

We lately made a short extract from the charge of Bishop McIlvaine of Ohio, to the clergy of his Diocese. The following is from the same charge.

It is the spiritual growth of the Church, which, in her special circumstances at this time, should receive the most earnest solicitude of her members. We are well built up, in many respects, as a visible body. We need to be more built up "a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." "God, who is rich in mercy, for his great love wherewith he loved us," hath greatly quickened the spiritual character of our Church. Her walls are much more composed of "lively stones." She has become in a much greater degree "a habitation of God through the Spirit." But is there no cause to apprehend a deadening effect upon our further progress in spiritual attainment from the peculiar circumstances in which we are placed? When so many causes are operating to show the evil of a low estimate of the value of a fixed, well defined and palpable system of external appointments in the Church—when attention to this neglected subject is so fast reviving, and we all feel that much of our immunity from the evil alluded to is attributable, under God, to the firmness with which our communion has held on to such a system; is there no danger of our being led to concentrate too much thought and interest on these things that are seen and temporal, to a paralyzing neglect of "things unseen and eternal?"

When all around there is so much to turn our thoughts upon the great value of the institutions we have inherited from the wisdom, piety, moderation and steadfastness of our parent Church; is there no danger of our contracting a self-complacency, a pride of privilege, a degree of satisfaction with what we attained, which will as much prevent that spirit of thankfulness, humility and prayer, with which we should always look to God for more grace, as it will promote just that spirit of pharisaic and offensive superciliousness with which we ought never to look upon a fellow Christian?

While the name of revival of religion is so grievously perverted, and efforts to promote what is called by it, have brought the purity, soberness, and vitality of genuine piety into such disrepute by the intemperance of their zeal, the fanaticism of their measures, the insipidity of their professed fruits, and the ruinous evil of their more permanent consequences; while under the name of seeking the reviving influences of the Holy Spirit, there is such boastful dependence upon machinery of man's contrivance, and in the preaching that vaunts a special faithfulness with the impenitent and the self-deceived, and a special zeal for more fervent piety, the plainest common sense perceives so vast a departure from all that is consistent in the truth, and lovely in the simplicity of the gospel; when under the name of fruits of the Spirit, as proceeding from certain special devices and instruments, we behold such presumption, such spiritual pride, such evil-speaking, such contempt of all rule and authority, such "wrath, strifes, seditions, heresies," is there no danger that these things will reflect the mind of our Church more powerfully towards a certain direction than they ought—that Satan will take advantage of the dire abuse of a noble object and a holy duty, to make us insensibly confound the good perverted, with the evil to which it is perverted, and cause such disgust with the revival of fanaticism, under the name of religion, that we shall become less zealous for a genuine and general revival of religion, in place of fanaticism? Is there no danger that we shall be moved by these evils to lay such stress upon sobriety, that dulness will ensue, and to feel such dread of intemperate efforts that we shall decline in zealous efforts—that while we are for to love more and more the "old ways," we shall not seek as we ought, for our whole communion, a new heart and a right spirit, nor set ourselves with earnestness, proportioned to the present abuse of the precious influences of the Spirit, to seek by more zealous and faithful preaching—by more fervent and importunate praying, that the mighty power of the Holy Ghost may come on the Church of a truth, vindicating the honor of religion by the excellence of His fruits, and every where raising up witnesses of the truth who "by well doing may put to silence the ignorance of foolish men."

When, in addition to all these considerations, we remember the spirit of slumber which, in the opinion of reflecting minds, is fast spreading over the Christian community of this country; that intense covetousness of worldly gain which has taken such possession of the business part of the population, "leading captivity captive;" that rapid increase of worldly-minded indulgence in the pomps and vanities of the world—in "the lust of the eyes and the pride of life" with which the sudden increase of wealth in the community has been attended; is there no reason to fear that we may go on to multiply churches and increase the external well-being of all our institutions and even contribute a great deal more able, to all enterprises of benevolence, occasionally establishing a new post in the foreign missionary field, and God occasionally raising up an additional candidate for the toils and dangers of the enterprise, while such a spirit of slumber may come over the Church as will cause a lamentable decline in the purity of her zeal, the fervour of her love, the acceptableness of her whole character as a light in the world?

But we have not merely to "escape the danger of declension and hold fast that which we have attained; but greatly to increase in every grace of a spiritual Church before we can be qualified to occupy that place in the service of God to which we are called. It is not merely as a conservative society that the Church was instituted, but as an aggressive host to go forth under the

hand of the Lord and extend his dominion to the ends of the earth. According to this great principle, our Church has put herself in battle array as a Missionary Church. Her array is excellent. In its chief features, it is just that of the days when Apostles led the advance and new victories every day crowned their banners. But their battle array was not their strength. The life of their host was the constraining love of Christ. The strength of their host, was a lively faith that first in each soldier overcame the world within, and so made the whole army mighty through God to overcome the world without. Only let such love be our life, circulating freely through our whole system; only let such faith be our strength, binding in holy subjection each minister and member to a life of faith in the Son of God, and our array also will be "mighty through God."

But is this the spirit of our Church at this time? I acknowledge with gratitude that there is this spirit in the Church. How far it pervades the Church is another question. It has greatly increased within a few years. It seems to be now fast extending. It has raised up missionaries; it has taken positions far in advance of the Christian camp; it is increasing those means for their support, which man is expected to supply, and seeking the rest from God. All this is animating. But let us beware of too much congratulation. I am afraid we are in danger of depending too much on the arrangement for operations, and the men and means; as if the needful spirit of holy enterprise to sustain them and to carry them into full effect would follow of course. While I hear much of the language of just satisfaction with the plan; I would there were a deeper, humble, more universal sense of our need of a great deal more of the mind of Christ and of devoted love before that plan can be prosecuted with extensive success. The general organization of our Church for missionary movement, admits, perhaps, of but little improvement. But, brethren, what vast improvement must be made in the spiritual elevation, the same devotedness of our whole communion if we would make the internal qualification of our Church for "the vocation wherewith she is called," in a good degree correspondent to the completeness of her external array. Considering her state in this respect, by comparison with that of past times, I see a great deal to comfort us. But when we think of the spirit which God expects of his Church; and the holy pattern of His love, and zeal, and purity "who left us an example that we should follow his steps;" when we turn to the world for which he died and behold what must be done for its conversion; and then consider what God will have us to do, how many messengers must be sent forth—what self-devotedness and faith and holy boldness for Christ is required in them, what consecration of worldly substance by members of the Church to sustain the cost of war, and what a spirit of prayer must breathe throughout our congregations, to hold up the hands of a missionary ministry and draw down upon their efforts that increase which cometh only of God; when we consider what indifference to the world and "holiness to the Lord" is required of "all sorts and conditions of men" in the Church, for these ends; is there any thing to bid us feel as if we had done more than just make a good beginning? Is there not every thing to make us feel the necessity, and to animate us with the earnest desire of a very great and universal growth of our Church in the life and power of a fervent love and a living faith? Oh! did we only enjoy this most precious blessing; could we receive the reviving influences of the Holy Ghost descending "as rain upon the mown grass"—as showers that water the earth," reviving every where the face of the Church; quickening all her powers to newness of life; causing a general growth in the personal holiness and the living faith of our ministry, and setting the affections of our laity upon a much higher standard of attainment in the hidden life and unreserved devotedness of genuine piety—then what new beauty would spread over our external institutions; what a new impulse would be given to our sacred enterprises; how many more of our youth would consecrate their talents to the ministry; how many more of our ministry would rejoice in the sacrifices of the missionary; how much more of the worldly possessions of our people would be held in solemn consecration to the glory of God; how many more of our laity would be willing to labor in self-denying services for the salvation of souls; what an increase of divine blessings upon every effort of the Church for the promotion of the gospel would descend, in answer to the great increase of the spirit of humble, importunate supplication to God. Is not this the great thing, the one thing needful for the Church; Does not every Christian heart acknowledge and deeply feel that in view of the dangers to be escaped, the talents to be improved, and the great work to be done, the chief want of the Church is the far higher elevation of her Christian character that she may walk by a noble standard of single-hearted and zealous devotedness to the Lord, and this in all ranks of the ministry and all classes of the laity.

Yes, brethren, in these times of all kinds of excitement and of impulse, when there is such impatience for present effect, and comparatively so little "patient continuance is well doing;" when the demand for a wider extension of the surface of Christians influence, without a corresponding attention to the increase of the supply, while it has made the stream more noisy, has alone made it more shallow; when the old fashioned way of seeing to the root of the matter by entering into one's closet and shutting the door, and trying "the ground of the heart," before Him "who seeth in secret," has so much given place to things less quiet, more stimulating and more "seen of men;" when the exercise of a simple, steady, child-like love to God, as sufficient for all good works, is so much overlooked amidst the variety of temporary expedients for exciting Christians

to action; when so much of the religion of the day, instead of being as "the tree planted by the rivers of water that bringeth forth its fruit in due season, whose leaf also doth not wither," is rather as the seed that "fell upon stony places, where it had not much earth; and forthwith sprang up, because it had no deepness of earth; and when the sun was up was scorched; and because it had no root, withered away;" assuredly in such times, the chief thing to be sought for the Church is not greater numbers, but more grace; more holiness; a deeper implantation of the love of God; less exposure to the agitations of this open sea, by having a stronger hold upon that hope which is "an anchor of the soul entereth that within the veil;" and by having more of that deep fastening of godly principle, which, whether the tide be high or low, the tempest lulled or raging, "abideth continually;" fixed on Him "who is the same yesterday, to day, and forever."

Such is the chief want of the Church at the present time.

From the New-York Observer. REMINISCENCES OF DR. MORRISON.

His countenance bore the impress of the effect of grace on a mind and temperament naturally firm, and somewhat haughty.—There was a mixture of dry sub-acid humor which lurked beneath the almost saturnine exterior, and which was easily waked up by any thing ludicrous, and at the same time contemptible. He spoke with the accent of the west of England. His manner was civil rather than affable; serious and thoughtful, breathing a devoted piety. Gordon was a diminutive man, of obsequious manners and feeble mind. Lee was dark and forbidding, with a sinister cast of one eye; his wife, a pious woman, from rather low life; Mrs. Gordon was in every sense a lady, tall and beautiful, of an elevated and polished mind, though not possessed of as much of the missionary spirit as her less gifted companion. The interview was solemn but pleasant. Strangers, born on different sides of the Atlantic, there was but one bond between us; yet the divine nature of that one "mystic tie" was speedily recognized, as communion unlocked the hidden treasure of the heart; and when, at the close, we bowed our knees in social prayer, the tears which fell on every side were witnesses of that strange affection to an unseen Being and to all who love Him, which knows nothing of oceans, or separating mountains,—nothing of distance, or of time.

In a day or two Dr. Morrison was seized with sudden indisposition. As I sat by his bed, he took my hand, and adverting to the uncertain issue of the attack, expressed, in language which told of a mind at ease and prepared for every event, his resignation to the divine will. After urging me to greater devotedness to the cause of Christ's glory he closed with these words, which I afterwards found were ever on his lips, "Dear brother, LOOK UP—LOOK ON."

As the notice had been very short, he was placed, for the first night, in our own chamber. By the side of his head stood a crib, in which slept my little child. On awaking, in the morning, she turned, as usual, to talk to her mother. Seeing a stranger, where she expected to have found her parents, she roused herself with a look of alarm, but fixing her eyes sadly upon his face, she inquired, "Man, do you pray to God?" "Oh yes my dear, said Mr. Morrison, every day. God is my best friend." At once reassured, the little girl laid her head contentedly upon her pillow, and fell fast asleep. She was ever after a great favorite with him.

He did not seem very favorably impressed with America. Though avoiding any offensive comments, he would occasionally drop a word to his companions which scalded as it fell. I do not wonder he was not much in love with the ministers: for so different was the feeling then entertained toward missionaries, that during the whole time of his stay, which was several weeks, he was asked, I think, but once, possibly twice, to preach for any of them. He said little of this neglect, but he felt it deeply.

On unpacking his books, to air them, after the voyage, he showed me two folio volumes in manuscript, written with his own hand. They were in the Chinese character, and consisted of laborious copies of two MSS. which had been discovered, I think, in the Bodleian library in England, one a Harmony of the gospels prepared in Chinese, by one of the Jesuits, the other a vocabulary. On inquiring of him how he learned to write the character, he related to me the following very striking fact. Some time after he had devoted himself to the work of missions, and had fixed upon China as the field of his future labors, he was walking the streets of London, and observed approaching, in an opposite direction, a man in the garb of a sailor, but who had a very peculiar countenance and air. Struck by his strange outlandish appearance. Dr. M. accosted him, and enquired who and whence he was; when, to his great surprise, he found the man was a Chinese. He asked him whether he was acquainted with the language. The stranger smiled and said it was his native tongue. "And would you be willing to teach it, if properly compensated?" "Oh yes: me love catch good profit." "And can you teach me to write the character? Do you write it yourself?" "Aha! me schoolmaster in Chinese country." Here is a wonder for the Christian to contemplate. A Chinese schoolmaster, conducted by the invisible hand of Providence from Canton to the streets of London, there to meet a missionary of the cross and the future translator of the Bible into Chinese. Let infidels enjoy their cheerless creed which shuts out God from his own world and attributes all events to a blind fortuity; but give me the blessed faith

—that sees a God employed in all the good and ill which chequer life." It is needless to say that he engaged the man upon the spot, and at once put himself under a course of tuition. The mode adopted by the Chinese to teach his pupil to write was, he said, the same as he pursued with his young countrymen. A page of the thin paper, through which every stroke

could be distinctly seen: and then, with a small brush or pencil of stiff hair set in a reed handle, and held vertically (by the middle finger against the first and third), every line was carefully and repeatedly traced until it became familiar. After much of this drudgery, Dr. M. sat him patiently down to the Jesuit Harmony, and copied out every syllable of it for his own future use. This accounts for the otherwise surprising facility with which he subsequently acquired the language on his arrival in China. What an impressive spectacle must this man have presented, as he sat at his solitary task in the Bodleian, to a being acquainted with the design God was about to accomplish by his hands. Is it too much to believe that angelic eyes sometimes looked over his shoulder, beholding with growing admiration both the wisdom and goodness of God in thus training the man who was to unbar the gates of life to the millions of the east?

When he came to this country, his expenses, of course, were paid by the Society which had sent him out, and the society were pledged to place him on the Chinese shore: but here their pledge terminated.—"They could not promise anything certain as to his subsequent support; and so very uncertain were the means of that support in his eyes that he gladly accepted the gift of a large and well finished brass pentagraph, as it might possibly afford him the means of taking profiles, in aid of his funds in a strange land. The thought was suggested by the success which had then recently attended the labors of some artists in that time in this country; profiles happening at that time to be much in vogue.—On so slender a prospect had this believer, strong in faith, gone forth like Abraham from his home and his country, "not knowing whither he went." He truly and literally "trusted in God," and in God alone. And no less remarkable is the manner in which his faith was rewarded. For so eminent were his attainments soon found to be in the language of the country, that in a short time after he had been in China, he received an appointment under the British Government, as their translator of official documents with a salary of £500 sterling, a year.

INCREASED OBSERVANCE OF THE SABBATH IN FRANCE.

A correspondent of the New York Churchman, after giving a melancholy view of the desecration of the Lord's day in France, especially in the city of Paris, adds the following statement of facts, as affording some relief to the moral picture.

"The number of those who now attend public worship among the English is certainly greatly on the increase. The generally moral and domestic character of the court of France also, under the present royal family, is also highly honorable; and cannot fail to be greatly influential in directing or controlling public opinion on these points. The queen and the princesses are regular attendants at their parish church, in the most unostentatious way. The number of places where divine service in the English language is performed in Paris now amounts to six; a few years ago there were but two; and though the whole, together, will not accommodate, perhaps, a twentieth part of the residents and visitors, they are well attended, and doubtless a wide moral influence is diffused over society by their means.

"Of the four or five English journals now published in Paris, and which, of course, must considerably influence public morals and taste; it is pleasing to observe that the greater number are not published on Sunday."

From the Boston Recorder.

"CHURCHES—PREACHERS—SMART MEN."

Mr. Editor—I hear much said in the churches about smart men—men of talents, great men, powerful preachers, &c. &c. and this more particularly in reference to candidates for settlement. The question asked by churches in want of pastors, are not, is the candidate a good man? sound in the faith? eminently pious, devoted, and active?—but is he a smart man? a man of talents? a popular preacher? This has become universal, from the aristocratic city congregation with its salary of two or three thousand a year, down to the feeble society with its stipend of two or three hundred. Indeed the feeble church, the more unwillingness is often manifested to take up with a sound, pious, faithful ministers of ordinary talents. This feeling is doing immense mischief both among the wealthy and feeble congregations; but more especially the latter. I have a few things to say to small churches and feeble congregations on the subject. I am not about to detract an iota from the smart men. Would to God all the Lord's prophets were ten times more gifted, provided they were all more pious than smart. But then there are evils connected with having one of our present race of smart men, of which feeble churches little dream. Wealthy congregations can afford to bear these evils perhaps, because they have great men at all events; though some of them are dying under their popular preachers. But feeble churches should look well to this matter. For

1st. Many who pass for smart men, are more showy than sound—more brilliant than deep. They can lend off a few sermons and speeches wonderfully well, and their pond is out.

2. Smart men are often more learned than pious, and by their levity, and worldly conformity, and want of spirituality, spoil all their Sabbath ministrations.

3. If your preacher is a smart man, very possibly you will be proud of him, and will worship your preacher more than God; and then God will blast both him and you.

4. If you obtain a smart man, most probably he will be ambitious, and soon think, that such talents as he possesses ought not to be confined to such a humble sphere.

5. If your minister is a smart man, and has the reputation of it abroad, then the large churches and colleges will most probably entice him away. He will have call upon call, till at last he becomes satisfied that the providence of God calls him to leave. And then

6. You will find that having once had a smart man, you will not be willing to take up with any thing less than just such a smart man again. These smart, strong men, make churches fastidious. I know a small church that is now dying from this cause. It has had one or two smart men and they have broke away suddenly; & now this church is not willing to take up with any thing much less than Dr. Beecher.

7. Any of our smart men (I grieve to say it) do not preach the gospel plainly, pungently, fully. They sacrifice sound doctrine and faithful dealing to popularity. They wreath the sword of the spirit with so many rhetorical flowers, that it does not "pierce even to the dividing asunder of soul and spirit." This sacrificing at the shrine of popular applause is killing the orthodoxy and piety of many congregations. The poor leave the church because they are not fed. And when God's poor leave a church for such, or any other cause, orthodoxy and piety will soon follow.

8. Smart men make churches fastidious. Like children fed on condiments, they have no relish for sound, wholesome instruction. Their gospel must come to them through a richer tube. They spurn at the "sincere milk of the word," unless it is dealt out with a silver spoon highly ornamented, and from a silver bowl set round with gems and brilliants. No preacher is popular with them, whose ministrations enlighten their understanding, mortify their vanity, humble their pride, correct their bad tempers, prove their sloth, exalt their Savior, and make them forget their preacher in their love and admiration of his Master. But a minister is sure to be very popular with them, respecting whom they can say, "what a fine speaker, what a fine voice," "what beautiful figures," "what eloquent sentences," "what correct taste," "what powerful reasoning;" in short, "what a charming man and preacher he is!" Thus the man is loved, praised and followed, instead of his divine Master. O how some of these smart men, swollen by breath of human flattery, will shrivel up, when they come before the judgment seat! Feeble churches, can you afford to have a smart man? PAUL.

DANIEL WILSON, the present Bishop of Calcutta, is one of the lights of the English church. His evidences of Christianity, if less learned than Paley's, are far more spiritual and better adapted to interest common readers. The following paragraphs are from his Primary charge, delivered at Calcutta 1834.

LABOR IN THE PREPARATION, AND EARNESTNESS IN THE DELIVERY OF SERMONS.—We may, and ought to bestow the utmost labor in the preparation and delivery of our Sermons. Sermons have ever been the chief instrument, under God, of the conversion of souls and the recovery and growth in grace of his faithful. We are social creatures. Every man has the power, though not in an equal degree, of touching the hearts of others. Every man does this, when he is interested deeply in other concerns; and the reason he does not do it in the pulpit, is, either because he is not interested, or because some prejudice or ill habit obstructs the flow of his affections. Natural defects are no reasons against this; strong feelings work through them every day.

What the Apostle indeed calls the words of man's wisdom, is hateful. Affected eloquence is disgusting. The hunting for popular favor is base and degrading. The preaching and setting forth of ourselves, instead of Christ Jesus the Lord, is folly,—unfaithfulness,—presumption,—treachery against the King of Heaven. But the affectionate, laborious, persuasive discharge of our high message, to the very best of our power and with all the means of reaching the heart which God has given us is what St. Paul eminently did.

It is one of the main designs of the institution of a standing Ministry. The Priest is to be the living messenger, the awakening herald, the busy and diligent householder, the faithful, and eager watchman, the wise steward of the mysteries of Christ. Nothing is more wanting to render a Clergyman unfaithful than to be negative—one who does not take pains, does not exhibit Christ clearly and prominently, does not put forth all his powers to save men, does not apply his doctrine warmly and closely to their consciences. That silent and earnestness, which God has established in the moral order of things, is thus lost. The Minister's duty to take up the Written Word, and give it a voice, and impregnate the neglected, unknown doctrine of the Sacred Book with vividness and life, is thus lost. St. Paul could never have said that he was pure from the blood of all men, if he could not have said, So being affectionately desirous of you, were willing to have imparted to you, not the Gospel of God only, but also our own souls, because ye were dear unto us.

The following is an extract from the report of the delegate from the General Conference of Maine to the General Convention of Vermont which we find in the New York Evangelist. It shows a praiseworthy activity and liberality in the churches of that State.

The Maine Branch of the American Education Society is in a healthful state. It was organized in the year 1819, and has already assisted 180 indigent young men while preparing for the ministry, 50 of whom are now preaching the gospel. At present it has under its care 81 beneficiaries. Of these 27 are in the Theological Seminary at Bangor—28 members of Bowdoin and Waterville Colleges—and 26 are pursuing a course of study preparatory for admission into college. And to sustain these without expense to the parent society between \$5000 and \$6000 have been contributed by our churches during the past year.

But the Maine Missionary Society is perhaps more than any other benevolent institution the favorite of Christians generally in our section of the country. This naturally results from our local situation and from the circumstances in which our churches are placed. For a population of nearly half a million, scattered along the sea coasts of about 300 miles, and over a territory larger than

that of all the other New England States, & increasing too with great rapidity, can scarcely fail to open to the eye of Christian philanthropy a wide field of benevolent enterprise. Many of our settlements are yet in their infancy. Families are scattered here and there in the wilderness. And society is in a great measure uninformed. Of course multitudes must for years remain destitute of a preached gospel unless it is sent to them by the older and richer churches. But to meet these wants the State Society has during the past year raised about 11,000 dollars and employed 90 missionaries, the whole amount of whose labors has been a little more than 30 years. By these missionaries 147 destitute places have been visited, supplied more or less, and encouraged to assist themselves. And as the result of these operations, 23 places have been favored with revivals of religion—400 hopeful conversions have been reported—27 meeting houses have been built or are now being built—4 new churches have been ordained—and 21 pastors have been settled, 11 of whom are under the auspices of the Society.

Many of our benevolent operations, however have been retarded by a want of a suitable number of well educated and efficient ministers. Of such men there are not enough in the State, nor can enough be obtained from abroad. To supply this deficiency has of course led the churches to feel the importance of sustaining the Theological Seminary at Bangor. And at the meeting of the General Conference a year ago the subject of placing it on a better foundation was introduced, and a resolution was adopted to raise within six months 100,000 dollars for that purpose. This was accomplished, and the amount subscribed within the time was indeed a little more than 113,000 dollars—an effort, unprecedented in the history of our churches, and to use the words of another, "a noble monument of the liberality and energy of the friends of learning and religion of Maine." But before this effort was made a large and commodious edifice had been erected—two professorships had been endowed—new professors had been appointed—and a standard of classical and theological education had been established equal to that of the older Seminaries in other States. And now the friends of the Institution are looking forward to its advantages for a theological education will be in no respect inferior to those of Andover or Princeton.

THE UNION ANNUAL FOR 1837—Published by the American Sunday School Union. Annuals designed for presents and keepsakes, are now in general request and their number has become quite multiplied. It is desirable that a good proportion of them should sustain a religious character and be adapted not only to entertain, but also to promote religious instruction and edification. The religious community should extend their patronage to such. We are pleased to see that in addition to the "Religious Souvenir," formerly edited by the Rev. Dr. Bedell, and now by the Rev. Dr. Colton, President of the Bristol College, which is already issued, a new religious annual is proposed to be issued at Philadelphia, to be named, "the Christian keepsake," and edited by the Rev. John A. Clarke. We are particularly gratified with the UNION ANNUAL, by the American Sunday School Union. It is fitted to fill a place not occupied by any other, as peculiarly prepared for and adapted to the youth in our city churches, who are either engaged in conducting Sabbath School instruction, or who are growing up under its auspices. Every parent, in presenting an annual as a gift to his children, should select this first. The articles it contains are well written, and some of them have peculiar interest, as "the thoughtful child," "the broken rosebud," &c. Its execution as to type and paper is excellent, and is bound in elegant embossed morocco. It contains six beautiful engravings, besides the vignette title. Its price is \$1 50.—Christian Intelligencer.

From the S. C. Herald.

A GOOD RESOLUTION.

To my Overseer I pay annually four hundred dollars. To a Physician, for services rendered a few weeks only, I paid last year one hundred and fifty. My bill with a Carpenter for putting up a small house was two hundred and twenty dollars. In the settlement of a small law-suit I paid a Lawyer fifty dollars for speaking thirty minutes and thinking not much longer. The annual expenses of one of my Son's now in college are at least four hundred dollars. For a Daughter at a boarding school I pay five hundred. While two smaller Sons at home cost me in our academy sixty-four dollars for tuition alone. I took a pleasure trip last summer with my family during which I expended six hundred dollars. For driving my family to see the Neighbors and to Church, I have invested in carriage, horses and boy, two thousand dollars. I keep for my own conveyance a sulky and horse worth at least four hundred—besides a saddle, bridle &c., which cost me forty. I wear a gold watch, for which I paid a few years since one hundred and seventy five dollars. My eldest Daughter also wears a gold chain around her neck which cost me fifty. In social parties also at which I entertain my friends, I expend not less than some hundreds annually. I live in a House worth five thousand dollars. My whole estate I suppose is about fifty thousand.

In the mean time, I have reluctantly paid ten dollars for repairing our Church; (for I am a member) and as reluctantly paid twenty to the support of our minister. [Poor man!—both he and his family are almost starving!] For benevolence I have subscribed five! Aroused from my guilty ignorance on this subject, and fearing lest the case of Dives be mine, I do solemnly resolve, to contribute forthwith to the erection of a comfortable Church five hundred dollars. To my neglected Pastor one hundred annually and, to the cause of benevolence one tenth of my annual income. "GO AND DO LIKEWISE."