# Correspondence.

# A REMARKABLE CONVERSION.

lowing deeply interesting experience from the pen of one whose writings, in other days, have often found their way to secuare thinking about their soul's salvation:

"DEAR FRIEND:-I have been asked to write you a letter, giving some account of the history of my own conversion.

"The first time I went to any of Mr. Hammond's meetings, I went merely from curiosity, but before the service was through I felt very uncomfortable, and said to myself: 'Can this be a minister? He talks something like one, but he don't look nor act like any I ever saw before. I believe his sermon has affected me, some way. There must be some trick about it. He exerts some influence over his hearers that they are not aware of. It may be mesmerism or magnetismsomething of that kind, but it is certainly something, and I am going to find out what it is. If mesmerism, I am pretty sure it won't have any affect on me.'

"So I went to hear him again two or three times, but feeling more uneasy every time. I at last gave up the idea of mesmerism, fully convinced that Mr. Hammond was a minister, and one terribly earnest, and I was afraid I might be converted if I was not very careful. I did not want to be converted. I knew I was a sinner in the sight of God; but I had once heard a gentleman say that religion was only made for women. That they could not help being Christians, because they were weak minded, and intellectually of a lower order than men; and I thought I'd show people that all women kind were not simple, if some of them were, and that preaching and praying should not have any effect on me, at any rate; and since that time I have fought against every religious influence. When conscience troubled me I tried to quiet it by thinking that I could live just as good a life as a Christian, without the trouble of being one; and, I will confess, that within the last two years I had been getting some infidel notions also.

"I had been living in a city where there were many Southern peoplewealthy and well informed, but nearly all of that class who don't believe in any religion at all. As I was thrown constantly into their society, I could not help being influenced by them; and (I tremble to think of it now) I began to have some doubts as to whether there really was a God or no. I was convinced that there must be a Supreme Being; but who and what was He? I had heard that He was a "merciful" God. If so, why did He not reveal Himself, in some way, and put an end to the misery and wickedness that seemed to abound everywhere? People told me that the Bible was only a collection of fables, and referred to some of the darkest parts of the Old Testament as proof.

"For a long time I troubled my brain with mysteries and possibilities, till, finding myself getting more and more 'in the dark,' I gave up reasoning about the matter altogether.

victed was on Sunday. I was in St. Andrew's Church, where Mr. Hammond preached. I can never forget the effects that the sermon had upon myself. I can scarcely describe my feelings. It seemed as if some mighty power had entered my soul, and was struggling with a demon there. I was convinced then that there was a God, and that I had grieved him sorely; and my heart cried out: 'O! what shall I do?' And when Mr. Hammond repeated these lines:

'Just as I am, without one plea, But that Thy blood war shed for me, And that Thou bid'st me come to Thee, O, Lamb of God, I come!'

I could not keep back the tears. Then he asked those who felt that they were sinners, and wished to be prayed for, to rise, while they sung 'Come to Jesus!' "I will never forget the agony of that

moment. I wanted to rise; I felt that I must do it, but thought: 'How can I stand up before all these people, many of whom I know, and who will be sure to see me—me confessing that I know I am a sinner, and want to be prayed for.'

"How I ever did, I don't know; but I felt as if I should die if I kept my seat,

"I came home, feeling perfectly wretched, conscious all the time that that mighty Power was still with me, battling with the demon in my soul; and for four days I had no peace, night or day. It | nicated to many of them by newspapers, seemed as if that Power was drawing me, where or to what I could not tell, | jority seldom receive a line or a word of but the demon was using all his influ- it, and few or none have it commended ence, throwing in doubts and distracting to them by any personal agency, or thoughts-that it was not conviction of quickened by the magnetism of the living sin that troubled me, but something else voice. They are as little addressed as if -whispering: 'Don't you go to hear they lived in the deepest recesses of that man any more, they are trying to heathenism. make a Christian of you. Where is all There must be, therefore, a defect your strength of mind? Where is all the system of evangelization adopted your self-reliance? Do you want to be the churches. They are but p come one of those miserable, praying, reaching the communities to while weeping, church-going Christians? Do belong. Their whole work you want to give up all your pleasure in a furnishing themselves with in is this world? Do you want to be made of grace. No adequate the laughing stock of your acquaintances | made for the masses about ors and have them point at you and say: That girl used to be one of us. She sanctuary are open to unable made more fun of ministers and church enter in. Not a few tings members than any of us did, and she willing to pay form as charit said things about the Bible that I ashamed to accept their med wouldn't dare to say, and there she is, appear in them.

ligion any way.'

"But in spite of the demon's whistwo or three times during those days, and feeling more wretched every time, I while, and then, if I did not like that, I could go back again.

got to do something, and what was it? in them. I had never read many religious books. The only one, besides the Bible, that I remembered anything about, was the the land? Obviously not by the preach-Catechism; and the question: What ing and visitations of the ministers. doth every sin deserve?' came to my Their time and strength are taked to the mind, with the answer: 'Every sin deserveth God's wrath and curse, both in labors, and if more was possible for this life and in that which is to come.' That certainly did not bring me any whole of this additional work. And it comfort, and my mind was in such a state that I could think of nothing that is not of an official character. No ordi

"That night I was in despair. I never knew what despair was before, and I hope I may never feel it again. It seemed as if God had forsaken me-as if I had grieved the Holy Spirit, and it had left me. I could not even pray, and in the agony of my soul I found myself crying out: 'Oh, mother, mother!' as if she could come back from the 'spirit land' to comfort me.

"The next morning I went to see Mr. Hammond. All the way the same spirit was trying to move my purpose, but I thought, as I had started, I would not go back again without seeing him. When I met Mr. Hammond he seemed glad to think I came, and was so kind to me that it made me feel worse than ever, and I don't know what I told him, but I remember very well what he said to me, The Presbytery would not prescribe any and the substance of it was, 'that Jesus had died for sinners, and if I really and tudes outside of the churches. This will truly repented of my sins, and gave myself up entirely to Jesus, He would receive me and give me a new heart.'

"Then he prayed with me, and I went home, feeling as if there had been a great and in most cases, perhaps, Sabbathload taken off my soul. That was all I felt that day-just a feeling of relief. It seemed as if Jesus had heard my prayers, and I was satisfied. Sometimes doubts came into my mind, but prayer would drive them away, and since that time so many new feelings have been crowding ordinarily found best for each church to into my soul that I cannot give utterance to them all. First came a feeling mission enterprise, where its schools and of love toward all Christians, and then a sense of love and gratitude toward our tion and circulation of reading are car-Heavenly Father, who has followed me ried on. The territory can be divided though I sought Him not, and come to into small districts, for the care of each me though I called him not, and the of which a member of the church will feeling has increased till I think I can become responsible. Monthly and quarsay with my whole heart: 'I LOVE terly meetings for reports from the labor-JESUS,' and I have the blessed assurance ers, and for conference and prayer over WITHIN MY OWN SOUL that He LOVES me | their work will prove highly advantageand has forgiven me, and I would not ous. give up that assurance for the whole world.

the inquiry meeting and saying, that she such temporal relief to the poor as ought fore,' for since I have felt that I love and cities it may often be desirable to Jesus I have never been so happy in my enlist salaried men and women, who can family?" But "The first time I became really con- happiness, something which I think one the volunteers engaged in it. cannot describe. Death has now lost most of its terrors for me, and instead of wanting to 'go back' to my old life again, it is the only thing I am afraid of, that by some chance or other I may go back again; and 'may God in His infinite mercy keep me, is my prayer.

"Another thing that surprises me is to find that I love prayer-meetings, and sermons too. Yesterday morning my minister delivered a sermon, showing how we might know that we had been forgiven our sins and received by Jesus, and it seemed as if that sermon was meant for me, and when I came home my first impulse was to fall on my knees and thank God for it.

"Oh, I do believe that if unconverted people could realize what a blessed thing it is to be able to say 'I love Jesus,' it would do more for their souls than all the sermons they could hear in a lifetime."

### NEIGHBORHOOD MISSIONS

The Presbytery of Utica to the Ministers, Elders, Deacons, and Members of the Churches under its care:

DEAR BRETHREN:-It is estimated that not more than one half of the inand at last I rose up, feeling more like a | habitants of the cities, villages, and rural condemned criminal than anything else. districts of our land steadily attend public worship, and considerably less than that proportion frequent the services of evangelical religion. Divine truth is more or less frequently commubooks, and tracts; but the great ma-

It is not enough that tho che their me

now, setting herself up for a Christian, Still more have no mind for the place, as if she was any better than anybody and cannot be induced to approach it. else. I wouldn't give much for her re- But shall not the gospel be carried to those who cannot, or will not come to it? Must it not be diffused through the com-We are permitted to publish the fol- pering, I went to hear Mr. Hammond munity, as well as made accessible to it? Such is certainly the dictate of Christian compassion, and the example and preconcluded, at last, that I could not feel cept of the Saviour, and he cannot have more miserable if I was really a Chris- the mind of Jesus, who is content with lar journals. These words will not only tian, and that I was sure I could never the fact that every neighbor of his can have be found full of instruction to the people | be happy again without a change of religious privileges, and hesitates to take of God, but will also assist those who some kind, and I made up my mind that or send them to the multitudes who ne-I would try to be a Christian for a little gleet them. It is distressing to know that so many care for none of these things, and still more distressing that "But in order to be a Christian, I had little or nothing is done to interest them

Now, in what way can the churches reach the large out-lying population of utmost by their present pulpit and parish them, they cannot be competent for the does not specially belong to them, for it nation is requisite for it, and no professional training. Sermons are not to be delivered, nor ordinances administered. The instruction of the young, the visitation of families, conversation with individuals, the distribution of religious reading, prayer and exhortation in social meetings, these and such like services are required, and they are appropriate to private Christians, and practicable by

And this labor of love would be an invaluable blessing to the churches. They are suffering from the want of something of the kind. They need it for their spiritual enjoyment, and for their spiritual improvement. They cannot be happy while they are idle, and they cannot be thrifty. Exercise is the condition of health, and usefulness of blessedness. single method of evangelizing the multi be best arranged when adapted to the peculiarities of particular circumstances. The means to be usually employed have been already indicated. Sabbath-schools. schools other than those immediately connected with the churches, distric meetings, family visitations, conversation with individuals, the periodical distribution of papers and tracts, and often sewing and evening schools. It may be make a certain territory the field of its meetings are established, and its visita-

The scheme can be ordinarily prose cuted by a wholly gratuitous agency, "I think I know, now, what a young and without other expense than the that I have no ady meant, when she came out of small cost of papers and tracts, and of than nine of never was so happy in all her life be- to be included in it. In large villages life before; and it is such a different devote their whole time to it, and aid

The hesitation that almost every one will feel on embarking in the work, will give way at the moment of entering upon it, and, as it is pursued, a fascination will be experienced in it, that forbids the abandonment of it.

The Presbytery, therefore, begs you, pastors and stated supplies, to induce your people to attempt systematic evangelization of the neglected and neglectful portions of the communities to which they belong. It is indispensable to the fulfilment of your responsibilities to the population among whom you live. You are called to preach the gospel, not merely to the congregations who assemble to hear you, and to the families who support you, but to all around you, and this is out of the question, if you depend on yourselves alone. It is your duty not merely to teach knowledge, but to provoke unto love and to good works. And in no other way can you suceed in your high and holy calling. Only active

churches are prosperous churches. We beg you, elders and deacon the appointed leaders of the people those the example of taking the gospe it, and about you who do not come outer your about you who do not come order your to incite private Christians persever-spiritual care, to activity It is obligative in the same mississonal account, tory upon you, on you capacity. The and also in your ofthfulness to your omission of it, is regations you have

selves, and to e undertaken t members of the church,
We begale, in the country and in male and go forth on this errand, for the tow have been divinely commiswhich perform this service to which sion called by benevolence and comyon, to discharge this duty which r own interest enjoins upon you. The ork is needful for you, and would

be invaluable to you. The sinners perishing at your side plead with you to save them. The Master gives the commandment to you, and will you not for your own sakes, and for the sake of your fellow-men, and for Christ's sake, resolve systematically to take the gospel to your many neighbors who neglect it?

T. DWIGHT HUNT, Feb. 2d, 1865. Stated Clerk.

WHAT is life but a warfare? And what is ss. the world but a thoroughfare?

#### ANNIVERSARIES.

MESSRS. EDITORS: - There are few meetings calculated to be more entertainng, or more useful, than anniversaries, provided they are properly managed or well conducted. I am aware that it is a very easy thing to find fault; and this the memory. God does it, and it is safe is one of those things also which very seldom does any good. Many things, too, may be said in praise of these anni-At that of the Christian Commission

t was impossible not to be interested.

were good, very good, but too long by one-half. It is strange that men of when they themselves are to speak conjointly with half a dozen others. I have often been reminded, at one of these meetings of long speechifications, of a little incident which occurred in my youth, in New Hampshire. It was in the old "Piscataway Association." The were to have three prayers—one Church in general, one specially to the were to have three prayers-one for children of the church, and one ministry. Rev. Mr. Lord, offer the first prayer; Rev Dr. Dow, of York, Maine, one of the mekest and pest of men, the second; and Rev. Dr. Fonalution, the third. President and he prayed for the Church general, universal, militant, ants, of Romanists, &c. The for the offspring of the Chu children, the baptized child dren in covenant, and all out of covenant. Then, the ministry, the learner rant ministy, the ministri throughout denominations, in all for all classes all time. Then he pri in all lands. and conditions of throughout all the w nd summed up back to the beginn n minutes more, all in the brief time making the wl od Drs. Dow and minutes, and leavi French nothing already so thoover the same n eaving the Assoroughly cultivate ciation to say good Deacon,

zood humor and o dious, like long great outside. Now, not to ddresses of some, speeches, I though n were a little too at least, on that occ t's prayer. Rev. much like the Pres Dr. Newton knew both halves "- of worthy of all pr daughters of a had got into an ry meeting of Dr. great BEYOND. Nettleton, in T and their father storming, took went after the them away by charging Dr. N. with keeping n od families, Dr. N. ing up the orde that this man and stays till midters to the th night. Who bit my old friends and Richard Boston, and I

staid. Bu erchant's Fund Now Annive er by William Welsh The Ann by John S. Ogder made by Bishop Dougherty. This w

The remarks of M sh about Robert Morris shows rogress has been made since his d said, "a shame that P let such a man die in je

The Bishop's speech what was expected from did not get warmed u does sometimes. His si was eloquent, and gave us som ngs that were new. We had hear the merchant princes of olden time of Phœof Phœnicia, and Greece, and Ven Abraurchasing the Cave hamk sons of Heth, for a bui is weighing out the si oney with the merchants. forgotten (if we ever knew i merchant was a travelling such as we now call pedlars. And of knowledge, which we did was that Plato was an oil n This was really new. It was that Plato was a mesmerizer, and pretended clairvoyance; that for amusement and that of his frig was accustomed to throw his sla a trance, and send him round the look into his neighbors' parlors an rooms, and see what the inmates about. It has also been suppose his works, that he understood mu the jugglery of our modern spiritu and knew how to make tables dand knee-pans snap; but that he reall oil on the brain, like the modern and laity of Philadelphia, and the r

were these lands situated? That the Pacific Railroad Bill p as soon as we were free from the weight of the South, was what we have expected. The territory, enough give the whole world a farm; the cultural products, sufficient to fe the nations of the earth; the n stores and manufacturing resour the nation, beyond all calculation well thought of, and nobly and elog portrayed. W. A

the country, was truly new. If

really speculated in "oil lands," w

"THE OUTSKIRT PROVINCE—THE FRONTIER WORLD."

In preaching it may be very pleasant, in making illustrations, to use figures that are striking—something that will awaken the attention, and rivet the truth upon for us to be imitators of him. Nothing is more appropriate for illustration than his works and his providence. See the sermon out of the whirlwind. But ought not every figure, every illustration, to be true to nature and to fact? or the It takes the Chairman of that Commis- | mind of some hearer may forget the truth. sion to do the thing up right; perhaps I lose sight of that designed to be illustraought to say "brown." The speeches ted, and be occupied with the falsities of that the taking part of some discourses. sense, in all other respects, lose all of it that which arrested the attention—was absolutely false. I have seen men whose strength seemed to lie in their ignorance. That spoken, though false, was by the mas received as Gospel. They went ay admiring the greatness of the discourse, and the eloquence of the preacher. Really his strength was weakness, but they knew it not. As "truth is stranger

A considerable time ago I heard remany years since, Presiden Lord, of marks like those at the head of this arti-Dartmouth pro-slavery noto ety, was to cle, applied to our world, and done by

than fiction," the false is always uncalled

one who is far from being ignorant. The preacher was speaking of the transcendent love of God, as shown to H., our world in redemption. Among other diminish their physical and moral exposures than French, of Northampton, H., our world in redemption. Among other who had filled very much such aplace proofs of his infinite love, was the fact among the clergy of New Hampstre, as that he came so far to redeem it—to a support and respectability. Our past experiments with the came so far to redeem it—to a support and respectability. Our past experiments and to help them into positions of self-washington did in the army of the Revobegan, or language to that effect. The thought known our wants, and a generous public rticular, occurred to my mind, that was not "as will supply them. We earnestly solicit Protest true as preaching." It also reminded me contributions of money and clothing from of an article, which, several years ago, I the dear read in an excellent religious paper, in the chil- which the writer sought to prove that the er children bottomless pit lies outside of creation, in prayed for that vasty, formless void, where the cread the igno- ative Hand has not been-in the great all Christian BEYOND. Perhaps, could the writer and preacher have the pleasure of a short conference, they might come to the conclusion that their respective worlds are in Then he went | very close proximity to each other-that the journey from this fallen world to that dark abyss is far from being as great as prayer forty-five to the world of light.

I do not know but my brethren took it for, but to go all for gospel. If so, it is a pity that I should shake their confidence. Should the eye of any one who heard it light efield did of the upon this article, he may at once give it ayed me into a the "go by," and content himself with the happy thought that he lives on the

As the infinite love of God is not to be measured by distance—not by miles—it will not in the least detract from it, even Peters', a remarkable incident occurred. ugh to "cut off if we should try to prove that our world While preaching, with great impressiveness, speech, and was is a central province. It is as much love When two of the to visit and die in a central province, as busly wicked man in one which is in close proximity to the

But what is the truth? Do we live in an outside world? There are discovered to be at least five thousand sidereal cetings, and break- systems. As to what may be the absolute locality of our sidereal (not solar) and you know, also, that place this particular world-this soadmitted as a fact that our solar system the order of the is near the centre of our great astral syselighted to hear tem; and in that great system, or "island Hawes, Demond, universe," there are discovered to be about one hundred million fixed stars, or suns, with their solar systems. One of port was read stars, is distant about twenty billions or star Vega is distant about seventy-five billions of miles. Suppose the other suns in our great sidereal system to be at was, as he proportionate distances, and the reader phia should may fancy, if he can, the distance from the centre to the outside. Our solar system is distant from Alcyone, the central only he star of the system, not quite twenty-five oon as he times the distance of Vega from us.

our solar system, is distant from the sun three thousand millions of miles, and it hpelah has satellites which have been discovered, take no breathing time—they want no and which are at times still beyond, but the leisure to rest from the toil, and contemarrent earth is only about ninety-five millions or plate the result. It is a very ordinary had miles. Hence it can be perceived that thing to them-it excites no particular surthe the earth is far from being an outside prise or elation in their minds—they do not world in our solar system. Ah, indeed, I would rather believe that our world is a central one than an outside one.

Distance gives us grand views of the power of God, but it tells us nothing of his love. Gethsemane and Calvary tell is all too short. Not an hour should pass us of love. They tell us of love that is after their greatest effort without preparing infinite, but space is silent upon that for some new service. - John Foster. theme. JAMES KERR.

### FAITH.

Faith means, as Brenz beautifully says, to live in death; or, as before has been said by St. Paul: "As dying and behold we (2 Cor. vi. 9.) Faith can boldly reverse the words of the old saying-" Eyen in the midst of life we are in death,"-and boldly sing, "Even in the midst of death we are in life." For he who believes has eternal life, because he is joined as a member to the Lord and Possessor of life, and comes not into condemnation; because he has come out of the judgment of death in which he was as a sinner, together with the Son of God who died for him. He has gone forth and passed into life, the life in which the Son of God, the Prince of Life. triumphs for ever over death and hell. Who will condemn us, if He, unto whom all judgment is given, justifies us?"—Besser.

I WILL chide no breather in the world, but yself; against whom I know most faults.—

FREEDMEN'S RELIEF SOCIETY, ST. LOUIS

This Society is continuing its care and abor for the destitue freed people of Missouri, and those that come hither from more

Southern States. The funds raised for this purpose by the Mississippi Valley Sanitary Fair are nearly

exnausteo. The recent glorious decree of emancipation in Missouri has the immediate effect of increasing the number of free people who are houseless and destitute, as some masters refuse to provide for or shelter women and children who are no longer their property.

The United States Government has set the discourse. I have sometimes thought apart a sufficient portion of the large edifice formerly called the "Lawson Hospital," as a home for these helpless beings, and the care of them is devolved upon this society. For the necessary funds we are dependent upon the voluntary offerings of the humane.

The ladies of this society devote much time and labor to this work of love and mercy, and endeavor to use the means entrusted to them with careful and judicious economy, having the counsel of the Western Sanitary Commission and of other competent gentlemen.

We are aware that our benevolent countrymen are subject to many calls of urgent charity; is there any other more urgent than this? Any class of sufferers more needy or more helpless? Shall we give them liberty and let liberty mean to them homelessness and starvation.

We desire to mitigate their sufferings, to -and to help them into positions of selffriends of liberty and humanity everywhere.

Contributions may be sent by mail or otherwise, to either of the undersigned. Boxes of clothing may be sent to the rooms of the society-No. 16, Sixth street, Lindell

In behalf of the Freedman's Relief So-

Mrs. Lucien Eaton, President. Mrs. W. S. Hazard, Corresponding Sec-

Miss A. L. Forbes, Treasurer. St. Louis, January 24, 1865.

We cordially concur in the foregoing appeal, and earnestly commend it to the favorable regard of all humane people.

H. A. Nelson, Henry Cox, Lucien Eaton, Advisory Committee. James G. Yeatman, W. G. Ellot, George

Partridge, C. S. Greeley, Western Sanifary

Papers friendly to the cause please copy.

#### SINGULAR INCIDENT.

In connection with one of his (Rev. T. O. Keysell,) Sunday night sermons at St. he suddenly paused in the middle of his discourse, and then remarked, in a tone peculiarly solemn : "I have not often particular impressions in the pulpit, and when I have I am slow to give utterance to them. But to-night I feel compelled to express what weighs upon my mind. I believe there are persons in this chapel who, if they reject the offer of salvation, will never have another opportunity of said:—"Youk silies and gentlemen, system, it is impossible for man to tell, being saved! This is the last?" It so ld a meeting later But suppose it is on the outside; does happened that there was in the congregation a man and wife given to h these same daugh- lar system—on the outside? No. It is ebriety, who, from some unaccountable motive turned into the chapel that evening. Their attention had been arrested by the intense earnestness of the preacher, and their fears alarmed by the sermon; but when they heard the words quoted, they immediately interchanged looks of deep concern. "He means thee!" whispered the fixed stars, which, it is said, "must the man; to which the woman replied: be the nearest to our earth of all the fixed "He means thee!" They went home, resolved to seek salvation; but before retiring speeches were miles, and requires three-and-one-half years to rest, the new-made resolution was drowned and by Mr. for its light to reach our earth." The in strong drink. Next day, while standing at his stall, the man was knocked down by a conveyance, and died from the effects. The woman was taken ill, and before the same minister occupied St. Peter's pulpit again, she was a corpse.—Memorials of Rev. Thomas Owen Keysell.

### PROMPT TO SERVE GOD.

The angel (who delivered Peter,) like the other angels of God-like the angel that hurried Lot-appears in a kind of solemn haste. "Arise up quickly," he savs: "gird thyself." These spirits, when their purpose is effected, do not stand in wonderment at their town exploits—they think of repose. So should it be with the servants of God on earth. They should not stand still, wondering at their own doings, or think they deserve a year's holiday after the labor of one exploit; they also should be in solemn haste—their time

## AN ITALIAN CARICATURE.

Lecturing on Italy at Carlisle, the Rev. Dr. Wylie said that at Milan :- "Innumerable caricatures and lampoons on the monks were freely circulated and duly appreciated. One picture represented a portly monk with a jevial countenance, notwithstanding that he is cut open down the centre, displaying in the interior all the good things he had been fed on during the past fortnight, to wit-a sirloin of beef, gigget of mutton, a side of bacon, and fish, tarts, puddings, pies, and fruit by way of dessert. Outside, this figure was surrounded by a famished crowd who were exclaiming, 'O, if we could only get inside, what a good dinner we should make.' This too, was in the very teeth of the priests, and within the precincts of the Cathedral. He admitted that some of the caricatures were coarse, but that was to be expected."

THOSE who place their affections at first on trifles for amusement, will find these trifles become at last their most serious concerns.—