their behalf. It is no wonder that petitions of emigrants for their friends are very numerous, and that they are very earnest in this and other benevolent efforts to rescue them.

4. I found that some emigrants go back and settle again in the old country, and that this

discourages many from moving : that it greatly neutralizes the benevolent efforts of the permanent settlers.

Some become indolent, wearied with the activity required, and slink back. Perhaps they are naturally sluggish. Any way, they slack the zeal and untiring industry which they manifested in their first removal, appearing to imagine that when once fairly settled, they may enjoy ease and be less active. Those who thus relax their energies, find themselves soon unhappy, and begin to wander back to seek rest ; but it is said they *find none*.

Others yield to selfish ambition, and complain that they are required to support the government so largely, so expensively, and to seek their own emolument only in subordination to that of the government. As a regular consequence of their removal to the country, and submitting to its industrial regulations, their riches increase ; but they disregard the injunction not to set their hearts upon them. They forget that all they have or could gain in the country is by the favor of the Sovereign ; and to grudge him supplies when he seeks to

draw, in order to carry out the benevolent enterprises of his government, is showing ingratitude and disloyalty. These dispositions cannot long be indulged there without further dissatisfaction, repining, and the ultimate decision to seek more freedom in ambitious gains. They fail then to love their Ruler and their country, and forsake both. They turn their prosperity to their ruin.

Others indulge in self-esteem so far as to be self-sufficient. They begin to doubt the wisdom of the administration, and disclaim the authority over them. They will be "free thinkers," and at their liberty. So they return.

Others disobey the laws, or neglect their duties as enjoined, and are banished back again.

Of course, persons who would do these things are wicked enough to misrepresent. And they do so, in speaking of this country. This, and the fact of their return, causes many to believe evil of the land, and its people. Many jealousies and surmises are excited in the minds of old country people in regard to the efforts to induce their removal. Heralds are heard with

suspicion. Descriptions of the promised country, and of their own situation in contrast, are doubted. Letters of friends designed to persuade to their removal, are thought to be self-interested.

As the crazed become enemies often to their best friends, so these returned ones are frequently the most virulent and successful opposers to emigration. Their very presence discourages many from starting. If they even plead that they are passive, and would not be found discouraging others, yet their very position effectually does this work.

Here we see the danger of emigrants, and the difficulty of their work. If none ever returned, once emigrated under such a government, in such a country, they would have nothing to fear. They would be beyond danger. And if none ever returned, it would be pleasant, easy, and successful work to invite their friends to follow them. All are safe while they remain in the country. Nothing can harm them while they are followers of that which is good. No enemy can reach them while under the protection of their all-power-

ful Sovereign. No want will be unsupplied where their real good would suffer ; for the stores of the universe are open to supply. They have only to ask and receive what they need. Their only danger is in leaving the country. But to stay, they must submit to its regulations. This, as just stated, some fail to do. And their failure interferes with the pleasure and success of the work of those who stay. Their business is, among other things, to extend the bounds of the empire, to gather multitudes to join it. They must work for their country. But in order to success, their country must have reputation abroad ; for their conquests and building up of the empire, are not with carnal weapons,—the sword, powder and ball, &c. They persuade and help many : they compel none. Every volunteer is sure to have all needed help to forsake his country, and to join them.

O, if every emigrant were faithful, and never slacked his energy in discharging the duties here represented, to his countrymen, having all these inducements to present to encourage their

emigration, it really seemed to me that every person would soon join them. But a part of them relaxing their zeal and going back, sadly neutralizes the efforts of the faithful.

Conclusion.

IN view of the representations of the preceding pages, will emigrants suffer me to urge a few reflections upon the responsibility of their position?

1. Your love to relatives and friends is now tested.

You profess to love father, mother, brother, sister,—all those with whom you most associate. You ought to love them; yes, even your enemies. “Love your enemies, bless them that curse you,” says the Lord. You know that some of your near relatives and friends, as well as enemies, are miserable; are under subjection to the *despot*. They do not love and serve your Lord. They are seeking happiness in their so-called *Pleasure Fields*, in vain; building castles in the air does not satisfy them; sensual delights bring their sore evils; gold and earthly glory cannot satisfy;

their false hopes and philosophizing,—all leave them with an aching void. They are ever seeking a better good, grasping, feeling their way along through life, waxing all the while worse and worse in misery and danger: their Ruler entangles them in his wiles more and more firmly. Their doom is certain, unless they are soon rescued. But you are saved. And how do you show your love? By doing all you can, by making any sacrifice, to get them over with you? Do you send up repeated petitions to the Sovereign Power in their behalf? Do you send letters to them, warning of their danger, and telling of the good you enjoy? Are you careful to have the proclamation of heralds reach their ears, presenting every persuasive for them to escape from their danger? Are you sparing of no expense requisite for the use of these means to obtain their freedom? Or, do you get discouraged by trifling difficulties in this work? Do you slacken your zeal, indulge in murmurings against your Sovereign; and, by example of unfaithfulness, dissatisfaction, and desertion, do you fasten upon them the ruinous choice to stay where they are?

Your unfaithful lives and desertion back again to their company, are the direct means to lead them to that fatal decision. Is this loving them? It is binding them in their miseries. It is constantly winding worse than a serpent's coil around them,—enchaining them for the pit of woe. Are you doing this? O how sad I have felt when I have seen persons who professed to love their friends, doing this very thing,—doing them this wrong. O for love that wins.

2. In your present life your reliability, in any professed attachment, is tested.

A circumstance which once transpired within the observation of an officer of this kingdom will illustrate this point:—"At a very early period of my ministry," said the Rev. A. M. L., "I labored in a portion of the country where a singular circumstance happened in the common walks of life. A well-bred young man, apparently under much religious concern, united himself with an excellent religious society. Although he had formerly been rather wayward and inconsistent in his life, yet, by his steady attendance on all the means of grace,

and the rapid improvement which he seemed to make in his religious course, he had gained largely on the affections of his class-mates ; and some of the most pious and discerning had already begun to regard him as a youth of some promise. In the same neighborhood resided a comely, and in many respects, a very amiable girl. Heaven had, in mercy, granted her one of the greatest earthly blessings—a pious parentage. But she was of an unusually volatile disposition, and passionately fond of the world, its fashions and amusements. Our young friend saw her, loved her, and finally made proposals of marriage. Eliza acknowledged that she was pleased with him. ‘But, William,’ said she, ‘there is one insuperable barrier to our union. You profess religion, and I have no reason to doubt your sincerity. You see what a giddy, vain, and heedless sinner I am. What domestic happiness do you suppose will arise from our marriage? You, as a man of God, would feel it to be your duty to erect a family altar : I am illy qualified to participate in holy exercises. You would love to see everything clothed in the sombre aspect of Christianity ;

I might love to shine out with my fashionable friends. Consider the great gulf that lies between us. It is true, it is not impassable. But I am not prepared to come over to you at present. It remains for you to consider whether you can forego your religious associations to accommodate me.'

“ William, with a sorrowful countenance and heavy sigh, observed that he would consider the matter. A few days after, in a heartless and reluctant manner, he requested the leader to have his name erased from the class-book, when the preacher came round. The leader, supposing he was laboring under some cruel temptation of the enemy, urged him to confide in his integrity, and unbosom all his sorrows. The more solicitous the leader was to dissuade him from his purpose, the more earnestly he pressed his suit. The preacher, judging from the vehemency of his manner, that all was not right, and that it might be more creditable to the Church to let him go, granted his request.

“ It was not long before he stood before Eliza and renewed his suit. She observed, ‘ You are aware of the only difficulty that lies

in the way—’ Before she finished the sentence, he exclaimed, with a smile, ‘O, that is removed—my name is taken from the book—I am no longer a Church member.’ The young lady fell back in her chair. A deadly paleness overspread her face, and, with quivering lips, she said, ‘I will never consent to marry you while the world stands. It is true, I am wild and irreligious ; but the pious instructions of my parents, the religious opportunities I have had, the many heart-searching sermons which I have heard, have for a long time disturbed my peace, and have determined me not to choose death. In view of my natural proneness to ruin, I had determined to marry none but a man who would help me to save my soul. I had flattered myself that you were such a character, but thought it would be safe to try your steadfastness. When the proposal to leave your class was first made, if you had rejected it with a manly and holy indignation, you would have received my hand on the spot. When you promised to consider the matter, I saw an indecision of character that made me tremble. But even after so many days’ delib-

eration, if you had returned and said that you loved Zion above your chief joy—then I could have confided my life in your hands. But the die is cast. You will please never mention the subject again, forever.’

“ We hope the reader will never realize the anguish of the rejected suitor. The Church avoided him as an insincere and dangerous character. The world, more cruel, reserved him as a standing target of ridicule. Some think that a compromising course, in religious matters, is most likely to win over their irreligious friends and connections. Hence, they have relaxed their fervor in the services of the sanctuary. They have admitted the propriety of things which were doubtful, and shaped their profession too much in conformity with the views of the world. This, we will admit, has often warded off persecution, and has sometimes restored peace in families ; but it is a peace that impoverishes piety, enervates the soul, and is always bought at the expense of the cross and kingdom of Jesus Christ. We doubt whether this vascillating policy has ever saved a soul ; steadfastness and decision of faith

have, and always will, where salvation is possible.”

Every emigrant must expect to see a trying hour—a trial of his steadfastness. The narrative just given illustrates the nature of this trial, however diverse may be the circumstances. Somehow the real character will be developed. If allegiance to the government is hearty, *if Zion is loved above the chief joy*, if no bribes can lead to a moment's hesitation whether to betray its interests, then there is reliability—no indecision of character to make one tremble for the safety of the person or his cause.

Every conceivable measure is taken to influence emigrants to forsake the standard of their Sovereign. Beelzebub understands full well, from the experience of thousands of years, that this is an efficient means of weakening the strength and reputation of Christ's kingdom. Every one is forewarned of the danger from this source. All are told that they will have to pass some perilous scenes ; when, if they are not suddenly surprised and taken off, or bribed by offers of rich rewards, or fascinated by fair

appearances, or captured in hot fight, it will be by the watchful care and ever-present help which their Sovereign Lord proffers, and they accept. If at any time one ventures to meet these hostile forces alone, or in a way different from his instructions, he is sure to be taken. He must act the *soldier* in obedience, and the *soldier* in the heat of battle.

But it is supposed that all who emigrate have counted the cost ; and it is a wonder that any should fail to profit by their warnings, and to be braced against yielding to be overcome in the hour of trial. Why not recollect in the very midst of the severest conflict, that this is just what was anticipated ; that this is the very crisis for which much previous preparation has been made, the crisis by which to step to the higher honors and confidence in the kingdom ? What would soldiers be good for, however well trained by their manœuverings, and however well equipped, if they would not stand, and fight, and conquer, in the heat of battle ? What would a country full of people avail to a Sovereign, if, when his kingdom is menaced by a foe, they could not be relied upon as his

fast friends? Could a country prosper if the people maintained their attachments only while no adverse influences tried its strength?

A Sovereign and a people who should show themselves held together by no stronger bonds than these indicated, would exert but a very feeble influence upon a neighboring people, to induce them to annex themselves. A failure of any individual to stand firm in his attachments to his chosen home, exerts a most destructive influence upon the opinions and confidence of neighboring friends, in regard to the desirableness of that home. Upon every emigrant it may then be urged, both for your own sake and the sake of your friends, *be firm*.

3. Your course shows what leading motives actuate you.

You have sought and found your present home. Do the same motives still reign with you which actuated your removal? Or, having succeeded thus far, do you change your principles of action, and no longer act from a controlling regard to the rights of your Sovereign as connected with your eternal good; but rather let selfish principles come in, leading to

seek personal ease and present enjoyment, according to inclinations? Are you now creatures of circumstances and of strongest influences? If so, your motives of action will be as changeable as the motive power dependent on the shifting winds. You will be drawn by motives in diverse ways. You cannot be relied upon to stand to any position of duty or right assigned to you. To-day you may be regular subjects of the kingdom ; to-morrow, deserters. You cannot thus have the noble motives of patriotism and human friendship actuating you. Your motives must be low. You seek for indulgence of appetites, or passions, or actions in rebellion against God, such as are practiced only by a fallen, degraded race. You seek satisfaction which no being in God's universe would think of calling good, except those dwelling on earth in a fallen state. You yourselves, when you pass, by and by, from earth, will not look upon those things which you now call enjoyments, as at all desirable. You seek earth-born pleasures, nurtured in sin ; such as cannot continue in another world. And for these you leave the begun enjoyments of heav-

en's supply, adapted to satisfy your immortal natures, in Christ's kingdom. Certainly nothing less than this can be said of the motives which lead an individual away from allegiance to Christ. They are motives low as earth, and degraded as the fields of *Sin* ; they cannot be unearthly and eternal motives. When you pass beyond earth you will find nothing to fill the place of these motives which you have while on earth. You must then exist and suffer, without a motive—no worthy end of living in view. O how you will then wish to cease to be. But nothing will be found upon which to rest the aims or hopes. A dark blank will be there—no motive to invite pursuit in any direction.

For nothing less than this are you going who forsake allegiance to Christ's kingdom ; who are drawn off by any motives whatever. Look well to the thoughts and intents of your hearts, if you would not make the first move toward your final ruin. Venture not to look down at all with desire upon earthly enjoyments, or sinful offers. Reach not after them, ever. Rise over them in your aims of life. Have motives

worthy of your position, as subjects of a heavenly empire ; worthy of your God-like capacity ; worthy of your immortality. Grasp not for a phantom to lose a reality.

If you persist through all trials, to go on as faithful emigrants—as adopted citizens in Christ's kingdom, your motives are certainly higher than those which actuate animals ; higher and nobler than sinful. Nothing of sin is sought for. The soul is in full stretch above and beyond the fields of *Sin*. The thoughts are fixed on acts manifesting love to the Lord. The motives are patriotic. You love your country—your Ruler. Any toil, any sacrifice, anything building up the kingdom, is practiced with delight. Nothing is allowed to divide the affections.

And all this in this kingdom's prosperity, is in plain connection with ardent love to fellow men. Philanthropy and friendship are exercised, as if no other object of living were had. The faithful citizens live for the good of others,—that they may be brought to share the same blessings with themselves. Who can find fault with this way of living—living to make the

world happy? It is not living in vain. It is a more noble motive of life than to live to make a fortune of earthly treasures. These people mean to do good. They try. They contrive how. They seek instruction for this. Their very efforts exert a favorable influence upon those they would benefit, though they may not appear to themselves to succeed. Their motives are good, and God approves. They are of the same nature as those with which angels live. Angels do not pass on in existence to get money, or to gather farms or merchandise as their own, or to get reputation for extensive knowledge, or to obtain influence over the opinions of others, or to indulge any such feelings as are enjoyed by sinful men in eating, or drinking, or seeing, or hearing. They live to enjoy pleasures, above any such, nobler and richer. And these emigrants seek to enjoy as angels do. This is one aim of their life. They have motives different from their sinning neighbors. They have got their attention upon an object of life which will not cease to move them when the earth is burned up. If there is nothing worthy of living for, only that which is

embraced in the motives of wicked men, why should they desire to exist when the earth is no more? But these emigrants live for a good which will never perish. In its nature the good they seek is eternal. It is satisfaction to their immortal part—the soul.

Now if these patriotic, philanthropic, angelic, eternal motives, are yours through life, your life will not be spent in vain. You will get a real good, and will do good. How is this? Are you hesitating whether to devote your all as faithful subjects of your chosen Sovereign? Let nothing divide your affections, nor prevent your whole life being spent in a way the most successful to promote Christ's universal sway. Do not forget that upon your exertions, chiefly, it depends whether your relatives and friends, now ground down under Satan's oppression, ever come over to enjoy the blessings of Christ's kingdom.

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