

THE PREACHER AND PRISONER.

A LETTER TO HUNDAY-SCHOOL SCHOLARS.

Wheatfield, Conn., June 18th, 1836.

My dear young friends—A few Sundays ago I exchanged pipe with a minister from Hartford. As he entered the pipe, he saw among the prisoners, who were assembled there for religious worship, a man whom he knew. His eye affected his heart. The sighs of his childhood rushed upon his mind with unusual freshness and force. No wonder they did so, for this prisoner, whom he saw, had in early life, been his companion and playmate.

They were of about the same age, and used to live near neighbors. They knew each other though their meeting was unexpected, and time had passed away since their separation. Time was when they were looked upon as equals. Their privileges and pursuits were similar, and could not have been told, by any human foresight, which would make the more useful or respectable man. Thus came when a wide and lasting separation took place between them.

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When the views of the one who left the broad road, soon became enlarged, and he was enlarged. He thought of the shortness of time; tried to estimate the value and capacity of the undying soul; and to keep and brood upon the solemn scenes of eternity, through which every mortal is to pass; and his spirit was stirred within him.

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them; not merely like that between this preacher and prisoner, but a difference as that between freedom and slavery, and a separation lasting as eternity, and as wide as that between the rich man and Lazarus.

Your sincere friend, G. BARRETT, Chaplain of Conn. State Prison.

PASSING THROUGH THE FIRE.

[From Rev. Irish Tract to one of the Editors of the Vermont Chronicle.]

SINGAPORE FEB. 22, 1836.

Eight or nine months ago I wrote you some account of an idolatrous scene which I had just witnessed—the swinging high in the street on hooks fixed in the flesh of the back, and running iron rods through the sides. I have this evening witnessed another specimen of the cruel and sanguinary mode of punishing crime. It has often been described by others but I was not aware more real, in consequence of my having seen it with my own eyes.

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SOMETHING I DON'T LIKE TO SEE.

I don't like to see professors of religion going to the Pulpit on the Sabbath for papers and letters. I think they should wait until Monday.

I don't like to see Christians visiting, walking, or riding on the Sabbath. The example is bad.

I don't like to see a group of young people profiting godliness, collecting on a Sabbath afternoon to talk and laugh. It casts an unhappy influence upon others.

I don't like to see persons come into the church after preaching has commenced, and before the sermon is over. I think they wish to attract notice.

I don't like to receive a visit on the Sabbath. It is an encroachment on my hours of devotion. I don't like to see preachers of the gospel travelling on the Sabbath. They would do more for the pulpits.

I don't like to see an elder of the church neglect to take his children to the Sabbath-school. I fear for his consistency.

I don't like to see children of pious parents bathing in the river, gathering fruit, or wandering in the fields on the Sabbath. They should be kept at home.

I don't like to see young ladies using snuff on the Sabbath, or any other day. It impairs their health.

I don't like to hear a preacher tell his congregation that he will dismiss them in a few moments, and then detain them an hour. He deceives and disappoints.

I don't like to hear a preacher use more than six words of the same import, to convey the same idea, in a single sermon.

I don't like to see any person take a religious or any other kind of newspaper, without paying for it. It is a fraud.

I don't like to see people wearing fine clothes, when they are in rags.

I don't like to see a tale bearer or a busy body intrude upon other people's matters, coming to my house to slander a neighbor. I have frequently heard, that a dog that will carry a bone will take one.

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DISOBLIGING DISCIPLES.

The suggestions of the following article from the Boston Recorder are most needed in this day of enterprises and experiments. There are often too much engrossed by their own pursuits and schemes, to bestow a thought upon the things of others.

Christians are not what they ought to be in a matter of disciples. There is not an individual, that does not have a number of disciples, or at least a few, and especially what may be called to the common affairs of life which they are bound to do.

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THE HIDING PLACE.

"And a man shall have a hiding place from the wind, and a cover from the heat, in a secret place, where he shall be hid from the storm, and from the wrath of the Lord."

If you look at this passage merely as a promise, you will see that it is a promise of a hiding place from the wind, and a cover from the heat, in a secret place, where he shall be hid from the storm, and from the wrath of the Lord.

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ASSOCIATIONAL MINUTES.

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R. C. BOSTON, 1836.





