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For the Presbyterian.

ADDRESSES AT LAYING A CORNER-STONE.

ADDRESS BY THE REV. DR. CUYLER,

At the laying of the Corner-stone of the Spring Garden Presbyterian Church, Philadelphia, June 16th, 1846.

(Published at the request of the church.)

Christian Brethren and Beloved Hearers—The providence of God has convened us on a very interesting and deeply solemn occasion. Every thing which bears, however remotely, on the divine glory and the salvation of men, is, in its own nature, interesting and solemn. But when these subjects are brought more immediately in view, the interest and solemnity are greatly increased; and God has so constituted us as to be affected by them. Times, seasons, circumstances, and places, all have their hallowed uses, and may be made subservient to good and holy purposes. Eden, when we think of it as a garden planted by God's own hand—as a paradise where our first parents dwelt in innocence, rectitude, holiness and bliss, rises up before our minds as an interesting and lovely scene. But when we contemplate it as a spot which God visited—a place where God was loved, worshipped, and enjoyed—where the human race fell—where the dreadful curse was denounced, "Dust thou art, and unto dust shalt thou return"—and where the first gospel promise was made to our ruined family, "the seed of the woman shall bruise the serpent's head"—Eden itself becomes a scene of more intense interest, and of deeper solemnity.

And when our thoughts follow the youthful Jacob, flying from his father's house, and his brother's hatred, arriving at Luz, at the nightfall of the first day of his departure, laying himself down on the cold earth, with no other covering than the broad canopy of heaven, and his weary head pillowed on a stone, our hearts are interested at the sight. But when we add to it the symbolical ladder with its foot upon the earth, and its top reaching to high heaven—when we behold the angels of God ascending and descending upon it—and ultimately hear God himself saying—"I am the God of Abraham thy father, and the God of Isaac"—the interest becomes thrilling, and the solemnity overpowering. We cease to be astonished that Jacob should cry out, "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven!" Nor is the interest lessened when we think of that ladder as a type of Christ who re-unites earth and heaven.

So when the tabernacle of the congregation was reared in the wilderness, we are interested by the liberality of the princes and the congregation of Israel—the costly materials—the more than human skill displayed in the workmanship—the beauty and elegance of the whole structure—the suitableness of its appurtenances—and the use to which it was to be put.—But when we call it the house of God—the habitation of the divine presence—when the cloud descends, and the glory of God fills the holy place—when we connect it with the offering made—the answers given from between the cherubim—and the blessings bestowed upon the faithful worshipper—we can appreciate the Psalmist's feelings when he exclaimed, "How amiable are thy tabernacles, O Lord of Hosts. My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God."

I have said that the providence of God has convened us here on an interesting and solemn occasion. When, however, we look around us upon this rude spot, in itself considered, there is little to inspire either interest or solemnity. But when we connect it with the object of our meeting together on this occasion, it changes the scene. On this spot there is to be erected a house sacred to the worship and glory of God; and we are here to lay the corner-stone with religious solemnities. When this house shall have been erected it is to be dedicated to the service of the Triune God, Father, Son and Holy Ghost, and then it is to be used for solemnizing divine worship. Here the people of God are to collect from Sabbath to Sabbath to celebrate the praises of Jehovah—to call upon his holy and venerable name in prayer—here that gospel by which life and immortality have been brought to light, is to be statedly preached to listening throngs—Here those holy ordinances which so clearly exhibit Christ to our senses, and hearts, are to be administered—and here results of the most important and solemn character may be expected to follow.

And unless this enterprise shall differ from almost all others of a similar kind, the eternal welfare of souls will be materially affected. The preaching of the gospel is God's appointed instrumentality for saving souls—"Faith cometh by hearing, and hearing by the word of God." We may fondly hope then that the house to be erected on this spot will be honoured of God as the spiritual birth place of immortal souls. Sinners may be expected to be convinced of sin, righteousness, and judgment. Lost men will here seek and find a Saviour. Broken hearts will be bound up and contrite spirits healed. Mourners in Zion will be divinely comforted in the pardon of their sins and the justification of their persons. The lost will be found and wanderers reclaimed. Here that sacred board will be spread at which the Saviour nourishes souls unto eternal life. Here the confessing penitent, and the believer's child will be dedicated to God under "the seal of the righteousness of faith," and events will transpire which shall excite joy among the angels in heaven; for these, under God, are the legitimate results of the means of grace. O! with what joyful anticipations may we engage in these interesting solemnities! With what grateful emotions should we commence such a work as this.

But these are not the only results which we may anticipate from such a work. Unhappily, that same gospel which, in its sanctified use, is "a savour of life unto life," when neglected, abused, and perverted, becomes "a savour of death unto death," constraining the servants of God to exclaim, "Who is sufficient for these things?" Alas! brethren, we are often obliged to cry out mournfully, "Who hath believed our report, and to whom is the arm of the Lord revealed?" The same lips which declared that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" have also said, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

We could believe, unless convinced by painful experience, that men who have been ruined by sin, who have fallen under the divine displeasure, and are every moment in danger of dying in their sins, would hesitate, when everlasting life was offered to them, about its acceptance? Should we not believe that they would receive its earliest offer with instant gladness, and fly to the shelter of the cross as soon as the door of hope was opened? Such, however, is the effect of sin; such the blindness of the natural heart that they seek every thing else before the kingdom of God and his righteousness. Alas! that we should beseech men in vain to be reconciled to God by the blood of his Son, even when we pray them in Christ's stead! Such, however, too frequently is the mournful truth. It is our painful lot to offer them eternal life through the whole length of the most protracted earthly existence, and yet they esteem themselves unworthy of eternal life. And if it should not be so in connection with this enterprise, it would be unlike all others of a similar kind which have ever been undertaken.

Painful as the anticipation may be, we have reason to fear that this enterprise will result in the greater guilt and deeper damnation of *some*, we fear, *many* souls. And why should we entertain such fears? Has God any pleasure in the death of him that dieth? Is he unwilling to receive any who come to him through Christ? Is there lack of sufficiency in the atoning blood and everlasting righteousness of God's own Son? O! no. If "He so loved the world as to give his only begotten Son to the death," it would be blasphemy to impute to him pleasure in the death of the wicked, or unwillingness to receive those who come upon his invitation—nor would it be less blasphemous to impute the destruction of sinners to the inefficacy of that blood which cleanses from all sin. Their blood lies upon their own heads, else Christ would not have said to them, "Ye will not come unto me that ye might have life."

Having put the hand to the plough, we dare not look back. Let us go on then in the name and fear of the Lord, hoping for his blessing in the prosecution of the enterprise. And if some wilfully increase their own guilt and condemnation by perverting the means of grace through unbelief, let us hope and pray that *many* will be persuaded to accept of offered mercy and obtain eternal life—that *many* will accept the gospel offer and enjoy here the green pastures of his grace, beside the still waters of salvation. Let us pray, that when this house shall be completed, it shall be thronged with faithful worshippers and broken-hearted penitents, and that the largest desires of those who have united together in this good work, may be met in a copious effusion of the Holy Spirit, and in a long-continued and glorious revival of pure and undefiled religion, and then shall the top stone be laid with "shoutings of grace, grace unto it." Amen.

ADDRESS BY WILLIAM A. PORTER, ESQ.,

At the Laying of the Corner-stone of the Spring Garden Presbyterian Church, Philadelphia, June 16th, 1846.

My respected Friends and Brethren—There is a doctrine which supposes the gratification of his own desires, man's chief end. There is another, which views us a race subject to the same wants, united by innumerable ties, and mutually dependent for happiness. In the former, I beg to profess my entire disbelief, while I remark that if it were true, I had not occupied this position. In the spirit of the latter, we have met for the discharge of a duty, to which your consciences had otherwise not prompted, and from which my own unfitness had induced me to shrink.

In this matter of human happiness, my friends, there is sad instability. Whatever our best poets have uttered of it, will probably be found short of the reality. On every page of human life, we read that even intellectual vigour and refinement, fall before vice and disease. Reputation, however tenderly cherished, yields to the power of detraction. Pecuniary treasure eludes the firmest grasp. The crown towards which ambition strides, is seldom attained, or if attained, as seldom fails to press the brow with thorns. The dearest objects, around which our natural affections may entwine, droop and die, before our tearful eyes, as we vainly strive to minister to their wants.

Not so with all the objects of desire. There are places in this great ocean, where the anchor, if properly cast out, will not drag. Deprived of other resource, is there not left us the power of doing good?—Despite the baseness into which human nature may sometimes sink, and the consequent transformation it may undergo, I have the faith to believe, it will, under any circumstances, retain sufficient of its original purity and brightness, to find its highest order of delight, in acts of charity and mercy. There may be a question, whether we possess the ability to destroy completely our susceptibility to this species of pleasure. Of its place in the hearts of those who experience it, there is no room for doubt. Like some perennial spring, it fails not, day by day, to diffuse its certain and positive measure of enjoyment. As little doubt can there be, of the position which the acts themselves occupy, on the scale of the world's estimate. There is an absence of dispute about their value, which does not usually mark any kind of human acquisition. When we observe fatigue and sorrow encountered, to cheer with kindness, and to illuminate with knowledge and virtue, the abode delivered over to crime, our hearts swell with an emotion, which might defy repression. When, among statesmen, we see learning and station repelling the most prominent, because most extensive and premeditated invasion of the rights of men, what

——— all the wealth
That sinews bought and sold, have ever earned,

to that man's fame? When, among the magistrates, we see a man mitigating the pangs of general and dangerous disease, at the sacrifice of health and fortune, who disputes his place in our affections?

It were not uninteresting, had we space, to consider wherefore acts of benevolence operate their influence on the actor. We should detect here, in the outset, I apprehend, the force of settled law, and discover that, consistently with our idea of a perfect law, it knows no uncertainty. We should ascertain, that as the joy of animal life springs spontaneously from exercise and food, so this from its proper nutrition. The latter's apparent independence of its cause, is but another illustration, that in moral, we discern less accurately than in physical, matters. That the relation between the food, the gratification and the health, is more intimate than between the benevolent act, the enjoyment, and the moral strength, no solid reason can be given for believing. The inference from what we know, is all the other way. For why should the selfishness employed in gratifying animal appetite, be more favoured than the disinterested philanthropy which would fainest a world?

A clear source of our enjoyment from the practice of benevolence, is that, in most instances, our works are always with us. It would, at the first, surprise, how much of the happiness derived from objects of affection, is produced by their continued presence. Separate the nearest relatives, for the half of the ordinary period of human life, and you well nigh sunder the tie.—These works we have continually about us. We watch their progress; we observe their immediate effects; we speculate upon what are future. Thus, I doubt not, those by whose benevolent labour these walls rise, and to whom this sacred institution looks for support, will, as they contemplate its progress, and behold its completion, and witness its progressive usefulness, experience a degree of pleasure, which shall obscure, as with its shadow, all memory of past deprivation and care. Observe in this, a reason of the permanence and reality of the happiness derived from doing good!

I enumerate the contemplation of its ultimate effects, among the pleasures springing from a charitable act. This view is necessarily limited. For who shall estimate the influence which the most inconsiderable action may produce? Those best acquainted with the history of our race, and most conversant with the results effected by moral causes, have not failed to observe, as among its most striking characteristics, the vast disproportion, between these causes and their effects, in favour of the latter. There is, indeed, in the production of good, a progression, by reason of the constant changing of effects into causes of yet better effects, for which we have no name, and which as much defies our imaginations, as it confounds our reasons. Here, emphatically, do works of benevolence achieve their most enduring triumphs!

There is one mode of charitable donation, which does not produce the ordinary results, and which for that reason, it would seem improper, even in these brief remarks, to pass without an attempt at vindication. There are a considerable number of persons, who, contributing nothing during life, prefer to provide for the contribution of something after death. Although not striking at first view, it is possible, there are good arguments in favour of this plan. That it is not recommended by any precept of divine wisdom, is, we presume, deemed inconclusive. It is not difficult to conceive of reasons in its support. There are, possibly, men so deeply imbued with the spirit of giving alms secretly, and withal so modest, that the sight of any considerable evidence of their own benevolence, would be insupportable. Like modesty in any form, this is commendable. True, it happens, unfortunately for the argument, that such persons are occasionally found, directing not the least ostentatious displays to be made, after the close of their valuable lives; but this may be upon the principle of other explosive substances, which ever go off at the last, with a force proportioned to the weight, which has pressed them down. Possibly, also, if such persons were discovered thus squandering their substance during life, they would lose a portion of the respect, invariably entertained by the community, for men of pecuniary means; and the society and confidence of many polite people, be withdrawn—to the needless injury of all parties. That the fact is usually otherwise, is nothing; it being a first principle, that arguments from analogy prove nothing conclusively, and are, therefore, unsafe. Perhaps, also, as they have had the labour of amassing, such persons suppose others justly bound to assume the toil of distributing; otherwise, the whole burden must be borne by one set of shoulders;—an ingenious reason, whose soundness would seem favoured, by the promptness exhibited in this department of the work. That it is unlikely to be performed as well by the successors, as by themselves, what matters that, if the task of heaping up have been well executed? Why trouble themselves unnecessarily, about the affairs of others?—Let not any one attempt to subvert this reasoning, by suggesting that these persons grasp their treasures as long as practicable; that they loosen their grasp, when it can no longer be kept; and that they deserve no praise for bestowing what cannot be retained. That would argue a degree of ingratitude for small favours, entitled to the severest censure.

I am willing to acknowledge the existence of a fact, which apparently points to different views. It happens, that a short distance from the ground we occupy, in a direction opposite that in which a majority of the assembly may have come, stands an extraordinary monument of such an attempt to distribute charity. The project was not wanting in elevation of sentiment, for here was charity in its highest and purest form; nor in the grandeur of its mechanical design, as the unfinished pile itself testifies; nor in the evidence of practical sagacity, for in this, above all things, the projector was greatest; nor in the time necessary for its completion, for this was ample; nor in appropriation of means, for already we calculate its cost by the million; nor in the capacity of those appointed to perfect it, for in this, it has commanded our best talent and most enlarged experience. Yet here stands unfinished, what in the life time of the munificent testator, had been, at infinitely less expense, in a shorter time, and in his own way, carried into complete execution. If the truth declared by this state of facts, could be considered definitely settled, and indelibly impressed on the minds of our countrymen, we should be freer from doubt, whether most to admire the original conception of the scheme, as an effort of intellect, its execution as a triumph of art, or its example, in exciting and directing the impulses of philanthropy.

But let it not be esteemed the least attractive property of works of benevolence, that in their very nature, they are voluntary. Destroy this feature, and you blot out their merit. No man is obliged to perform them. As he chooses, he may pass by on the other side, or he may succour the fallen way-farer, bind up his wounds, and pour in the oil and wine. Levite or Samaritan, let him be. He may alleviate the sufferings—reform the morals—enlarge the liberties, of others; or he may enwrap himself in a cold and gloomy selfishness, and stalk through one world into the other, like some spectre fit for neither; and although it must be regarded an uncomfortable sort of procedure, I know no human force to prevent it.

To advert, for a moment, to the systematic conduct of benevolent plans, I have to remark on the necessity and wisdom of continued exertion. Great works demand time and labour. It seems a clear provision of nature, that whatever is most valuable, shall require greatest time, or greatest effort for its production; or, what is of equal amount for present purposes, that we esteem that most valuable, which is so produced. A mushroom will grow up in a night; an oak in an age. A dumb animal will reach maturity in a year; a man in a score. An ordinary empiric will acquire his highest reputation in a day; a man of true professional skill or business capacity, not short of a life-time. To this observation, there is no reason why the management of benevolent or religious operations, should present an exception. Indeed, if the whole decree were capable of reversal, it is not even questionable, whether such a step were desirable. Like other provisions made by the same hand, experience commends its justice. For if, without care and toil, these walls could be made, at once, to assume their destined places and shapes, where the enjoyment now felt in their progress, and the greater yet to be experienced, at their completion? It is the pain and travail of birth, which conduces to affection and the joy of affection. It is the recollection of past labour, and its comparison with successful result, which imparts to human happiness its brightest colouring.

Nor ought unequal success to discourage exertion. Law is again operating. We are creatures of passion; and with it, taint our best works. We seem to dash from extreme to extreme, on the sea of human life, until finally broken against the eternal shore. Over the creation, depression follows elevation, in a natural round. Arouse the body to exertion, and prostration ensues. Arouse the mind, and it claims its season of rest. Let prices tend upward, and there are those among us, who could describe what *tending downward* signifies. Let the mass be incited to benevolent exertion to-day, and there is no reason to be drawn from the human constitution, that they should not be depressed to-morrow. But between the ebb and the flow, persevering industry may secure many a treasure. Hence, in any department of effort, the inutility of undue excitement, and the profit of even, continuous, patient labour.

I remark it eminently worthy of attention, that the usual modes of benevolent action, give increased play to that method of combining individual power, for the accomplishment of great results, to which our race is so largely indebted for its present condition. By no fact, is the dawn of civilization better marked. Once, individual ability achieved whatever was achieved; now, the best schemes, whether of private or social advancement, are wrought out by the union of capital and skill. Though commerce has thence reaped the chief advantage, philanthropy has enjoyed a proportion. Scarcely has any worthy movement been made in this department, but acknowledges the influence of the principle. We are here to-day, to celebrate its power. In its continued and increased influence, how much is involved! I esteem it not the least valuable effect of benevolent and religious institutions, that they adopt it; and not the least convincing proof of their success, that they rely upon it.

In speaking of these institutions, I have viewed only their effects upon ourselves and our fellow men. When we proceed further, and by an allusion to religion, embrace our obligations to the Deity, and their consequences, the motives to action increase with irresistible force. Upon this part of the subject, as it belongs appropriately to others, I refrain from entering. This only let me observe, that if the laying of such a *corner-stone* effected directly nothing more, than to aid in perpetuating the influence of that class of men, who shall minister at this altar, it were a happy circumstance, if the ceremonies of to-day were thrice as often witnessed. Who are these, but the men who, for a long series of years, preserved the lamp of science and of philosophy, when it had otherwise gone out in darkness; men of virtue stern enough to despise the temptations and luxuries of life; of faith in what their eyes have not seen, which falters not; of energy none the less sublime, because quiet in its operation; men whose occupation it is to dispense the charities and assuage the woes of human life; oftentimes themselves the victims of toil and want, seldom of fear; men who bless us in infancy, who cheer us in age, and assist us in preparing to travel with confidence, the valley of the shadow of death! Assuredly, the utterance of such sentiments by one of another profession, is permissible, without the guilt of flattery, or a transgression of the bounds of truth.

In accomplishing this result and all proper results; in producing good and repressing evil; in extending knowledge; in promoting peace, charity, and mercy; in strengthening the bands of civil government; in multiplying the sum of human happiness; in persuading men to live to higher ends, and to die with better hopes; it is our sincere desire, that the institution which shall rest on this foundation, may bear its proper part.

The pastor in laying the corner-stone used the following formula:

This corner-stone of the Spring Garden Presbyterian church edifice, about to be erected thereon, I lay in the name of the Father, and of the Son, and of the Holy Ghost, and may the favour of the Triune God continue to rest on this enterprise, as it has been signally manifested towards it from the beginning; may all concerned in it feel that, "except the Lord build the house, they labour in vain that build it." May the building rise, and in due time, the headstone be brought forth "with shoutings, crying, Grace, grace unto it." May Christ and He crucified, the only foundation of a sinner's hope, ever be preached here. May many sons and daughters here be born to God. And may multitudes in succession, after worshipping God in this house, be transferred to the temple above, there to be united for ever in its exalted and perfectly blissful worship. Amen.

For the Presbyterian.

NOTES OF FOREIGN TRAVEL.—NO. IX.

Montauban is an uninteresting place to a transient traveller unacquainted with history. It has nothing to look at. But I may do it injustice, for it rained all day, and, after going down along the river, under the last arch of the long brick bridge, and ascending the sloping quay towards the other bridge, standing at right angles to the first, going along the upper terrace, that overlooks the river, and fronting which stands the newly-erected Seminaire, and reaching at last the hospice, back of the Catholic seminary, and Mr. Monod's house, I learned to my vexation that the vacation had just commenced, all the students and all the professors, except Mr. De Felice, had travelled off, and Mr. Monod himself had gone to Geneva. This I learned from his nephew, and it proved one of those bitter disappointments which can't come oftener to a traveller than once a month. If any man in Europe is worth going a thousand miles to see, that man is A. Monod, of Montauban, a name dear and venerable to every Christian heart in Europe; the most eloquent man now living; great in his conceptions of actual and dogmatic truth; simple as a child in his heart and life; one of those symmetrical characters that the Master builds up in difficult times and important posts, like forts for many-sided defence to his Church; one of those men whom all men love because they love all, and all men reverence because they grant consideration to all; a man who moves masses when he travels, and trains masses when he is stationary; in whom no impropriety can be discerned, but that of being by nature and by grace above other men, but who sees no goodness in himself besides the sincerity of his devotion to his Saviour, Christ.

I do not desire to commit a breach of decorum or good taste, by alluding to a conversation I one day had with Mad. T. at H., some months afterwards, respecting the subject of this eulogy, which will seem overstrained, perhaps, to many. Mr. Monod had spent some weeks at one of the Silesian bathing places, and passed through H. on his return, still only convalescent. His ride had been cold and wet, and he arrived at evening. He was introduced to Mad. T., and then with the greatest naiveté drew a chair to the fire, and said, that he had been long an invalid, and would change his stockings if Mad. T. would kindly furnish with slippers, for he was much afraid he would get sick again. "O," said she, "I did feel so bashful to bring him his slippers, and put them down before him—but he was so good, so great, so lovely a man, and he did it all so like a little child." The scenery of the *description*, the beautiful little lady, enthusiastic in her guest's praise, yet discomposed at the very recollection of his indifference to etiquette, excusing in charmingly broken English the very thing her Christian heart compelled her to reverence and admire—must have equalled the original described. American ladies will not, perhaps, see much impropriety in calling for a change of stockings at a parlour fire; but they must remember, that every land has its conventional rules, and in Germany, if a stranger upon introduction to a lady grasps her hand to shake it, she becomes confused, and bystanders consider it an insult.

I found Mr. De Felice in his study, in another street, and supped with his amiable family, his wife and two children, and his mother. The conversation chiefly ran upon the German population of the United States, and on the slaves. Mrs. De Felice speaks good English—the Professor a *little*. At nine o'clock, two others came in, and I left. Professor De Felice piloted me along the very dark streets to my quarters—the Hotel de France. Not the least of his kindnesses was the furnishing me with half a dozen of his latest New York Observers, the respectable editors of which towered, for the next twenty-four hours, far above Plato, Newton, and Montesquieu, while in the shadows that they threw, France past, and France to come, suffered for the time a total eclipse.

Before leaving Montauban by the morning diligence to Toulouse, I called again upon Professor De Felice, and was most affectionately received and dismissed, at the outer gate of the court-yard, with a kiss upon both cheeks, and a blessing. "By this ye know that ye are born of God—because ye love the brethren." "Greet each other with a holy kiss." It is to be desired that kissing were not so common in some places, and more common in others.

I left Montauban with affectionate interest, although, as I have before said, there was not one object of outward interest in or about it that attracted my attention. The hotel opens by a court upon the great square, in which stands the singular Italian Cathedral, of vast dimensions, in the St. Paul style, but miserable taste. Montauban, a city of 25,000 inhabitants, is known in America only by its theological seminary, with four professors and forty students, and destined to exercise an important influence upon France. Hence, as from a centre, flow currents of evangelical ministration and antirationalistic Bible interpretation, and zealous proselytism, and wonderful fraternal unity and affection, as there did in the sixteenth and seventeenth centuries, when Montauban, having embraced the faith, became the centre of Southern French Protestantism, and sustained the outpouring of all the vials of wrath which Satan's pharmacopœia (in the Vatican of Versailles) enabled him to mix.

Toulouse, however, stands before us, and excites our historical sympathy more from being the larger and better known city of the two, and by being to Montauban what Thebes was to Memphis, a ruined original to copy by. These two cities now act together; the one affording mind, the other matter; one loads the Protestant cannon with powder, the other with shot; Montauban teaches, Toulouse acts; Montauban trains pastors and colporteurs, Toulouse prints books for them, and sends them out to preach.

PL.

For the Presbyterian.

GENERAL ASSOCIATION OF CONNECTICUT.

Mr. Editor—Having had the pleasure of attending the recent meeting of the General Association of Connecticut, and believing it will be gratifying to many of your readers, I hasten to give you some account of its doings. It convened on Tuesday, the 17th ult., at Somers, a beautiful village situated in Tolland county, in the northern part of the state. The ministers in attendance were something over one hundred, and were assembled, not only from the various sections of the state, but from distant and widely different parts of the country, and represented a large number of the principal denominations of Christians in our land. The Association itself is rather a small body, not larger than many of our Presbyteries, and has this feature, which distinguishes it from many similar bodies, in and out of New England, that it is entirely *clerical*. Its proceedings throughout were characterized by a delightful and instructive manifestation of courtesy, harmony, and fraternal affection. It terminated its sittings on Thursday at noon, having been in session a little over two days.

The Association was organized at 11 o'clock, A. M., by the election of the Rev. Abel McEwen, of New London, Moderator; the Rev. E. L. Cleaveland, of New Haven, Scribe; and the Rev. Ephraim Lyman, of Plymouth, Assistant Scribe. Mr. Cleaveland is well known to be one of the most distinguished ministers of the state, and is warmly attached to the Old-school doctrines of New England; the other two officers are generally believed to sympathize with the theological speculations of New Haven. Those attached to these speculations were largely in the majority in the Association, as they are probably in the state. It is believed that sounder theological views are beginning to prevail among many of the ministers and churches. In the gradual production of this change, so much to be desired, the seminary at East Windsor is doing a good work.

At 2 o'clock, P.M., on Tuesday, the Associational sermon was preached by the Rev. A. Bond, of Norwich, from Psalm xxii. 4: "Our fathers trusted in thee: they trusted, and thou didst deliver them." It was a warm tribute of respect to the memory of the pilgrims, and an earnest defence of their character and principles. The preacher commenced his discourse by a brief review of our institutions, civil and religious, and regarded them as the fruits of Puritan principles, perseverance, and sacrifices; he adverted to the causes which gave rise to the Puritans as a sect, and the motives by which they were influenced in expatriating themselves, in taking up their asylum for a time in Holland, and afterward embarking for the inhospitable shores of New England. He noticed some of the traits of character which distinguished them from the men of their age, and concluded with an earnest appeal to their descendants present to cherish their memory, to imitate their virtues, to stand fast by their principles, and to resist, as they did, the lofty claims and arrogant pretensions of prelacy, whose tyranny drove them from the land of their fathers, and compelled them to take up their abode in this land, then a howling wilderness, to preserve the truth and a conscience void of offence in the sight of God, and which now deems it a meritorious act of devotion to dig up the bones of the Puritans, to appease the manes of Laud and Charles the First, whom it has canonized as the martyred prelate and the murdered king.

The anniversary of the Connecticut Education Society, auxiliary to the American Education Society, was held on Tuesday evening, at which addresses were made by the Rev. Mr. Emerson, agent of the parent society, and the Rev. Mr. Leavit, of Providence, Rhode Island. From the report it appeared that the pecuniary affairs of the society were in a prosperous condition, and that about seventy young men were under its patronage, training for the gospel ministry.

There are two missionary societies connected with the Association, whose anniversaries were celebrated, both having in view the conducting of domestic missions. They have not, however, originated from what a distinguished member of the Association affirmed to be a distinctive characteristic of New England Congregationalism, "to allow every man to do as he pleases, and if he won't, to make him;" but from circumstances over which the Association has no control. One of these societies is a chartered institution, and by the terms of the charter cannot expend a single cent of its funds within the limits of the state. Accordingly, its income, amounting to a little over $2000, ($1800 of which is derived from a permanent fund, and about $250 from congregational collections,) is expended chiefly in sustaining feeble churches in the Western Reserve. The other, auxiliary to the American Home Missionary Society, was organized to meet the wants of feeble churches in the state as well as out of it. Its receipts the past year were about $16,783; of which about $4833 were expended in support of feeble churches under the care of the Association; $1000 in Rhode Island, and the residue paid over to the American Home Missionary Society for sustaining churches in other states of the union: making the whole amount raised for domestic missions the past year by the congregational churches of the state about $19,000.

The reports from the District Associations on the state of religion present a picture of mingled light and shade. Very few revivals are reported. The most extensive work of grace within the bounds of the Association seems to have been enjoyed by the churches within the bounds of the District Association of Middlesex. Among those visited were Haddam, Saybrook, and other churches in the neighbourhood. A very pleasing feature of this refreshing from the presence of the Lord is, that it commenced and was carried on without any extra means, once deemed so essential to a revival. The ministers and churches of this Association are, as a whole, more orthodox than, perhaps, those of any other in the state; and the Association in the principles of its organization more nearly resemble the Presbyterian system.

The cause of temperance, the past year, has been stationary, if not retrograde. In some towns it has advanced; in others there has been a lamentable increase of drunkenness. This perhaps, is owing, to some extent, to the fact that this cause has been made to figure so largely in politics, and was the hobby on which the party now in power rode into office, and which, as a party, whatever other names they may assume, or may be conferred upon them, is the *anti-temperance* and *anti-morality* party of the state; at the same time none are so loud in their professions of love for temperance and morality as many of its prominent leaders. The legislature which recently adjourned, has opened the flood-gates of this vice, and God only knows what will be the extent of the evil to the morals and religion of the state. Connecticut is much behind her sister states of New England in regard to the temperance reform. FORTY-ONE brandy distilleries were reported in a single town, of which THIRTY-NINE are in a single parish. This is surely bad enough; but a star of hope is seen in the increasing number, and respectability of the friends of temperance, and their determination not to cease their labours till this tide of desolation, which has so fearfully swelled over the valleys and hills of Connecticut, prostrating so many fair prospects, blighting so many fond hopes, and crippling so extensively the moral energy of the churches, is abated.

It appears from the reports of the delegates from Corresponding Bodies, that great peace and harmony have been enjoyed the past year by the churches belonging to the denominations which they respectively represented. There has been a revival in Amherst college, as the fruits of which some twenty students have been gathered into the Church of Christ; and all in that institution, except about forty, are hopefully pious. In New Hampshire there is a decided improvement in the state of the churches. "Come-out-ism," and "Second Adventism," and all the other *isms* which have so grievously afflicted them for a few years past, are now rapidly on the decline, and have become powerless for mischief. The reports from Vermont were rather unfavourable, indicating an unsettled state of the ministry, and a very considerable and alarming decrease in the number of church members. The churches of Rhode Island are still suffering severely from the political agitations which have existed among the people of that state. Since they began, there have been no revivals, and the bitter feelings and personal alienations which they engendered are disastrously felt, not only in the political circles, but in churches and families. The delegates from the New-school General Assembly gave a very glowing description of the present state and future prospects of that body. The Rev. Joseph Mahan, the delegate from the Old-school General Assembly, was present, and gave a brief statement of the affairs of our church, calling the attention of the Association especially to the deep interest felt, and the efforts now made, for the religious instruction of the coloured population of our country.

A subject which occupied a considerable portion of the time and attention of the body was the rival interests of the Village and Chapel Hymns. In order to understand this, I may remark, that Dr. Nettleton bequeathed the copyright of the Village Hymns to the East Windsor Theological Institute, the proceeds of the sales of which were to be appropriated to the support of indigent students in that institution. The copy-right has *six* years to run, and at the end of that time, by express provision of his will, a revised edition is to be published under the usual legal guaranty. The profits from this source are about $1000 a year. The Chapel Hymns are the hymns contained in the book of Psalms and Hymns issued some time ago by the Association, bound up separately, and under a new copy-right. These hymns were published by the brethren of New Haven last winter without consulting the Association, and as was claimed by many of the members without authority. The effect of this publication is to injure the circulation of the Village Hymns, and thus to affect injuriously the East Windsor Institute. The whole matter, however, after considerable discussion, was amicably placed in the hands of a committee, whose business it shall be to adjust the conflicting claims of the two books, and until such adjustment is effected, no more of the Chapel Hymns are to be issued. Pending the discussion, a proposition was made by the friends of the Chapel Hymns to purchase the copy-right of the Village Hymns, and withdraw the book from the market; which, owing to the terms of Dr. Nettleton's will, could not be accepted, and which would have been greatly regretted by a large body of churches, and an immense number of Christians, to whom the Village Hymns have been, from various causes, long dear.

A memorial on the subject of slavery was presented from the District Association of New Haven East, which was put into the hands of a committee, of which the Rev. Leonard Bacon, D.D., was chairman, who subsequently made the following report, which was unanimously adopted by the Association, viz.

"The General Association of Connecticut convened at Somers, on the 19th day of June, 1846, was requested by one of the District Associations to remonstrate affectionately with the General Assemblies of the Presbyterian Church concerning a commonly reported neglect of church discipline in the congregations connected with those Assemblies, in respect to the legalized oppression of servants, whom the law regards as property.

"In considering this request, the attention of the General Association was directed to the action of the two Assemblies at their recent sessions. The District Association, when making the request, was not informed of what the General Assemblies were doing at the very time in respect to slavery, and the duty of masters towards servants under the yoke.

"The Assembly which meets triennially, after a free and protracted inquiry, as we are informed, into all the bearings of the subject, adopted the declaration which has already been extensively published, testifying clearly against the system of slavery, as defined and established by the laws of the slaveholding states, and exhorting all masters of slaves in their communion, and all their churches in those states, to use all means in their power to put away slavery from them. And by our delegates who were present in that Assembly, we are informed that, according to the statements made by individuals in the discussion of the subject, the churches of that connection within the slaveholding states do hold themselves bound to watch over the conduct of the masters in relation to the servants, that acts of cruelty and wrong do not pass uncensured, and particularly that the buying or selling of servants as merchandize, or without their consent, is held by those churches to be inconsistent with Christian character. It would give us great pleasure to receive from that General Assembly, and from the other body which bears the same name, an official declaration of the facts on these points after an extended and careful inquiry.

"The Assembly which meets annually has declared that nothing which has been done by that body of late years is to be construed as inconsistent with the action of the General Assembly in 1818, and in years preceding. That Assembly also declare, in their Narrative of the State of Religion, that a cheering token in the state of their churches is the growing interest manifested in behalf of the coloured people of this country. "A portion of our population," as they say, "which, in every part of our land, has been too much neglected by Christians in their efforts to promote the Redeemer's cause." They assure us that, in the Southern states especially, means more enlarged, systematic, and efficient, than have ever before been employed, are now in active operation to diffuse among them the knowledge and blessings of the great salvation.

"The General Association rejoice in these testimonies from both the branches of the great Presbyterian Church. We hope that these most influential bodies, having thus begun to renew their strength against one of the greatest evils which afflicts our country and obstructs the progress of the kingdom of Christ, will go from strength to strength, till the reproaches which, in connection with this evil, have been brought upon the churches of this country, shall be entirely removed.

"*Voted*, That our delegates to each General Assembly be directed to present a copy of the preceding declaration to those bodies respectively, as a further expression of the views of the General Association of Connecticut on a subject that concerns not only our common country, but our common Christianity."

Such is the document passed unanimously by that body on this exciting subject. If I am not greatly misinformed, abolition fanaticism is decidedly on the wane in this state. The great mass of the people are opposed to the institution of slavery, and regard it as a great moral and physical wrong inflicted upon a large and unoffending portion of the human race; but they, at the same time, look upon abolition with its dreadful orgies, its wicked slanders, its fell plans to overthrow church and state, with feelings of mingled disgust and horror. At least two-thirds of the ministers and people are the decided friends of the American Colonization cause. They recognize and acquiesce in the principles adopted and the ground taken by the American Board of Commissioners for Foreign Missions, as scriptural. And with an agent as well qualified for his work as the Rev. John B. Pinney, who is now operating for the colonization cause in the state, much may be done to further the interest of the coloured race.

On the whole, the meeting of the Association, venerable for its antiquity, piety, and talent, was one of great interest, and I doubt not, of profit to the churches of Christ in this portion of the land. I remain yours, R. G. T.

Places of Worship in the State of New York, 1845.

COUNTIES	NUMBER OF										
	Baptist.	Episcopal.	Presbyterian.	Congregational.	Methodist.	R. Catholic.	Dutch Ref'd.	Universalist.	Unitarian.	Jews.	Quakers.
Albany,	13	6	11	1	24	5	23	1	4	1	5
Allegany,	21	2	14	4	17			2			
Broome,	10	2	10	6	15	1		2			
Cattaraugus,	10	2	4	2	10				1		
Cayuga,	20	3	18	4	15	1	3	4	3		6
Chautauque,	25	3	8	10	13			2	6		1
Chemung,	5	3	8		9						1
Chenango,	27	8	8	13	22			5			2
Clinton,	4	1	5	4	13	4					2
Columbia,	12	3	9	1	24	1	14	1	1	3	5
Cortland,	16	1	5	6	15			2	2		
Delaware,	9	3	15	11	17		2		1		
Dutchess,	15	10	12	2	30	2	11	1	1		19