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SAMUEL CHIPMAN, EDITOR.

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FOR THE ROCHESTER OBSERVER.

The advantage and necessity of the Christian revelation, shown from the state of religion in the Heathen world.

PART III.

With respect to the belief of a future state of rewards and punishments.

CHAP. I.

The doctrine of a future state of retribution is very important. It is immediately connected with the interests of religion and morals. For if there be no such state, or if men believed there was none, they would look no farther than the pains and pleasures of the present life; they could not be expected to have any thing in view but the means of gratifying their appetites and inclinations, and of promoting what they considered their worldly interests: Flesh and sense would be the governing principles; good men would be deprived of those hopes which are a source of joy and comfort to them in the greatest afflictions; and bad men would be freed from those terrors which have a most salutary influence to check them in their evil courses, and to restrain them from secret acts of wickedness. It is therefore a principal advantage of the Christian revelation that it gives the strongest assurances of a future state, and of the rewards and punishments of the life to come.—The enemies of the Gospel have been sensible of this, and therefore have pretended that this doctrine is so obvious to the common reason of all mankind, that there needs no revelation either to discover it to us, or to strengthen our belief of it.

Here it must be acknowledged that the natural and moral arguments for the immortality of the soul and a future state are of great weight. The essential difference between matter and spirit which is strongly inferred from their known properties; the sublime faculties and operations of the human soul, its power of rising above material and temporal objects, and contemplating things spiritual and invisible, celestial and eternal: The strong apprehensions of a future state so natural to the human mind; our capability of being governed by the hopes and fears of the world to come; the operations of natural conscience; the desires after immortality; and the absurdity of supposing that God should create so noble a creature as man, endue him with such wonderful powers, and make him capable of an endless increase of knowledge and virtue, for no other purpose than the few days of his existence on earth, in which he is not able to attain to the true perfection and felicity of his nature, afford strong presumption that the soul is destined to an immortal existence. These reasonings receive great force from the unequal distribution of the good things of this life; the evils and sufferings to which good men are often exposed and the prosperous condition of the wicked, many of whom continue in flourishing and splendid circumstances to the day of their death. These and other considerations which might be mentioned make it probable there is a future state in which good men shall be rewarded and the wicked punished.

But yet there are difficulties on the other side, which, if men were left to their own unassisted reason, one calculated to raise doubts in their minds, and weaken their belief of this great truth. The metaphysical argument founded on the difference of matter and spirit is calculated to make but little impression on the common people, and the little which is known of the nature and essence of spirit must make it inconclusive to others; the intimate connexion and close union between our souls and bodies in the present state; the fact that the exercise of our faculties and the operations of our souls very much depend on the due disposition of the bodily organs; also that the soul often seems to decay with the body, and to outward appearance is extinguished with it; the difficulty of forming any distinct conception how it exists when separated from the body; our entire ignorance of the world to come which is hidden from our view; and the dependence of the soul on the will of God for the continuation of its existence, whose will cannot be certainly known without a revelation: are objections of no small weight in the opposite scale. And tho' the inequality of the divine dispensations here is of great force in proving a future state; still there are so many secrets in Providence which we cannot explain; so many mysteries which we cannot understand; so many depths which we cannot fathom; our views are so narrow, and our knowledge of the reasons and ends of the Divine administrations so limited, that there would still be room for doubts and uncertainties in serious minds which nothing but revelation could effectually dispel.

But the true way of determining what may be expected from unassisted human reason concerning a future state, and the immortality of the soul, is, to consider what men of the greatest abilities in the pagan world, and who seem to have been capable of carrying reason to its highest improvement have said and thought upon it. This was for many years the subject of their philosophical

inquiries, and was investigated with all the acuteness, and was debated with all the strength of argument of which they were masters. How far they succeeded in their inquiries will appear from what follows.

(To be continued.)

FOR THE OBSERVER. MINISTERIAL TITLES.

It is improper to apply the term *priest* to Presbyterian or Congregational ministers, which they think belongs to the Jewish rather than to the Christian dispensation. They apply the New Testament title, *minister*, to their ordained preachers.

The Baptists call those teachers of theirs that have been set apart to the ministry, *elders*. The Roman Catholics, the Episcopalians, and the Methodists, are the principal denominations among us who apply the title *priest* to any of their teachers; for they have three orders, "bishops, priests and deacons."

Doctor Scott says, in his Letters, (see New-Haven edition, page 186,) "In the present state of things, pious, zealous and laborious dissenting ministers, as well as pious clergymen, are much wanted, and may be very useful." From this remark, it appears the term *clergy* properly belongs to the Episcopal church.

I do not like the title *Reverend*, although it is not much worse than *Mr.*, which signifies *Master*, or *Lord*, and has been handed down to us from feudal times; but it may cost more to get rid of it than the injury which it may do will warrant. As titles are useful, I prefer those of office, and for myself (being an ordained teacher) I prefer that of *Mr.*

A MINISTER.

From the Connecticut Observer.

Reasons for not embracing the doctrine of Universal Salvation, in a series of Letters to a Friend.

LETTER II.

DEAR SIR—If you have given due weight to the considerations suggested in my last, you are prepared, I trust, to listen with candor to some further reasons which I have to offer for not embracing the doctrine of universal salvation. I observe then,

2. That I fear to embrace that doctrine because it would oblige me to regard Christ and his apostles as incompetent or dishonest teachers of religion; and the bible itself as fitted and designed to lead men into error.

According to the doctrine now under consideration, it was the great design of the Saviour in coming into the world, to secure the salvation of all mankind. For this he labored and taught, for this he suffered and died. And that this good news might be made known to the world, the apostles, it is said, were commissioned to publish it in their preaching, and inspired to record it for the benefit of all future generations, in the pages of the New Testament.

Now if this be so, how is it to be accounted for, that for eighteen hundred years, the whole christian world, "some very few persons excepted," have been ignorant of this doctrine; have united in rejecting it; and with one voice have declared it to be contrary to scripture and of pernicious tendency? The fact cannot be denied. Not a single trace of this doctrine can be found in the history of the church, till about the middle of the third century when it was taught by Origen, in the absurd form of the transmigration of souls. From that time till after the reformation, if there were any who believed it, they were so few and so obscure as never to have attracted public attention, or the notice of any respectable historian. And since that period, it must be acknowledged, that very few have embraced the doctrine, compared with the great body of Christians who have rejected it.

Let me ask now, how you can reconcile this fact with the opinion that the christian scriptures were written for the express purpose of teaching the salvation of all men? The grand object, it is said, of Christ in coming into the world, and of the apostles in preaching the gospel, was to publish the glad tidings of universal salvation, and yet in speaking on this subject, they have used such language as has actually led a very great majority of the most serious and diligent students of the bible to believe that many of the human race will finally be lost.

Is this credible? Can you suppose that if Christ and his apostles had believed and designed to teach the doctrine in question, they would have so spoke on the subject as to lead almost the whole christian world to misapprehend their meaning? Suppose the supreme executive of the state should issue a proclamation to set at liberty all the convicts in the state prison, but should so word the instrument as to lead nearly all the inhabitants of the state to conclude they were to be put to death or to be kept in confinement during life; would not such a blunder be enough to convict any man either of extreme ignorance, or of intended dishonesty? But if all men are to be saved, the apostles stand chargeable with a greater mistake than this.—They were commissioned by Jesus Christ to proclaim to the world the salvation of all mankind; but they delivered their message in such language as has led the great body of plain, honest inquirers after truth to the conclusion that all who die in impenitence and unbelief will be damned. Did you ever doubt after having heard a sermon on universalism, whether the preacher believed all men would be saved? Or did you ever infer from the writings of any of the modern pro-

pagators of that doctrine that a part of mankind would be lost? How is it then, that the sacred penmen, if they believed and taught us universalism, have left the subject in so much darkness? How is it that they have led nearly all their readers into error on this subject; an error too, we are told, highly dishonorable to God, and injurious to men? In speaking of the future state of the righteous, their language is perfectly plain and intelligible.

No one in reading the New Testament feels the least doubt whether the penitent and the pious are to be happy in the future world. Now if, as universalism affirms, it is equally certain that the wicked shall be happy, and the inspired writers believed this, why did they not express their belief with equal plainness? Why do the abettors of this system find it necessary to torture and wrest the scriptures in order to make them speak the sentiments of their creed? We certainly need as much evidence to convince us that it will be well with the wicked, as we do that it will be well with the righteous.

Is it not unaccountable, then, if these two classes of men are alike heirs of salvation, that their future destinies should be spoken of in such diametrically opposite terms—in terms, which while they exclude all doubts as to the final happiness of the righteous, have been almost uniformly interpreted by Christians of all denominations, and in every age of the church, as threatening destruction to the wicked? Will you say that ignorance or prejudice has led to this misapprehension? This I know has often been said, but said rashly and without any evidence.—Have the few who have believed this doctrine been men of greater talents or of more learning and piety, than the many who have rejected it? Are those who are now so zealous in propagating universalism more candid and diligent students of the bible—more conscientious, prayerful and devoted christians, than fifty generations of our fathers have been? This cannot be pretended.

As to the doctrine being opposed by the prejudices of men, this is so far from true, that it is every way adapted to please and gratify the desires of the natural heart. If the doctrine were true and revealed in the bible, all men would gladly embrace it. Nothing could be more agreeable to every candidate for eternity, than an assurance of the happiness of all mankind. On the other hand, the doctrine of future punishment is so ungrateful and trying to all the feelings of the natural heart, that nothing but the fullest evidence of its truth, could induce men generally to believe it. "It is next to a miracle, therefore, that the christian world should for so many ages embrace the doctrine of future punishment, and reject that of universal salvation; had not the doctrine of universal salvation been most evidently false, and that of future punishment most evidently true." In no case perhaps ought the general voice of the christian world to have more weight than in this. It proves demonstrably, that the plain, obvious meaning of the bible is against universalism and in favor of future punishment. With this fact in view, I see not how any man can be a universalist, without regarding the sacred writers either as incompetent or dishonest teachers of religion.

FROM THE CHRISTIAN SECRETARY.

Extract from Rev. Mr. McVaine's letter in answer to the Rev. Henry U. Onderdonk, D. D.

(Continued from page 1st.)

The letter above alluded to of Mr. Onderdonk, contains the following charges against Mr. McVaine:

- 1st. That Mr. M. is one of the most decided of low churchmen.
- 2d. That low churchmen would more properly be called half-churchmen, and consequently, that Mr. M. is but a half-churchman.
- 3d. That he is a great opponent of Bishop Hobart.
- 4th. That he is a zealous promoter of schemes that would blend Episcopalians with Presbyterians.

After speaking of his attachment to the use of the Liturgy in public assemblies, Mr. McVaine proceeds to say—

"He dares not discourage his people to 'pray one with another.' He would bound to encourage a spirit of social as well as private prayer; of prayer 'where two or three are met together' in the name of the Lord, as well as where but one soul desires 'to obtain mercy and find grace to help in time of need.' He would not by any means censure such as should not think with him in this matter, nor would he think of establishing a participation in social prayer beyond the walls of the church, into a condition of christian character, communion, fellowship, or love; but should any of his people find it efsy to spend an hour once a week at some un consecrated place, in prayer and singing the praises of God, without using any pre-composed form, he would tremble at the thought of opposing them; nay, he would think it his duty to countenance them; he would ask their prayers for himself and his ministry; and should he, at any time, go in among them, though he would then think it right to take charge of the exercises, he would not scruple to pray in other language and with other arrangement than those in the liturgy.

Can it be possible that christians should never pray together but in a church? or never, but in the words of a liturgy framed especially for the church? Is there any difference, in principle, between the meeting for prayer often, people composing a family, and often connected by no tenderer tie than that of brethren in Christ? But the church has recognized the propriety of the former and of their praying without a form; for tho' she has provided a form of family prayer which may be used, she has not provided one which

must be used; thus doing precisely what individuals of denominations, recognizing no form of public worship, have often done in composing manuals of family worship for the convenience of those who may not feel competent to conduct it without them.

Mr. M. in taking the ground above described, is consoled under whatever name may be given him, by the three following considerations:—

1st. The intrinsic reasonableness that christians should be allowed to "pray one with another" in any convenient place, without being required to use a form of prayer composed for a kind of assemblage, and from circumstances exceedingly different from theirs.

2d. The fact that the church in prescribing nothing relative to any services but those of public worship, the administration of the sacrament, confirmation and ordination, has left her ministers and members, with regard to all other services, entirely at their discretion. For Mr. M. before he can think otherwise, must have something more conclusive than what is sometimes alleged, that because the church has appointed a liturgy for the public worship of her members on occasions of the regular morning and evening prayer, she has forbidden the use of any thing but that liturgy, in all circumstances of social prayer in which her members can be engaged.

3d. The fact that so many ministers of the Episcopal Church, not only of those called low churchmen, but of others, are in the practice of what involves precisely the principle contended for, and that such a man and christian and Episcopalian and prelate as Bishop Griswold, is the decided friend and defender of what he calls, in plain terms, "prayer meetings;" that in express defence of ground, precisely such as has just been taken in these pages, he has lately published a long communication in the Episcopal Register, the preliminary remarks of which conclude as follows:—"We desire only that a few believers in Jesus Christ, and members of his 'Catholic and Apostolic Church, sensible of their sins and of their many wants, may be permitted, without being judged or censured by their brethren, sometimes to spend an evening in praying for themselves and others, in reading God's word, and singing his praise, and speaking of his mercies."

Again: Is it characteristic of a low churchman that he does not believe in what is called baptismal regeneration; or, in other words, the doctrine that the inward grace of regeneration ALWAYS accompanies the outward sign of baptism, so that baptised persons ought never to be addressed as if unregenerated or unconverted? If so Mr. M. hopes no one will for a moment hesitate to believe that in this particular, most distinctly, he is a low churchman.—Understanding by regeneration just what the Saviour meant by being "born of the Spirit," and the apostles by being "made alive in Christ Jesus," Mr. M. in accordance with a most "glorious company of apostles," and a most, "noble army of martyrs," and a most numerous and splendid retinue of pious, learned and dignified Episcopalians, professes the opinion, without the least hesitation, that there is "no ground for believing, either from scripture, or from reason, or from experience, or from analogy, that the grace symbolized, invariably accompanies its appointed symbol." It is not denied that such may sometimes be the case, but that it is always the case. The opinion maintained is, that regeneration may take place, before, at, and after baptism. The writer is well aware that it is not uncommon at the present day, to pronounce baptismal regeneration to be the genuine doctrine of the Episcopal Church, and to consider those who oppose it as unsond members of that church; he must, however, take the liberty of believing, that neither Scripture, the Liturgy, Catechism, Articles, Homilies of the Episcopal Church, nor the writings of those who framed these instruments, afford any support to the doctrine. He must be permitted to address baptised persons as if they were not a matter of course, that they should be considered as having, by baptism, become "new creatures in Christ Jesus;" and he cannot help considering the doctrine of the inseparability of baptism and regeneration (without disrespect to any who hold it) as of very dangerous tendency in the present, just as it was in the third and fourth centuries; exceedingly opposed to the interests of vital religion, and peculiarly calculated to interfere with that solemn warning of the Saviour, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven."

A few extracts will show that, if the denial of this doctrine be one of the counts in Mr. M.'s indictment, there is no danger of his being sentenced to solitary confinement. His friends will be comforted to know what edifying society he will have, when they read that Bishop Hall preached to the baptised as follows: "If you find your hearts unclean, your hands idle and unprofitable, your ways crooked and unholly, your corruptions alive and lively, never pretend to any renewing.—You are the old men still, and however ye may go for christians, yet ye have denied the power of christianity in your lives, and if ye so continue, the fire of hell shall have so much the more power over you, for that it finds baptismal water upon your faces." How comforting, under condemnation, is such society as that of Archbishop Usher, Bishops Hopkins, Burns, and such like! Usher from out of the chair of his primacy; says—"Is God always present to give the thing signified to all them that the minister gives the sign? No, not at all: for some, in receiving the signs, receive together with them their own judgment." Baptism, he says, "is but the porch, the shell, the outside: all that are outwardly received into the visible church, are not spiritually ingrafted into the mystical body of Christ. Some have the outward sign, and not the inward grace, some have the inward grace, and not the outward sign; we must not commit idolatry by deifying the outward element."

Bishop Hopkins, on regeneration, says, "This great change, say they, is more than man needs. Regeneration begins now to be decreed by as great masters in Israel as ever Nicodemus was. Many understand not to what end the fabric of corrupt nature should be demolished, and men as if were turned out of themselves. They think if they are but baptised, whereby, as they suppose, the guilt of original sin is washed away, that a sober, religious life, keeping from gross actual sins, is sufficient for the obtaining of heaven, without those hard and inexplicable notions of regeneration. I shall, therefore, endeavor to convince you of the indispensable necessity that there is of being born again."

Bishop Burnet says of baptism, "This is not to be believed, to be of the nature of charm, as if the very act of baptism carried always with it, an inward regeneration."—To be continued.

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BISHOP GRISWOLD'S VIEWS OF REGENERATION.

"An Episcopal Minister," says Bishop Griswold, "had endeavored for many months to preach the doctrines of the cross with seriousness and fidelity. What he first noticed of any change in his congregation was an unusual seriousness; and especially that when dismissed they left the church silent and thoughtful. Observing their increasing religious concern, he began to meet with a few of them on one or two evenings in the week that he might converse with a number at once; and before he had thought of such an event as a religious awakening, he found that about thirty of his congregation were deeply impressed with a concern for their spiritual state.—Soon after that the excitement became general in the town, and very remarkable. His parish was small, and he had but about forty communicants; and yet, though great efforts were made by other denominations to draw the converts to their respective communions, the result was, that one hundred were added to his communion, and a large part of them to his congregation, being such as had before attended public worship at other places, or no where. These converts were not encouraged in ranting or raptures, but instructed in the "words of truth & soberness," & of course very few of them after fell away from their steadfastness. There were so many who needed instruction, and to be prepared for baptism and confirmation, that it became necessary to collect a number of them together chiefly in the evening. This was the origin of prayer meetings in that parish; and a few of the more pious members of the church have found it profitable to themselves, at least, to continue the meetings to the present time."—Rel. Intel.

From the Christian Watchman.

MISSIONARY ELOQUENCE.

Dr. Raffles, of London, in a Sermon preached in that city, May 7, 1827, to the Juvenile Societies in aid of the London Missionary Society, gave a happy specimen not only of his pulpit eloquence, but of his ardent love to the cause of Christian Missions. The Doctor is said to have been nearly twenty years a favorite with the public; and although popularity has not been the object of his pursuit, it has been liberally bestowed in admiration of a zeal heightened by uncommon talent. The discourse of which we now speak, is entitled, "The Gentiles gathered to the Fold of Christ." The following extracts furnish a specimen of the Doctor's power of description, and his views of the ruined state of the heathen world, as well as his conviction of the high obligations which rest on Christians to increase their efforts to convert the world.

"We are too apt to confine our views to the enlightened country in which we live, and the polished circles in which it is our happiness to move. Fixed by the good Providence of God on this bright spot, where the light of the Gospel shines so gloriously, we think not of the millions that sit in the region of the shadow of death, and the immeasurable realms of darkness that lie outstretched beyond. Yet there are lands where altars rise stained with human gore—lands where the Crescent of the false prophet gleams in moral pestilence and spiritual death—lands where Antichrist sits enthroned, and superstition holds the human mind in bondage—lands where infidelity triumphs, and where a false and spurious Christianity deludes its votaries with a name to live, while they are dead. We know, says John, that the whole world lieth in wickedness. Ah! what an affecting picture is this of the condition of mankind! Lieth in wickedness, like a man fallen, and wounded, and weltering in his blood. The world is a vast hospital, full of moral infection and disease—an immense mausoleum—an extended charnel-house—a valley of dry bones—all around is the stillness and the desolation of spiritual death; not a limb moves—not a pulse beats—not a breast heaves—not a voice is uttered—not a sigh escapes, to indicate the presence of spiritual life, or warrant the hope of restitution. Merciful God! and can these dry bones live? Is it not madness to prophesy on them, and to preach to them the Gospel. Who but a maniac or a fanatic would go on a Mission to the slumbering dust on the plains of Waterloo, or the bones piled up in the catacombs of Paris? But there standeth one at the mouth of this vast sepulchre, at the head of this dreary vale, who stood at the grave of Lazarus; and, while at his command we prophesy upon these dry bones, and say, O dry bones! hear ye the word of the Lord, His Spirit breathes upon the slais, that they may live. Already there seems to be a shaking amongst the bones; bone seems cleaving to its kindred bone, and limb to its fellow limb; and, ere long, this vale of death shall become the theatre of life; and an exceeding great army start up to celebrate the praises of God!"

The concluding paragraphs are most animating and impressive.

"And shall I be taking upon myself too much, if I venture to suggest to my honored brethren,



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who may have but recently entered on the Christian ministry, or may be engaged in studies preparatory to it, the importance of identifying themselves with the Missionary cause from the commencement of their public labors, and of binding themselves to its interests with their ordination vows?—for cold, and heartless, and insipid, must that ministry be, which is animated by no spark of Missionary fervour; and *Ichabod*, three written, may be inscribed on the doors of that sepulchre of a sanctuary, from which the Missionary cause is banished. For myself—so completely do I feel it entwined and associated with all that is efficient and refreshing in my work, that I should deprecate the least decline in my feeling of attachment to it, as one of the greatest calamities that could befall me. To outlive this feeling would be to outlive my usefulness; and rather than this should happen, I would beg of God to hide me in the grave. Of this cause I must ever say—*If I forget thee, let my right hand forget its cunning!*

“But remember that the cause is God’s, and he only can command success. He will despise and reject our efforts and our contributions, if we engage in them without a humble dependence on his aid—not by might, nor by power, but by my Spirit, saith the Lord. Hence the necessity of fervent and perpetual prayer, and in proportion as the spirit of prayer is poured out upon the people of God for this great cause, are they authorized to be sanguine in their expectation of its speedy and universal triumph. The cause is of God, and it must prevail. Despair—defeat—these are things not to be contemplated for a moment in connexion with it. The spiritual temple which He is raising from the ruins of the fall, is established on the Rock of Ages, and the gates of hell shall not prevail against it. Amid the fluctuations of empires, the conflicts of nations, the intrigues of cabinets, the shock of arms, the sneers of infidelity, and the vauntings of Antichrist—amid the vicissitudes and the instability of all human things—while the Babylons, the Tyres, and the Ninevahs of every age, vanish from the face of the earth, that once resounded with their fame, this edifice shall rise, developing to succeeding ages its fair proportions, and still increasing in loveliness and beauty, till the top-stone is brought forth with shoutings—*Grace, grace unto it.*”

Judge Story vs. the Universalists.—We copy the following remarks on the excitement produced in Rhode-Island, by the decision of Judge Story, from the Religious Messenger, printed at Providence:

The newspaper war against the decision of Judge Story, in rejecting the two witnesses, continues not only without any abatement, but with a great increase of force, and we might almost say of fury. It is truly singular to see so many defenders of the doctrine of religious freedom, array themselves with so much hostility against the law, the Judge, the Court, and all who had any share in setting aside the testimony in question. But we doubt not that good will result from the case, and will lead to a more definite and intelligent view of that kind of freedom, of which many now have the most confused and random ideas. It is our intention at the close of this war of passion and abstraction, to give a calm and dispassionate Review of this subject *ab initio*, and *in extenso* from the beginning to the end, and show the bearings of the case on our favorite system of religious toleration. We have consulted the law of the case enough to satisfy us, that where witnesses are challenged, and the proof of their infidelity is so well established, as was the case with the man in question, that they must be set aside; the blame, therefore, does not rest upon the Judge, but upon the law, which he is bound upon his oath to administer; and whether the law be a good or bad one, we propose, hereafter, to examine.

The Universalists seem disposed to take upon their shoulders the whole of this load; their complaints are indeed dolorous and loud; their denunciations of this popular and very able dispenser of justice, before whom many of them have been very anxious to get their important cases brought, and sweeping and severe, and do not sound exactly like *universal benevolence*—their resentment is excessively keen, amounting not merely to a high degree of excitement, but to downright vulgar exasperation. Truly may the candid Judge exclaim, in the language of one of old, “am I then become your enemy because I tell you the truth?”

It is somewhat of a trying case, to be sure, to have our religion condemned not only by the arguments of our opponents, but by a court of law, and especially one of so much celebrity as that which has committed this overt act! This is an affliction which certainly calls for the pitiful condolence of all who have hearts to feel for their fellow men, who are writhing under the lash of judicial intolerance and persecution!

What can be more grievous and provoking than for one of the first Judges of the land, who (a rare felicity for us!) is not counted on the side of the hardhearted and unfeeling orthodox, [Judge Story is a Unitarian,] to decide in open court, that those who deny a future scene of retribution, cannot be admitted as witnesses at his tribunal!—We might well expect that his honor would soon have a piece of the minds of the people thus injuriously implicated.

But many of this profession do firmly declare their belief in the doctrine of future rewards and punishments—they of course are not implicated in this matter; and had the stupid witness acknowledged his belief in any future accountability, even upon the restoration plan, all would have passed on without interruption.

JOURNAL OF REV. MR. STEWART.
We are happy, says the Journal of Commerce of Dec. 28, to learn that the very interesting Journal of Mr. Stewart, lately Missionary to the Sandwich Islands, will be published on New-Year day. In the mean time we have been permitted to make one or two extracts from some of the printed sheets in our hands, which

we shall give our readers, as a foretaste of the work itself.

The following is a pleasant account of a funeral excursion to Waititi, and some of the scenery about it:

Tuesday, 8.—It is quite sickly among the natives at present. Two chief women died on Sunday—one here and one at Waititi; and from the daily wailing heard in various directions, it is probable there are many deaths among the common people. Before breakfast this morning Namahana and Laanuk, with their retinue, called for me to accompany them to the funeral of the chief at Waititi.

After a cup of coffee, we set off, and even the object of our excursion, and the deep mourning dresses of most of the party, did not suppress a smile, provoked by the appearance we made, when brought in the scope of a single coup d’œil. The queen, seated on a mat, completely filled the body of the small wagon in which she rode. She was drawn by a pony which, in size and weight, could stand no comparison with her majesty, while Robert Haia, perched on the fore-board, immediately over the little horse, acted as chaoteer.

Laanuk, who is a stout young man of 250 lbs. weight, bestrode a nag, equally sorry and diminutive in its appearance as the one in harness, but far more restless and stubborn in his movements—without saddle or bridle except one of twisted grass—his feet, while not engaged in beating the ribs of his beast, dangling just above the surface of the ground. He was richly and fashionably dressed: but for the benefit of the air, in the labor of his arms, legs, and feet—necessary in the management of his horse—or, from the fear of injuring it by a fall—he committed an elegant cap of velvet and gold to an attendant, and rode bare-headed.

Three or four of the native teachers, in good American clothes, but most wretchedly mounted, kept him company; while a large number of servants, covered only by a few dirty stripes of native cloth, scampered along, some behind and some before, on horses as shabby and uncivilized as their riders.

My charger was the Mission horse: a raw-boned, high-hipped, long, lean old animal, quite characteristic of the whole establishment. You can readily imagine that this escort of horsemen to the royal equipage—some of the horses kicking and running, while the ragged tapes and long hair of the riders were streaming in the air—others baulking and backing—and others again standing in stubborn fixedness in spite of whipping and goading, made no common spectacle; especially when viewed in connection with a large train of attendants, in every colour and variety of drapery, bearing Chinese umbrellas of yellow and crimson damask; different coloured kahiles; calabashes of refreshments; tobacco pipes, and spit boxes; some running and hooping after the carriage of their mistress, and others standing in silent admiration of the skill of the horsemen and the various tempers of the beasts.

On reaching the settlement, the coffin was still unfinished, and I improved the necessary delay, in visiting a large heiau, which had often attracted my attention, situated about a mile above the bay and groves of Waititi, immediately under the promontory of Diamond Hill. It seems well located for the cruel and sanguinary immolations of the heathen—standing far from every habitation—and being surrounded by a wide extent of dark lava, partially decomposed and slightly covered with an impoverished and sunburnt vegetation. It is the largest and most perfect ruin of the idolatry of the Islands, I have yet seen; and was the most distinguished temple on Oahu. By a rough measurement, I made its length forty, and its breadth twenty yards. The walls of dark stone are perfectly regular and well built, about six feet high, three feet wide at the foundation, and two feet at the top. It is enclosed only on three sides—the oblong area—formed by the walls being open on the west; from this side there is a descent by three regular terraces or very broad steps, the highest having five small *kou* trees, planted upon it at regular distances from one another.

A native of whom I had inquired on the beach the direct path to the heiau, and who obligingly offered his services as a guide, gave me an explanation of some of the rites of the former system—interspersing his statement every few moments with an emphatic—*“aore matai?”*—*“naau po?”*—*“no good?”*—*“dark hearted?”*

Pieces of cocoanut shells, and fragments of human bones—both the remains of offerings to false gods, or rather to demons—were discovered in different parts of the area, and forcibly hurried the mind back to the times of superstitious horror now gone, as we firmly believe from this interesting people, for ever. It was at this place, that ten men were doomed to be sacrificed about twenty years since, for the recovery of our late patroness Keopulani, then dangerously ill in the neighboring groves of Waititi. It was her happy destiny, before her death, to see a bright and glorious day dawn on the gloom that overshadowed her birth, and rested on her ripper years; and eventually herself to become the blessed recipient, as we trust, of all the riches of eternal grace.

Shortly after I reached Waititi again, the funeral service, consisting of a hymn, prayer, and address, was performed in a beautiful grove of cocoanut trees. Many hundred natives were present, and after giving a respectful attention to the service, followed the corpse to the grave in a regular procession.

SUFFERING GREECE.

The following letter is a literal transcript of one written to a lady in Boston, by Gregory Perdicari, one of the Greek young men, who, under the patronage of the American Board of Missions, are pursuing a classical education at Amherst, (Mass.) The writer’s connexion with the Mount Pleasant Institution is in the double capacity of instructor and pupil: he teaches the Greek language, and at the same time, prosecutes the usual studies of the first year in the college course. His strength of feeling and expression is employed in a worthy cause. Mr. Perdicari

travelled with Messrs. Fisk and King in Palestine, and accompanied the latter to Smyrna, from whence he came, strongly recommended by both of those Missionaries, to Boston.—*Recorder and Telegraph.*

Mount Pleasant Classical Institution, }
Amherst, Nov. 7, 1821.

MADAM—Yours of the 25th of Oct. is before me. It forcibly reminds me of the immense debt of gratitude, which rests upon Greece and her sons, towards the benevolent and patriotic of this land, where the genius of liberty loves to dwell. Would to heaven she might rebuild her temple in the “desolate places of her own Greece!” The interest of my beloved, oppressed country will never cease to be an object worthy the attention of the friends of liberty and humanity—*never—unless she herself shall sink into the wide grave of the nations that are not.*

It affords me great pleasure, madam, to know that you are making exertions in behalf of my country. Your influence, so far as it is concentered to the sacred cause of the regeneration of Greece, will tell in that volume of Heaven’s records, where the philanthropic zeal of those that live to bless, will remain as an everlasting memorial. I beg you present to the patriotic Ladies associated with you, this expression of my warmest gratitude. “There is a place in the Heavens,” said the Roman Tully, “for those who fight for the liberties of their country.”—The Christian Scriptures assign a place at the right hand of God, to him who giveth a cup of cold water to the suffering, in the name of a disciple; much more to those who pray and labor for the salvation of the dying. The sons and daughters of Greece are wading through their own blood to the sepulchres of their fathers; and unless such efforts and prayers as yours, accompanied by the strong arm of the mighty, and the redeeming spirit of the God of Hosts, aid, at this awful crisis; the death-dirge of that land of the gifted and heroic will come to us from the mouldering towers of the Acropolis, and the mourning waves of the Egean, and waken, when it is too late, the lamentation—“The fair and the beautiful have fallen; the valiant in battle are laid low, and there is none to help.”

I would avert my eyes from the dark storm that lowers, and blackens, and bursts upon the land of my childhood. Destruction cometh. My country seeketh peace, but there is none. Her persecutors are swifter than the eagles of heaven. Her warfare is that of the undying spirit of freedom, with the demon of tyranny. Her appeal, therefore, is to the patriotic. Would to God it might go forth—the voice of many waters, to the patriotic of the world’s entire population. Shall the angel of freedom revisit the graves and battle-grounds of her heroes, but to weep at the tomb of her Achilles, her Karamiskas, her Gouras? or sighing in *baekeloth* among the desert solitudes of her once beautiful Athos, look out on her fields, scathed by the ravages of war—upon her cities sitting solitary in their desolation—upon her wild land sending to heaven the one agonizing prayer of the oppressed and enthralled?

O, my country! The warfare of Greece is that of gifted intellect with the tiger that prowls with ferocious luxury around the funeral pyres of genius. Her appeal, therefore, is to the scholar. Shall the halls of the academy remain for ever a court for owls—a place for the beasts of prey to dwell in? Shall silence reign in the mountains of song, and the laurel of poetry fall from the brow that should wear it as immortal?

O, my country! Her warfare is that of the cross with the crescent—of christianity with the principles of the powers of darkness. Her appeal therefore is to the Christian. Shall the buried altars of the Seven Churches moulder with the bones of the slain in battle?

O, my country! I seem to look through the portentous cloud, which is ready to discharge its magazines of wrath upon thee. I see the angel of thy brighter destinies descending from heaven. Behold he cometh! From the vales of Morea to the mountains of Thacia—the voice that summoneth to battle is heard—Onward! Onward! to the conflict! the redemption of Greece draweth nigh!—The voice is heard in this land of the Pilgrims of Freedom. Their Christian daughters assemble with the weapons of spiritual faith. Shall I look abroad over this fair country in vain for the marshalled host of the powerful of their sons!—But, cannot reproach a people to whom my country owes so much. No; already have the “Stateman” and the “Six Brothers” like the “Maxlower of a forlorn hope,” which secured the efficacy of this mighty nation, waked the song of rejoicing in the dwellings of Greece. Is here a Christian who will refuse to co-operate in this holy struggle? I remain silent—the useless, helpless objects of Nature answer, No.

The political regeneration of Greece will be as life from the dead to the religion of the Eastern world. It will be accompanied by a new and powerful era of Christian enterprise. Even now, I behold the standard of the true faith, with the cross upon its summit, just rising upon the shores of Greece. The crescent hides itself in the blackness of darkness. I behold all Asia and Europe shaking themselves from the slumbers of a corrupt Christianity, and the angels of the Seven Churches kindling the fire of their altars, and writing upon their walls, *Salvation*. Shall Christians, then, shall patriots—scholars fail to feel a common interest in the holy struggle of my country? God forbid!—I am happy, Madam, that I may mingle my prayers with yours for the redemption of Greece.

G. PERDICARI.

Navarin.—The harbor of Navarin lies at the south-west corner of the Morea. It is of a roundish form, within an island lying across the mouth of it. The entrance is by the south end of the island, where the passage is 600 yards wide; the north entrance is too shallow for large vessels. The island is two miles long, and a quarter of a mile broad. The basin is six miles in circumference. The port of Navarin is the ancient harbor of Pylus.—The late battle was fought on the anniversary of the great battle of

Salamis, wherein the Greeks defeated the Persian fleet, on the 20th of October, 480, B. C.; 2306 years ago. May we indulge the hope that this battle is an omen of an equally happy and glorious deliverance for Greece?

GREECE.

To Lynde Catlin, Esq. Chairman of the Greek Executive Committee in New York.

My dear sir:—I embrace the opportunity of writing to you by the return of the Levant to the United States. Mr. Stuyvesant and myself, as well as other Americans in Greece, are in good health. I have nearly finished distributing the cargoes sent out from New-York.—I have given them to thousands, who were reduced to the last para, and had no hope beyond starving, if it had not been for the timely relief afforded them by my countrymen. In many of the churches, the Greeks have ordered prayers to be put up publicly for those Americans who have so nobly contributed to relieve their sufferings. I have kept a regular journal of all my transactions in respect to the distribution, which I hope to be able, on my arrival in America to lay before you. The war is now at an end, by the interference of the European powers. The fleets of England, France and Russia, have arrived at Missi. The Turks have demanded fifteen days longer to consider of the matter before signing the treaty, or giving an answer. I shall remain in Greece, until the distribution is completely finished, when I hope to set off immediately for my own happy land.

With due respect, I have the honor to be, Sir, your humble servant,
J. P. MILLER.
Poros, Sept. 4th, 1821.

The following is an extract of a letter from Dr. Howe, written about thirty days before the battle of Navarino:—

“It is true, to get them (the supplies) into the interior is more difficult, but still it is practicable; and it is there that scenes of human woe and wretchedness present themselves in worse forms than elsewhere; for three years I have been familiar with such scenes, and have seen every year the misery augmenting, if any augmentation were possible. To present individual cases, is enough to move the stoutest heart; to see a woman, who having had her husband and children butchered before her eyes, herself violated, her nose and lips cut off, and then sent forth to wander, friendless, houseless, and half naked, is indeed dreadful; but when we make the case of the individual that of the mass—when we see the inhabitants of villages, towns, and provinces, flying from the ruthless Turk, their path lit up by the blaze of their homes—when we contemplate them months after, wandering among the mountains, their shoes worn out, their clothes ragged, sleeping in caves, living upon grass and snails, rarely tasting bread, and never meat—the cup of woe seems full—and when we add weakness and sickness, it runs over—human nature can endure no more, and the poor Greek, abandoned by those who have no possible means of assisting them, dies without a roof above his head. Think not that I color the picture too highly, or that I repeat to you the tales of others: all this I have seen, and not in one place only, or in one instance.”

IMPRISONMENT-FOR DEBT.

The abolition of this punishment of the citizen has again come up in Congress. The following are some of the remarks of the Hon. Mr. Johnson, from Kentucky, of the U. S. Senate, in favor of abolishing the practice:—

Mr. Johnson said he had not risen to read authorities, nor to entertain the House with a cart load, he might say wagon load of letters, some with signatures, some anonymous, which had been addressed to him from every quarter of the Union, on this subject. Those letters, he said, were laden with the most painful details of the cruel operation of the law of imprisonment for debt. He alluded to them, because some persons might tell him, on the threshold of his remarks, that there was no actual suffering from this source; that imprisonment for debt, in this free and happy country, was merely nominal. But, sir, I know, said Mr. J. that the evil is a crying evil. It stalks among the people from Maine to Georgia, spreading in its course desolation and distress. The cries of the sufferers reach us from the South, and are still louder from the East; nothing at this moment but public opinion saved the distinguished citizen of South-Carolina, one of the heroes of our revolution, (Gen. Sumpter,) from the horrors and mortification of a jail.

The same barbarous law, too, would have been from his home and his family the illustrious Author of the Declaration of Independence.—But he cared not whether the law affected the high or the low. He protested against it before God, who made men free and equal. His duty as a Representative and as a man, was to protect the rights of the lowest as well as of the highest of the community.

But it is vain to tell me of the insolvent laws, as they now exist. I know that thousands of our most useful citizens are lost to their country for the want of a bankrupt law. At this moment, while we are deliberating, 1900 persons are confined in jail in New-York, chiefly for debts of a few dollars; or, if they have been relieved, it was through the bounty of William Wood, the American Howard.

From the Albany Christian Register, of Dec. 29.

A Beginning.—We learn from a writer in yesterday’s Daily, who is “No Hypocrite,” that “certain gentlemen of high standing, have recently visited many citizens of respectability, and obtained their signatures to a petition to the honorable corporation, to prevent retail grocers,” &c. from vending articles on the Sabbath; or in other words, to shut up grog-shops.

We rejoice at it, and the “gentlemen of high standing,” whoever they may be, will receive the unfeigned thanks of every friend of sound morality, the dolorous whinings of “No hypocrites,” to the contrary, notwithstanding. If “gentlemen

of high standing” would duly feel their responsibility and proportion their exertions accordingly, the happy results which must necessarily attend them, would be incalculable.

Although some of the articles in our paper today, relative to the affairs of Greece, are not of the latest dates, yet as we think they will be new to most of our readers, we give them a place in our columns.

Every thing relating to that country, in whose cause the people of the United States have taken so deep an interest, cannot but be read with avidity. It is the cause of suffering humanity, and the christian and philanthropist cannot view with indifference the struggle between the heroic Greeks—fighting not only for liberty, but life, against their merciless oppressors—strangers alike to the principles of honorable warfare, the sympathies of our nature, and the fear of God.

We rejoice to see, by the proceedings of a meeting held in this village, which we copy from the Album of the 8th inst. that its inhabitants, who are so justly distinguished for benevolence and christian enterprise, do not wait to be called upon to contribute for the relief of this suffering people, but with a feeling and promptness which adds immense value to their charities, have taken measures to ascertain in what way they can be conveyed to the oppressed, starving Greeks; thus evincing by their acts, that their benevolence is not of that kind which is satisfied with saying “be ye clothed and be ye filled.”

The battle of Navarino, we trust, has broken the arm of the oppressor, and that a happier day begins to dawn upon Greece; but neither the slaughter of her enemies or the shouts of victory can crown her desolated fields with a harvest, re-people her deserted villages, re-build her dwellings, or clothe her naked women and children. The honor of chastising and humbling the haughty Moslem, belongs to the Allied powers, but that of “feeding the hungry and clothing the naked” may yet be attained by Americans.—God grant their aims may not come too late.

GOVERNOR’S MESSAGE.

As most of our readers doubtless take some out of the numerous political newspapers of the state, all of which make it a point to publish, entire, so important a public document as the Governor’s Message, we think it will be more acceptable to them to give a brief abstract of it, than to occupy a page or more of our paper by inserting the whole.

After congratulating the Legislature on the peace, plenty and health, which have presided over our land, that war is a stranger, and that famine and the pestilence that walketh in darkness are never experienced, he remarks, “the cordial anxiety of Henry the IV. of France, that every peasant in his kingdom might have a fowl in his pot, and the benevolent prayer of a sovereign of Great Britain that his poorest subjects might have education sufficient to read the Bible, were, at the times they were uttered, considered chimeras of the imagination. In this fortunate land they are realized, so far as they apply, in the fullest extent.”

He then adverts to the evils of party spirit and attributes much of it to the “injudicious provisions relative to the office of chief magistrate of the union” and thinks that they might be in a measure remedied by rendering the incumbent ineligible at the succeeding election.

With respect to our Canals he says, “artificial navigation was established for public accommodation, for the conveyance of articles to and from market and revenue is a subordinate object” and that the benefits to be derived from it are not to be measured by the amount of revenue which it yields.—That the Erie and Champlain canals have cost between 20 and 30,000 per mile, but that the experience which has been acquired in their construction will reduce the expense of future canals to \$10,000 per mile; and recommends that the state declare “that the canals be navigable from the first of April to the first of December;” which he says may be effected without any great inconvenience or expense—Gives it as his opinion that the canal revenue will, in a few years, totally extinguish the debt, and recommends most earnestly, the continuance of the system of internal navigation, and says “you have every inducement to act promptly, favorably, fearlessly and efficiently in the prosecution of these transcendent interests.”

On the subject of State Prisons, he remarks, “Howard, the apostle of benevolence, looked forward more with hope than expectation, to the period when the management of prisons should arrive to such perfection, that their operations should defray their expenditures. I have the satisfaction to announce that this desirable condition is in a state of rapid approximation with us.—I have heretofore represented the favorable position of the penitentiary in the city of New-York, in this respect, and it is now fully believed that with the deduction of the expense of conveying convicts to the prison at Auburn, and of assisting them when discharged to reach home, and of a small annual fund to be applied to the building in repair, no future appropriations will be necessary for the support of the convicts.”

THE BOW OF LIGHT.

The evening was glorious, and light through the trees
Play'd in lustre, the rain drops, the birds and the breeze;
The landscape, outstretching, in loveliness lay
On the lap of the year, in the beauty of May.

The skies, like a banner, in sunset unroll'd,
O'er the west threw their splendor of azure and gold;
But one cloud at a distance, rose dense and incresc'd
Till its margin of light touch'd the zenith and east.

We gaz'd on the scenes, while around us they glow'd,
When a vision of beauty appear'd in a cloud,
'Twas not like the sun, as at mid-day we view,
Nor the moon that rolls lightly through star-light and blue.

Like a spirit it came, in the van of a storm,
And the eye and the heart hail'd its beautiful form;
For it look'd not severe, like an angel of wrath,
But its garment of brightness illum'd its dark path.

In the hues of its grandeur sublimely it stood;
O'er the river, the village, the field and the wood;
And river, field, village and woodland grew bright,
As conscious they gave, and afforded delight.

'Twas the bow of Omnipotence bent in His hand,
Whose grasp at creation the universe spann'd:
'Twas the presence of God, in a symbol sublime,
His bow from the flood, to the exit of time.

Not dreadful as when in the whirlwind he pleads,
When the storms are his chariot, and the lightning his steed;
The black cloud of vengeance his banner unfurl'd,
To thunder his voice to a guilt-stricken world;

In the breath of his presence, when thousands expire,
And seas boil with fury, and rocks burn with fire,
And the sword and the plague spot, with death strew the plain,
And vultures and wolves are the graves of the slain.

Not such was the light bow, that beautiful one,
Whose arch was reflection; its key-stone the sun:
A pavilion it seem'd, with a deity grac'd,
And Justice and Mercy met there and embrac'd.

Awhile, and it sweetly bent over the gloom,
Like love o'er a death-couch or hope o'er the tomb,
Then left the dark scene, whence it slowly retir'd,
As Love had just vanish'd, or Hope had expir'd.

I gaz'd not alone on the source of my song,
To all who beheld it, these verses belong;
Its presence to all was the path of the Lord!
Each full heart expanded, grew warm and ador'd.

Like a visit—the converse of friends—or a day,
That bow from my sight pass'd forever away;
Like the visit, that converse, that day to my heart,
That bow from remembrance shall never depart.

'Tis a picture in memory, distinctly defin'd,
With the strong and imperishing colors of mind;
A part of my being beyond my control,
Beheld in the cloud, and transcrib'd on my soul.

MISCELLANY.

From the Philadelphia Recorder, an Episcopal paper of high standing.

The following sentiments, says the editor, upon the subject of revivals, are so true, so scriptural, and expressed with such force of language, that we recommend them to the attentive consideration of our readers.

“Revivals of religion are alone adequate to the moral reformation of the world. All other means—science, legislation, philosophy, eloquence, and argument, have been relied on in vain. The disease is of the heart, and they reach it not.—But revivals touch the deep springs of human action, and give tone and energy to the moral government of God.—They multiply families that call upon the name of the Lord, and train up children in His fear, and churches, constrained by the love of Christ, to propagate the gospel. They elevate the standard of liberality, and augment the capital which is consecrated to the renovation of the world and the impurity of prayer, which secures its application and efficacy. They multiply the host of evangelical ministers and missionaries. They repress crime, and purify the public morals, and breathe into legislation and the intercourse of nations that spirit of the gospel which shall banish wars and introduce peace on earth and good-will towards men. They pour day-light upon darkness, and destroy, with a touch, the power of sophistry. Hence nothing is so terrible to the enemies of evangelical truth as revivals of religion, because nothing is so irresistible. If they oppose them by violence, they move on. If they misrepresent them, they

everywhere, by the witness, so much spoken against; and all the infirmities of humanity, which attend them, gathered up with such exultation, and urged as confirmation strong, that they are the work of man, and not the work of God. It is reserved, therefore, for revivals of religion to follow in the train of the means of grace, with increasing frequency and power, until a nation shall be born in a day. This also is predicted—Who art thou, O mountain, before Zerubbabel? Thou shalt become a plain. Not by might, nor by power, but by my Spirit, saith the Lord. Drop down ye heavens from above, and let the skies pour

down righteousness. I will pour water upon him that is thirsty, and floods upon the dry ground.—It shall come to pass in the last days, saith God, that I will pour out my Spirit upon all flesh.—And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and with the brightness of his coming.”

TIGER HUNTING.

Mr. Ashmun, the agent at Liberia, under date of May last, states that

Several Tigers of the Leopard species had multiplied their depredations in and about Monrovia, to such an extent, as to become an intolerable nuisance to the settlement. Dogs, ducks, fowls, goats, and even bullocks, had been destroyed by them in such numbers, as to have very much thinned these useful domestic animals in the settlement. The tiger himself, for it was long supposed that these ravages were committed by one only of these formidable creatures, has been often encountered in the streets, and sometimes at an early hour of the night, by the settlers, but without offering violence on the one hand, or making a precipitate retreat on the other. A reward was at length offered by the inhabitants, to the Congo settlers, decidedly the best hunters in the colony, to destroy him. They accordingly provided themselves with loaded muskets, and other arms, and sought an occasion to encounter him. It was not till the night of the day above stated that this occasion occurred. One of them perceiving, from the gestures of a monkey he kept, that the tiger was near, tied the monkey on the outside, went into the house himself, and opening his shutter, awaited his approach. He soon appeared. Horace fired his musket, of which a part of the contents cut a hind foot of the animal entirely off, and the rest wounded him severely in the thigh.—Unfortunately there was no more ammunition in the house. The tiger setting up a loud cry, expressive of the most ferocious rage, and bitterest pain, remained the whole night in the enclosure, and completely blocked all access and egress, to and from the house, in which the affrighted Horace proceeded to fortify himself by every means in his power. At the dawn of day, the wounded animal retired sullenly into a thicket about a third of a mile distant from the place where he had spent the night. He left his track marked with blood, and with the almost inevitable effects of his wrath and sufferings. Several green saplings, of the hardest wood, and 2 1-2 inches in diameter, were literally gnawed, or rather from the appearance of the stumps, bitten off at three or four gripes of his powerful jaws. A company of about twenty men, armed with muskets, cutlasses and bayonets, went in pursuit of him at half past five in the morning. Several native Africans, who were acquainted with the perilous nature of the enterprise, and the habits of the animal pursued, stripped quite naked, and advised the rest to follow their example. The cordon of hunters approached the retreat of the tiger much sooner than their expectations—and the first notice of their arrival was given them by the animal himself, who raised a tremendous roar, of a peculiar note, of which the character was beyond expression ferocious, and its effects appalling to the stoutest heart; and rushed upon the line.—He passed the first man, who happened to be one that had prudently divested himself of his clothes—but assailed the second, who was too much disconcerted to use his musket or even to retain it. He made a few unsuccessful strokes with his cutlass—grappled with his enemy and fell. This was Louis Fernandez, a native of Aux Cayes, and bred a sailor. It is believed that the animal made three desperate plunges at Fernandez, at each inflicting a deep wound; when Horace, who chanced to stand next in the line, approached and deliberately shot him through the shoulder. Fernandez had throttled him so determinedly, that the wounded animal might have found some difficulty in disengaging himself, had not Louis' inclination in the matter coincided with his own. He was in an instant back to the covert, and silent. For what reason the whole company now made their way, or at what speed they came back to town, they have never informed me. But to their credit, they brought off the wounded man, whose wounds in his head, shoulder, and arms, were found to be very deep and painful, but not dangerous.

But the hunt was not abandoned at this stage. Having recruited their numbers, and better armed themselves than before, the party returned in good order towards the field of danger, at 8 o'clock. Having discharged several muskets at random, towards the thicket where the tiger was supposed to lie concealed, he darted out the second time, with the same incredible velocity, and raising the same terrific roaring cry as before.—His object appeared to be to break the cordon and effect his escape. His aim was directed at one of the party who was nearest at the moment, D. George, from Philadelphia—whom he succeeded in disarming of his musket, and dashing to the ground in an instant. George had the presence of mind to draw his cutlass, and the good fortune to use it with some effect. In the mean time the savage animal had fastened his fangs upon George's legs, one of which was quite bitten through below the knee. An African youth approached with a cutlass, and several bullets were shot through the tiger, at the same instant—and just in time to save his antagonist from the most terrible laceration. Happily the shot injured none of the hunters, and the whole party returned at nine, in moderate

triumph, bringing the dead animal on a pole, carried by six men, followed by the wounded man on a litter. The latter has suffered considerable pain, and is still confined—but his wounds are not expected to prove dangerous.

True Courage.—Hugh Maxwell, Esq. who has acquired so high a reputation through the state, for his courage and integrity in the recent trials, in which Jacob Barker, the Lamberts, and Henry Eckford were concerned, it seems incurred the displeasure of the last named gentleman so severely, that recently he sent a challenge to this vigilant public officer, to fight a duel.—Mr. Maxwell, in perfect character with the virtue and courage he had previously displayed, instead of replying to the note, sent it to the police office, where the challenger and his seconds, Wm. T. McCoun, and John P. Decatur, were bound over to keep the peace. Men of the inflexible and virtuous stamp of the District Attorney of New-York, we are sorry to say, are rare; and that city has reason to be proud of an officer who is so eminently qualified to preserve the purity of its criminal jurisprudence. Who is a poltroon now? The murderer's lip is silent, and his cheek is pale; he is more amazed at the man who has the courage to refuse, than the cowardly folly to accept a challenge. Who is the loser in this affair? Let the general approbation which Mr. Maxwell has received from his fellow citizens, and which he will receive through the state, answer this question, and stamp its corrective on the opinions which have been erroneously entertained in relation to the refuser of a challenge.—Baptist Register.

Poverty from Benevolence.—Evil-minded men of contracted views have sometimes endeavored to raise a hue and cry against the benevolent enterprise of the age, as tending to impoverish the country. Now from a statement taken from the books of the Treasurer, it appears that seven individuals from London have received, from the Managers of the Philadelphia and Baltimore Theatres, sums amounting to enough to support the same number of missionaries of the American Board, more than 18 years. From the Managers of other Theatres in the United States, the same individuals have received, at a moderate estimate, twice as much, making, in all, enough to pay the salaries of seven missionaries for more than 54 years! And this sum at least, must have been carried out of the country by Theatrical performers; for many besides these seven, have been hired abroad. Yet did you ever hear a whisper of complaint about this, from these watchful economists who would guard so strictly the purse-strings of their conscientious Christian neighbors? Of Theatres we in the country don't know much, but from what I have seen of them and their supporters, I conclude their principal object, in the United States, is not to civilize the barbarous, to enlighten the ignorant, to reform the vicious, to purify and elevate the soul, to light up in the heart the hope of Heaven—the “joy unspeakable and full of glory!”—Vermont Chronicle.

Religious Newspapers.—The “signs of the times,” should not fail of their effect on those who watch for souls, and long for the salvation of men more than the morning light. It has been but a few years since religious newspapers and periodicals had a being. May we not ascribe much of the deep interest felt in the cause of Jesus, and the more frequent occurrence of revivals of religion, to the benign influence of these angel messengers—these advocates for Christ—these heralds of Zion, that go on the wings of the wind to the remote corners of the earth? Brethren—we have no resting place on the bosom of this earth, except the grave. Our lives should be filled up with usefulness—with acts of mercy; nor should we feel at rest, while there is a family in our land remaining ignorant of what the Lord is accomplishing in the world, through the instrumentality of missionaries, the press, and the stated dispensations of grace.—Zion's Herald.

Names can be got.—One gentleman, who is not a minister, and whose time is very much occupied, procured for us 20 subscribers, in a small town where he resides, and was the means, by mentioning the subject to others, of procuring about the same number from other towns. Another gentleman lately obtained 30 new subscribers, in about a week, from a very scattered population, in two or three towns, where about 30 or 40 papers were taken before.—N. Hamp. Obs.

Why may not “names be got?” for the Rochester as well as for the New-Hampshire Observer?

New Churches.—A number of new churches have recently been erected in various parts of England. We cannot avoid expressing our astonishment at the instances of individual liberality in regard to them, which we occasionally meet with; such, for instance, as the following:—“The parish church of Stunminster, in Dorsetshire, has recently been rebuilt. The whole cost, amounting to about £10,000, has been defrayed by the Rev. T. L. Fox, nephew to Lord Rivers.”—Church Register.

Precious Fruits of Deism.—[From the N. Y. Observer.]—Messrs. Editors: Not long since, I communicated for your paper a brief account of the stated meeting of Deists in this city. I am now able to tell you some of their effects. A grocer, who keeps his shop open regularly on the Sabbath, for the sale of liquors, &c. requested his daughter, an interesting girl of sixteen, to attend with him at these meetings, which she refused to do. She told him that nothing was exhibited there but blackguard ridicule, and that she would not be found in such company, (or to that effect.) Upon this, he commenced kicking her, and continued this brutal treatment, till she had escaped from the house!! Comment is unnecessary.

About four hundred broken-down cart and coach horses are slaughtered every week, and boiled for the cats and dogs in London. There

are four licensed horse-butchers, who kill each about fifty per week, which they purchase at an average price of twenty-five shillings a head. The skins are sold to the leather-dressers; the shoes to the iron-mongers; the hair to the upholsters; the bones to the button-makers; and the flesh, after being boiled in huge kettles, to the retailers of cats' meat, who sell it out by the pound to their customers, as the bakers supply the families with bread! Thus every thing is turned to account by this industrious people.

Original Anecdote.—Most of our readers know that Gen. Greene, of the Revolution, and Gen. Brown, now Major General of the United States, were, by education, both Quakers. The latter not long since attended the Quaker meeting in this city. After service, a worthy Friend remarked to a bystander: “During the revolution we had a Greene quaker, and now we have a Brown quaker; but they were both true blue.”—Phil. paper.

TO THE REVEREND CLERGY. THE undersigned proposes to commence a Periodical Publication, of original plan and character, as soon as adequate pledges of supplies shall be obtained. The work to bear the following title, or something similar, viz:—

THE AMERICAN PASTOR'S JOURNAL, Or original sketches of real characters, conversations, and striking facts. Furnished chiefly by Clergymen.

The following imperfect sketch of topics to be embraced, may serve to illustrate the plan. 1. Instances of very early piety. 2. Striking results of Parental faithfulness, or unfaithfulness; of filial respect or disrespect. 3. Cases of individuals raised from deep obscurity, or wickedness, to eminent usefulness. 4. Remarkable cases of conviction. 5. Cases of great hardness of heart, from resisting convictions. 6. Striking cases of submission and conversion to God. 7. Cases of awful relapse into sin. 8. Cases of strong temptation and trial. 9. Cases of strong faith and confidence in God. 10. Peculiarly manifest interpositions of Providence, in mercy or judgment. 11. Instances of the wrath of man being made to praise God. 12. Cases illustrative of the influence of piety on the intellectual powers. 13. Instances of extraordinary beneficence or covetousness. 14. Death-bed scenes, of the Christian, the backslider, the infidel, the universalist, the profane man, or the worldling.

It is conceived that the very existence of such a Periodical may be the means of leading clergymen, in their pastoral intercourse, to be more observant of character, more discriminating in their views of human nature, and more disposed to record and rescue from oblivion striking conversations and facts. No species of knowledge can be more interesting or more useful, than thus drawn from real life; especially from portions of life most intimately connected with spiritual and eternal realities. If it is all-important that masters in surgery and medicine record, for mutual improvement, and for the benefit of mankind, striking cases which occur in their practice; it cannot surely, be less important, that those who watch for the life of souls, should preserve similar records. It would seem as though from the daily intercourse of several thousand Clergymen, such materials, of the character contemplated, may be obtained, as, if well condensed and judiciously arranged in an elegant Periodical, will not fail to be read with intense and general interest. And who can tell, but that God, who is rich in wisdom, may thus employ the simplest means for collecting, condensing, and reflecting rays of sacred truth, in the form of practical results which may carry conviction and saving instruction to uncounted millions?

As the work is intended to consist wholly of original matter, and that of a specific character, it is obvious that it cannot be commenced before obtaining distinct pledges of good supplies. And it will be important to have a considerable number of communications on hand at the commencement, as well as afterwards, that due regard may be had to order in the arrangement of subjects and an interesting variety may be presented in every number. It will not be necessary to publish the names of writers, nor of individuals alluded to in communications; though in many cases it may be desirable and expedient. But in every case the name of the writer, or some respectable reference for attesting the accuracy of statements, must be furnished the Editor; as he must be responsible to the public for the correctness of whatever may appear in the work. He will moreover think it his duty to present Contributors a generous compensation.

Ministers of different Christian denominations, disposed to aid in executing the design, are respectfully and affectionately requested to write as soon as practicable—either furnishing matter for publication, or stating definitely when and how much help may be expected. If the work is ably supported by the co-operation of Clergymen, the Editor does not hesitate to say, that he will at least circulate thousands and tens of thousands of copies gratuitously, and thus afford Contributors the best of all rewards—the opportunity of doing extensive good.

That the blessing of Almighty God may crown the enterprise, is the humble prayer of his servant. AUSTIN DICKINSON.

New York, Nov. 17, 1827

NOTICE.—The subscribers, having formed a connexion in business in the practice of LAW, under the firm of GREGORY & HUMPHREY, have opened an office in the west part of the Globe Buildings, second story; where they will, at all times, be ready to attend to any professional business which may be entrusted to them.

JAMES H. GREGORY, HARVEY HUMPHREY.

MISSIONARY HERALD.—Each church in the county of Monroe and vicinity, is requested to send me the names of persons entitled to the Missionary Herald gratis, by reason of their paying \$12 a year, or over, into the Treasury of the American Board of Commissioners for Foreign Missions, or collecting \$20 for the funds of the Board, that they may be ordered for them. JOSIAH BISSELL, Jr. Agent. Rochester, 1st Jan. 1828.

ROCHESTER CASH STORE. J. HILL has on hand, for the winter trade, a larger stock of GOODS, of all the various descriptions, than he has ever before offered for sale—consisting as usual of STAPLE AND FANCY

FOREIGN DRY GOODS, 66 packages Domestic Dry Goods.

CROCKERY, GLASS, and HARDWARE. WINDOW-GLASS, and SALT.

Also—a full stock of GROCERIES—among which are FRESH TEAS, of superior quality. The above Goods are selling, wholesale and retail, at very low prices, for prompt pay. January 3, 1828.

NEW GOODS.—The subscribers have recently received an extensive assortment of

Domestic Goods, Groceries, Crockery, Glassware, Hollow Ware, &c. &c.

Which they offer for sale low for Cash, or in exchange for Country Produce. Jan. 4, 1828.—11f

MURDOCK & COFFIN, Main street, opposite the Globe Buildings.

GLOBE BUILDINGS, NO. 13. A. & J. SOUTHWORTH, Dealers in Groceries, Domestic Dry Goods, Crockery, and Glassware, have just opened an extensive assortment of Goods in their line—consisting of

GROCERIES, Domestic Dry Goods, CROCKERY, GLASSWARE, HARDWARE, &c. &c. &c.

Tavern Keepers, Grocers, and all others, wishing to purchase are invited to call and examine quality and prices. Their goods are entirely new, and were purchased for cash, and will be sold, wholesale or retail, at a small advance for cash or most kinds of produce. Rochester, January 4, 1828. 11f

SELLING OFF, } At No. 1 Buffalo-street, west end of FOR CASH, } the middle Bridge, at a small advance from cost, a well selected assortment of

DRY GOODS, GROCERIES, Crockery and Glassware; most of which are from the latest importations, and are very excellent and desirable Goods. Jan. 1, 1828. 11f A. PLUMB.

VALUABLE LOTS.—The subscribers are now ready to sell their valuable LOTS, on the east side of Genesee River. The advantages of this tract are apparent by an inspection of the Map; being intersected by the Canal, the Feeder from the Genesee River, Livingston county Road, and the great Road to Canandaigua, and is the most probable point at which the Olean Canal will unite with the Erie. More than

200 LOTS JOIN THE ERIE CANAL, and offer favorable locations for Boat Yards, Basins, Dry Docks, Lumber Yards, and for any branch of business connected with the Canal. The proprietors contemplate to make, at their own expense, great improvements on the Tract; such as arching Broadway, 80 feet wide, and covering it with stone and gravel—building several Canal bridges—constructing a Basin and Warehouse at the foot of Charing Cross, whence a handsome street will be opened to meet the Main-street Road, &c. &c. &c. other improvements necessary to facilitate the settlement of this pleasant section of the village.

The many advantages of this Tract are a great inducement for actual settlers and speculators to make profitable investments. Persons wishing to purchase to the amount of one thousand dollars or more, will have a

Liberal Discount made; and to actual settlers great facilities will be offered, and every aid and accommodation granted. Ten per cent. of the purchase money will be required down, and the balance on a liberal term of years.

Application to be made at the Office of either Elisha Johnson or William Atkinson, where a Map of said premises may be seen. ELISHA JOHNSON, WILLIAM ATKINSON. Rochester, January 4, 1828. 11f

AGENTS FOR THE OBSERVER.

- Antis & Littel, Canandaigua.
- A. B. Hall, Geneva.
- Thomas J. Nevens, Penn Yan.
- E. Gilbert, Richmond.
- Doct. Fuller, Naples.
- Samuel Rice, P. M., Prattsburg.
- Chester Loomis, P. M., Rushville.
- Gurdon B. Fitch, West Bloomfield.
- Orrin Gilbert, Lima.
- James Richmond, Livonia.
- David Parker, Avon.
- Jacob Hall, Genesee.
- Lester Kingsbury, Dansville.
- Doct. Frank, Warsaw.
- Walter Cheney, Moscow.
- Talcott Howard, P. M., Perry.
- Rev. J. Baldwin, York.
- Willard H. Smith, Caledonia.
- G. B. Rich, P. M., Attica.
- Rev. Mr. Hunter, Middlebury.
- A. P. Parker, Batavia.
- Hotchkin & Starr, prs., Le Roy.
- Joel Palmer, Clarkson.
- Daniel Hall, Riga.
- William H. Hanford, Scottsville.
- Hastings R. Bender, Brockport.
- William D. Dudley, Clarendou.
- O. H. Gardner, Albion.
- William Knowles, Knowlesville.
- Theodore Cook, Medina.
- Rev. George Colton, Royalton.
- Geo. H. Boughton, P. M., Lockport.
- A. G. Hinman, Youngstown.
- Rev. David M. Smith, Lewiston.
- Asa Child, Niagara Falls.
- Rev. Wm. Campbell, Newark.
- George Palmer, Palmyra.
- Ezekiel Folsom, Buffalo.
- Benedict Brooks, Covington.
- Samuel S. Haight, Angelica.
- Anson King, Olean.
- John A. Bryan, Ellicottville.

Some of the gentlemen named in our list of agents, have agreed to act as such; the others we respectfully request to do so. They are particularly requested to circulate the extra copies of the Observer which we send them, procure subscribers, and forward the names to us without delay.

J. CROWDER, ASSISTANT PRINTER.

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR.

FRIDAY, JANUARY 18, 1828.

VOLUME II.—NO. 3.

ROCHESTER, MONROE COUNTY, N. Y.
PRINTED AND PUBLISHED WEEKLY, BY
ELISHA LOOMIS.
Office in the Globe Buildings, at the east end of Main, and
Buffalo-street Bridge.

TERMS.—\$2 50 per annum, if paid in ad-
vance; or \$3, at the expiration of six months.

ADVERTISEMENTS will be rendered con-
spicuous, in this paper, in consequence of the
small proportion of the sheet which they will be
allowed to occupy, (without much displaying,) and
will be charged at the usual rates, counting
fourteen lines (our columns extending beyond
the common width) for a square. No advertise-
ment, if short of fourteen lines, charged less
than a square.

FOR THE ROCHESTER OBSERVER.

The advantage and necessity of the Christian Re-
velation, shown from the state of Religion in the
Heathen world.

PART III.—With respect to the belief of a future
state of rewards and punishments.

CHAPTER II.

Before we proceed to an examination of the
sentiments of philosophers on this subject, it is
proper to observe, that a belief of the immortality
of the soul and a future state, existed among
mankind in the earliest ages. The proof of this
is complete, and is admitted by such men as
Bolingbroke and others. This doctrine obtained
not only among the most civilized, but also among
the most barbarous nations. The ancient Scythians,
Indians, Gauls, Germans, Britons; as well as
the Greeks and Romans—believed that the soul
was immortal, though their ideas concerning
it were very obscure.

The ancient Greek poets, who represent the
manners and customs of their own and other na-
tions, speak of this as the popular opinion. Ti-
maeus, the Pythagorean, commends Homer for
the account he gives from ancient tradition of
future punishment. Plato represents Socrates
as endeavoring to prove the doctrine by reason,
but not as inventing it. On the contrary, he calls
it a most ancient and venerable tradition. Ari-
stotle speaks of it as an ancient opinion, so old
that no man knows when it began, or who was
the author of it; that it had been handed down
from infinite ages. Cicero says, that all the an-
cients were agreed in it; that they believed it
before they were acquainted with philosophy,
and were persuaded of it by a kind of natural
admonition. He afterwards argues from the
consent of all nations concerning it. Seneca
does the same. Plutarch also represents it, as an
opinion delivered by the most ancient poets and
philosophers.

From these testimonies, it is manifest, that
this sentiment prevailed among mankind in the
earliest ages. It is true, some have pretended to
assign the first authors of it. Cicero says, that
as far as appears from written accounts, Pher-
cydes Syrius was the first who taught, the souls
of men are immortal. His meaning obviously
is, not that Phercydes was the first that held
the doctrine; for he says it was believed by all
antiquity; by those who were nearest the ori-
gin of the human race; but that, according to
accounts then extant, he was the first who taught
it to his scholars, as part of his philosophical
doctrine. Diogenes Laertius tells us, that some
affirmed that Thales was the first who said that
souls are immortal. Pausanias gives the honor
of it to the Chaldeans and the Persian Magi—
Athenaeus ascribes it to Homer; others name
Pythagoras: Herodotus attributes it to the Eg-
yptians. From all which different accounts,
we may safely conclude that the author of this
doctrine was not known; that the several per-
sons which have been mentioned taught it to
their scholars; but that the doctrine itself was
of more ancient date than any of them, and ex-
isted from time immemorial.

It was not the result of philosophical investi-
gation, nor the invention of legislators for po-
litical purposes. The most probable account
which can be given, of the early and univer-
sal spread of this doctrine, is, that it was
part of the primitive religion, communicated by
revelation to the first parents of the human race,
and from them transmitted to their posterity.
The opinions of the most eminent pagan writers
led to this conclusion, and this is agreeable to
the sacred scriptures.—(To be continued.)

The following Extract of a "Thanksgiving
Sermon, delivered on the 12th December last,
in the 3d Presbyterian Church in this village,
by the Rev. Joel Parker," was obligingly fur-
nished for publication, at the request of the editor,
principally to correct an unfounded opinion
which has gone abroad as to the unhealthfulness
of the place, and that our readers may be correct-
ly informed of its religious privileges, and of the
moral and religious character of its inhabitants.
These facts must be gratifying to the friends of
religion, and afford evidence that a place may
have an unexampled increase in wealth and popu-
lation—a population too, "gathered together
from all nations, and people, and tongues," with-
out experiencing that deterioration of morals,
which is apt to keep pace with the tide of wealth
and prosperity, in most of our flourishing vil-
lages:

"This place, is to most of us, associated with
nearly all our earthly interests—and well it may
be, for it is a very store-house of Divine Mercy.
The general prosperity of a village like this, is
clearly marked by the increase of its population.

In 1815 the population of this village was
three hundred and thirty one: Now, including
the suburbs, it is estimated at ten thousand.—
A sufficient time has elapsed to show that its
prosperity does not depend upon an adventitious
and temporary cause. Its advantages for com-
merce and manufactures, and its intercourse
with an extensive and fertile country that annu-
ally enlarges its tribute, and its ceaseless tide

of business, are the causes of its prosperity.
So unremitting and so general has this prosperity
been, that the rich are generally becoming
more wealthy, the enterprising are becoming
rich, and the uncalculating poor never want
profitable employment. In short, the almost
daily improvements of a public nature, the
buildings, and indeed the entire streets that
seem to spring up as by enchantment, evince a
state of unexampled prosperity.

Nor ought we to pass over the healthfulness
of this place as an occasion of gratitude to Al-
mighty God. We have heard of Rochester far
and near, as a place filled with endemic disease—
a very hospital of sickness and death: But I am
happy to find on investigation, that few places
can compare with it for the health of the in-
habitants. From a gentleman well versed in the
statistics of the village, I learn the following in-
teresting facts: Mr. Williams, the first pastor of
the 1st Presbyterian church, when he had been
here one year, said to his people in an occasion-
al sermon, that there had been but two deaths
in the village in a year. There were then 300
inhabitants. There never has been but one pecu-
liar season of sickness since this place was
first settled. In 1824, twenty or thirty persons
died within a short time with a prevailing dis-
ease. From the 26th of June to the 22d of Au-
gust, the most sickly season of the present year,
only twenty-six persons died in the village.
Only one death per day among almost 10,000
inhabitants.* From an accurate estimate of the
number of deaths occurring in West-Springfield,
Mass. taken from a thanksgiving sermon of Dr.
Lathrop's it was found, on comparison, that
in that healthful town upon the banks of the
Connecticut river, the proportion of deaths to
the number of the inhabitants, was, to the
deaths in this place during the present year, as
23 to 24. On the whole, there is probably no
village in the western part of our state more
healthful than this.

Next to this, and a subject of greater thank-
fulness, is the tone of morals that prevail among
us. We are aware that there is much, very
much, of moral debasement here, as in every
large village and city in the world. In such a
place the grossly immoral can easily herd to-
gether and help each other on in their courses
of wickedness. But still there is a tone of mor-
ality and a vigor for increasing it, that is seldom
to be met with in the wide world. The weight
of public sentiment strongly preponderates
in favor of good order and virtuous habits. Where
is the town that is exhibiting a livelier interest
in elevating the entire character of its popula-
tion? Look at our Sabbath Schools—there, em-
phatically, do the poor have the gospel preached
to them. The streets and lanes have been visit-
ed in order again and again, and the children
of want and of ignorance have been called forth
and placed under the moral influence of biblical
instruction. The colored population have been
very generally brought under the same power-
ful means of moral renovation. It was the cele-
bration of a sabbath school anniversary, that
exhibited one of the greatest ornaments that
ever adorned our village. In that swelling tide
of interest there breathed a restless spirit, and one
that will, we trust, never be hushed till all the
debased among our infant population are ele-
vated, and all the miserably made happy. To
this we add, with the most heartfelt satisfaction,
a late expression of feeling with regard to this
very day of public thanksgiving and praise.
That in so respectable and influential a body as
the tradesmen of this village, 167 out of 170
should close their shops, thus lending their aid
to add importance to such a day. Surely, this
should be regarded as an era in the history of
our morals. We are far from supposing that
every individual that favored this arrangement,
did it from a truly pious regard for the honor of
God. But, when the sovereign disposer of all
events has excited a whole community to such
a deed, we believe it a pledge of other and
greater blessings.

The tradesmen in a town like this exert a
strong moral influence upon its inhabitants; and
since God has given them such an influence, and
disposed them to, exert it so happily in this
instance, we call upon them to evince their gra-
titude by swaying still farther their united moral-
izing control over their fellow citizens. A time
will come, when to the sound integrity of honest
traffic, and the open acknowledgment of divine
mercies, there will be added as firm a resistance
in our mercantile population, to trafficking in ar-
ticles that contravene public morals, as ever
was made against downright personal dishonesty.
The time has now come, for the dealers in ardent
spirits, to let their consciences speak out, on
a subject of so much consequence to society as the
free vending of this soul-poisoning article. It is
acknowledged on all hands, that the multipli-
cation of dealers in this article really increases the
use of it, and so promotes the cause of intem-
perance; and how a man can love the morals
and happiness of the community in which he
resides, and how he can keep a conscience void
of offence, when he knows that he is aiding the
bestly and soul-ruining practice of drunkenness,
I am unable to determine. With respect to
many, we know that they do it "ignorantly, and
in unbelief." But there are some, at least,
of our christian population, who know as well as
they know that they have rum-bottles in their
shops, that they are helping to increase the num-
ber of drunkards, and are fitting souls for des-
truction: and yet they continue the practice.
If you would evince your gratitude for the suc-
cessful business of the place, take this "accus-
ed thing" from your shops, and go on with your
business under the smiles of an approving con-
science.

There is but one article of trade besides the
one just mentioned, that I would notice as con-
traband by the law of God. I mean the sale
of lottery tickets—that scheme for gulling the

*The population of this village, according to a recent
enumeration, is 10,812. Increase during the present
year, 2000!

poor of their honest earnings, and sanctioning
gambling in the whole length and breadth of its
principles. This is a business that is a blot upon
all our commercial towns.

It is high time that christians, and all that
claim the character of regarding the public good,
should break off all communion with lottery tick-
et vendors, and let the weight of their moral in-
fluence go as far as possible to give discredit to
this systematic gambling.

We have only time very briefly to notice the
religious privileges and the spiritual mercies
we have received from God. Places of public
worship have multiplied, and are so far supplied
with an able ministry, that this whole people
may enjoy the means of religious improvement.
Even the neglected Africans are to be supplied
with a respectable and commodious place of
public worship. Four churches have been com-
menced in this village within one year past.
And where was our little congregation one year
ago? It had not an existence. At our first as-
sembling for worship, which was the last sabbath
and the last day of December, 1826, about 20
persons composed the congregation.—From that
day the Lord hath been our helper. Our church,
which was organized on the 27th day of Febru-
ary of this year, with 22 members, has now in-
creased to 150. Not an instance of discipline
has yet been required, nor do we know of one
serious difficulty that has arisen in all the chang-
es of a new society. And now, in less than
one year from the time that our little congrega-
tion of 20 assembled in a school house, we are
permitted to enter this commodious house of
worship. Surely "we are his people and the
sheep of his pasture. Enter his gates with
thanksgiving and into his courts with praise.
Be thankful unto him and bless his name."

HIGH CHURCH AND LOW CHURCH.

Extract from Mr. M'Hevin's letter, in answer to
the Rev. Henry U. Onderdonk; D. D.

The letter above alluded to of Mr. Onderdonk,
contains the following charges against Mr. M'He-
vine:

1st. That Mr. M. is one of the most decided
of low churchmen.

2d. That low churchmen would more properly
be called half-churchmen, and consequently, that
Mr. M. is but a half-churchman.

3d. That he is a great opponent of Bishop Ho-
bar.

4th. That he is a zealous promoter of schemes that
would blend Episcopalianism with Presbyterianism.

(Continued from page 5.)

Lastly, is it characteristic of a low churchman
that (supposing him to be a minister) he is an
evangelical preacher? Then, whether the indi-
vidual in question can, in this particular, be
properly called a low churchman, depends upon
the meaning attached to *evangelical preaching*. An
evangelical preacher, according to the writer's
views, is one who preaches the doctrine of the
depravity of human nature according to the full
and natural meaning of the apostle, when he
spoke of sinners, before they are "quickened
together with Christ," as "dead in sins;" "en-
mity against God;" "not subject to the law of
God, neither indeed can be;" and according to
the natural meaning of those Articles which say
that man is so "far gone from original righteous-
ness," that he "is of his own nature inclined to
evil, so that the flesh lusteth always contrary to
the Spirit;" that "he cannot turn and prepare
himself, by his own natural strength and good
works, to faith and calling upon God;" that
"we have no power to do good works, pleasant
and acceptable to God, without the grace of God
by Christ preventing us, that we may have a
good will, and working with us when we have
that good will."

An evangelical preacher (in the writer's view)
is one who preaches the doctrine of regeneration,
according to the utmost meaning of such scrip-
tures, as "being born again by the word of God,"
"another circumcision availeth us nothing, nor un-
circumcision, but a new creature;" or, according
to the Homily for Whitsunday, "such is the
power of the Holy Ghost to regenerate men, and
as it were to bring them forth anew, so that they
shall be nothing like the men they were before;"
who preaches the absolute necessity of such re-
generation to the salvation of every soul of man,
and in preaching it, does not refer sinners to
their baptism, as any evidence that they are re-
generate; but solemnly admonishes all to take
no peace, till in their hearts and lives are man-
ifested the "fruits meet for repentance."

An evangelical preacher (in the view of the
writer) is one who preaches the doctrine of jus-
tification by faith alone, excluding entirely from
the office of reconciliation, all good works, in
whatever shape or way they may seek an intro-
duction. He preaches the literal meaning of
Eph. ii. 8. "By grace are ye saved thro' faith;
and that not of yourselves, it is the gift of God.
Not of works, lest any man should boast." He
preaches the plain meaning of the Articles:—
"We are accounted righteous before God, only
for the merit of our Lord and Saviour Jesus
Christ by faith; and not for our own works or
deservings." This main doctrine of the gospel,
salvation through Christ by faith, he considers as
"a very wholesome doctrine, and very full of
comfort;" as "Articulus stantis aut cadentis eccle-
siae;" it is "bound as a frontlet between his
eyes." The glory, the dependence, the power,
the delight, the ever-recurring topic of his mi-
nistry, is the cross of Christ. "All things are
counted but loss" in comparison with "the ex-
cellency of the knowledge of Christ." He could
convey a good idea of the habitual spirit, doc-
trine and scope of the ministry, which he strives
to cultivate by these four words: "We preach
Christ crucified."

An evangelical preacher (in the writer's view)
is one who preaches the indispensable necessity of
good works to the character of a Christian, and
consequently to the salvation of the soul. While
he consumes his strength in showing that the

merits of Christ, through faith, are exclusively
the sinner's hope; and in warning the souls of
men from the smallest reliance on their own
righteousness; exhorting them to remember
that "good works, which are the fruits of faith,
and follow after justification, cannot put away
our sins and endure the severity of God's judg-
ment;" (see Articles;) he nevertheless insists
upon all good works, as earnestly as if they
were our whole dependence, exhorting "every
one that nameth the name of Christ to depart
from all iniquity;" reminding him that though
"saved by grace, through faith, not of works,"
we are nevertheless "created in Christ Jesus
unto good works;" that therefore we must be
"careful to maintain all good works;" that "with-
out holiness no man shall see the Lord," and that
a Christian should strive not only to avoid all
evil, but even "the appearance of evil."

By good works, the preacher in question un-
derstands not merely morality, but holiness; not
only correctness of demeanor, but spirituality of
mind; not only humanity to man, but zeal for
his soul. He understands a measure of attain-
ment of which the unregenerate heart is ab-
solutely incapable; an elevation of spirit; a godli-
ness of principle, a singleness of eye to the will
of God, "which the world knoweth not of." No
seed, but that of grace; no tree, but that of
faith; no soil, but that of love; no influences,
but those of the Spirit, can bring forth such
fruit. It is not only to be blameless before men,
but to be "mortifying the deeds of the body;"
"crucifying the flesh with its affections and
lusts;" renouncing conformity to the world; set-
ting the "affections on things above;" "following
after righteousness, godliness, faith, love, patience,
meekness;" "laying aside every weight and the
sin which doth easily beset us," and "giving all
diligence to make our calling and election sure."
These are the "good works" of the gospel. All
these the evangelical preacher insists on, as ear-
nestly as he insists on faith; because "they do
spring out necessarily of a true and lively faith;
inasmuch that by them a lively faith may be as
evidently known, as a tree discerned by the
fruit." (Articles.)

But how does he preach them? Does he
speak of them in separation from that "true vine"
on which alone they can grow? Does he urge
the fruit in the life, without dwelling mainly upon
"the root of the matter" in the heart? Does
he hope to do any saving good; cause any "Ethi-
opian to change his skin," or any "leopard his
spots;" any "lion to lie down with a lamb," or
"child to be able to play upon the hole of the
cockatrice's den;" but by the use of such "wea-
pons of warfare" as "are not carnal but spiritual;"
such as, in the hands of apostles, were "mighty,
through God, to the pulling down of strong holds
and every high thing that exalteth itself against
the knowledge of God, and bringing every
thought into captivity to the obedience of Christ."
He preaches the works of the gospel;
seeks the christian practice by the christian
doctrine; attacks sin not merely in the out-
works, but in the citadel; endeavors to "turn
the hearts of the disobedient to the wisdom of
the just;" but upon terms of unconditional sur-
render to their master's laws; and as the bearer
of a covenant which cannot be changed, pre-
sents himself at the high fortress of human rebel-
lion, & pointing alternately to the "terrors of the
Lord" upon Sinai and the "mercies of God"
upon Calvary, proclaims—"Now then we are
ambassadors for Christ, as though God did be-
seech you by us, we pray you in Christ's stead
be ye reconciled to God."

This is the evangelical preacher a moral, but
far more than a moral preacher—a gospel
preacher. [To be continued.]

STEWART'S PRIVATE JOURNAL.

The following interesting notice of Mr. Ste-
wart's private journal, an abstract of which we pub-
lished last week, is from a correspondent of the
N. York Observer.

Private Journal of a voyage to the Pacific Oc-
ean and residence at the Sandwich Islands in
the years 1822, '23, '24, '25, with a full chart
of the Islands and several lithographic drawings of
scenery, by Rev. C. S. Stewart, late Missionary
at the Sandwich Islands. Published by John
P. Haven, No. 142 Nassau-street.

The volume, whose title heads this article,
has just made its appearance. It contains about
400 pages octavo, or perhaps large duodecimo;
and first issues from the press, as a *New Year's
present to the public*, with the commencement of
the year 1828.

It is the object of this article not only to in-
troduce the stranger, (not unannounced by others,)
Messrs. Editors, to your numerous Christian read-
ers, but also very heartily to recommend the vi-
sitant to their attention. True, "of making books
there is no end;" and while such books continue
to press upon the notice of the world, we shall
not regret the circumstance. Possibly our per-
sonal knowledge of the Rev. author, and some
special matters known to us in connexion with
the Sandwich Mission, may have influenced us
to an over appreciation of its worth; but if our
interest is but half-equalled by others in its peru-
sal, we shall not be astonished if its success
astonishes others.

It commences with a brief historical sketch
of the Islands; in which the reader has a summary
of their condition, when missionary mercy first vi-
sited their habitations. The writer then proceeds
with his private journal, commencing with their
embarkation from New Haven, Nov. 10, 1822;
and detailing the incidents of their five months
voyage; of their reception by the Sandwichers;
of the condition, polity, pedigree, manners, cus-
toms and character of the inhabitants; and of
their progress and prospects as connected with
missionary measures and influence, and with the
manners and movements of foreigners, civilized
or heathenized, by whom the natives are vi-
sited. We have also an account of the necessity
of Mr. and Mrs. Stewart's return, of the reasons
which induced it, and of their embarkation
for London; whence they returned to their na-
tive country, after an absence of nearly four
years and a journey by water of about 40,000
miles, on the 3d of August, 1826.

The destination of a foreign Missionary is for
life. So say the common thoughts of the world.
When we bid them farewell, it is felt to be "till
the heavens are no more!"—or rather till the
separated friends re-meet in heaven. But why
is this? Who made a destiny so unpropitious to
the feelings of friendship, and perhaps in some
cases to the very utilities of the cause? The an-
swer is at hand—the ordinary nature of the case
makes the only law of destiny in regard to it, and
there are special cases in which a return becomes
every way proper and eligible. Hard and rig-
orous indeed were the conditions of missionary en-
listment, if an absolute self-expatriation for life
were the sine-qua-non of its terms; and this
without any provision for emergencies or any ex-
ception of particular cases. What has the self-
devoted Missionary done to deserve such bitter
banishment? But we forbear. Public senti-
ment is not cruel, especially in this matter; and
the return of Mr. and Mrs. S. with their chil-
dren and B—, has been universally well re-
ceived: the reasons of it were perfectly ample
and entirely satisfactory: at the same time the
usefulness of Mr. S. in his present sphere is
directed to the same object, engaged in the same
cause, advantaged by all the interest and all the
experience of a visitant, a witness, a laborer of
the Sandwich Islands. In all this the wisdom
and goodness of God are to be recognized, and
that with thankfulness. "This also cometh forth
from the Lord of hosts, who is wonderful in
counsel and excellent in working." Among the
fruits of providential goodness, in behalf of the
cause of missions and especially of the Sand-
wich missions, we assign a high place of antici-
pated good to the present publication.

Extracts and specimens have already appear-
ed in several papers; and we will forbear all
transcriptions in this communication. Our ob-
ject, we repeat, is to introduce and recommend it
to the acquaintance of your readers; not to re-
view or criticise or elaborately to comment on
its characteristics.

We were to characterize the volume in brief,
it would be much in the following manner. Its
tendency is excellent; its style, sprightly and
pure; its spirit, devout without extravagance,
and decisive without ostentation; it abounds
with incident, narrative, fact, given in an agree-
able and even captivating vein of history; it is all
authenticated truth, often with the attendant in-
terest of fine description, and the tints of pictur-
ing and the felicities of fancy. The order of re-
hearsal, being that of a journal, is of course the
very order of events as they occurred; still,
the occasional grouping has sometimes the heighten-
ing effect, as it were of artificial distribution and
design. On any person of piety, intelligence
and taste, may be predicted, that its effect will
be certain: twenty pages will be seldom read
without the whole. There is an interest in the
facts themselves, apart from the agreeable drap-
ery in which they appear, that pervades the work
and insidiously attaches the reader to its contents
till they are all perused.

The knowledge of the Islands which it com-
municates, is satisfactory and complete. Their
geographical positions; their natural curiosities;
their population and polity; the outline of their
barbarian history and usages; their moral de-
basement and general characteristics; their per-
sonages and peculiarities; their language and its
grammatical improvement; their revolution and
reclaim from paganism; their reception of the
Gospel and its progressive ascendancy among
them; their resources, agricultural, commercial,
intellectual, political and prospective; their
whole economy, character and interests, are placed
before the reader, as we have never before
seen them, with method, clearness and precision;
and, we must add, with singular felicity, and
success. We have hazarded little in this anti-
cipation of public sentiment in its favor, unless
it be from our author the reprehension of his
modesty for our unfeigned attestation of its merits.
S. H. C.

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years and a journey by water of about 40,000
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it be from our author the reprehension of his
modesty for our unfeigned attestation of its merits.
S. H. C.

CONVERSION OF A PROFANE SAILOR, BY MEANS OF A TRACT.

From a Student in the T. Seminary, Andover.
I lately had a very interesting interview with a
Sailor, who was hopefully converted a little
more than a year ago; and I communicate the
same to you, as showing the usefulness of Tracts
to that class of our fellow men. About two years
and a half since, this Sailor, though he had be-
come so wicked that few would employ him, was
engaged for an eighteen months voyage. Just
before sailing, he walked out one evening with
a number of his companions, and passing the
Bethel Flag, they concluded to stop. After ser-
mon, the preacher gave them some Tracts, which
they took without thinking or caring what they
contained. They carried them to the ship, and
soon after set sail.

After having been some months at sea, this
man, as he was walking the deck, feeling some-
what melancholy, concluded he would look at
the Tracts which had been given him. He did
so, and conviction seized his mind. He knew
not what was the matter. He had never felt so
before. He could not rest; and in this state he
continued, waiting for the end of his voyage, that
he might return home, and find some one to tell
him what he must do to be saved. He broke off
his habits of profaneness and open impiety, and
thus remained till he arrived at port; soon after
which, he trusts the Lord Jesus Christ took pos-
session of his soul.

He has since made one voyage, during which
he established a prayer meeting on board and won
over a number to attend it, two of whom hope-
fully experienced religion; and all disorder was ban-
ished from the ship. Speaking of some seasons
he had enjoyed since he experienced a change,
he mentioned one in particular which he had dur-
ing his last voyage, while reading the Tract,
"Memoir of Harriet Newell." (No. 179.) He
said it seemed to him his soul was wrapped up in
Christ. I shall never forget the expression, nor

the manner of his relating it. He attended a social prayer meeting with us, where a few of us met together. He led in prayer, and he seemed like one indeed taught of God. After attending prayers in our chapel, he remarked of the one who led, "He made a good prayer, but I hoped he would remember before God the case of poor Sailors, as well as others."—*Am. Tract Mag.*

The following extract, is from the "Review of the Year" by the editor of the Boston Recorder.

Religion has prospered in a wonderful manner. The word of the Lord has run mightily.—Zion has lengthened her cords, and strengthened her stakes, and broken forth on the right hand and on the left. Here we will advert both to the new employment of instruments and means, and to the success which has attended them. Where the Lord prepares many laborers, or puts new means in operation, it is an evidence that he is about to perform a great work; and where his people put forth unwonted efforts, that circumstance is an evidence that religion has already revived, because it is itself the fruit of that revival. In this respect there is a great increase; and besides, many thousands of souls have been reconciled to God.

An uncommon spirit has been waked up in regard to the distribution of the Bible. An example set in an inland county two years previously has been brought to remembrance; and many societies have resolved to supply all the destitute within their own bounds, either within a limited time, or as soon as strenuous and unremitting effort can effect it. Probably one fourth part of the inhabitants of the Union, come within the resolutions already passed; and the example is imitated almost every week by societies in every direction. We have reason to believe that the whole country will be supplied at no distant period with the word of life; and that the benevolent spirit which will have done it, will then pour its blessings in like manner on other portions of the earth.

Domestic Missions have gathered strength with the revolving year. The various separate Societies have continued their accustomed labors; and the National Society has had accessions of numerous auxiliaries, and entrenched itself strongly in the hearts of the older churches, while it has excited the strongest hopes of the destitute, and turned to itself the imploring eyes of thousands and millions at the west and south. New Jersey is just now showing, among other examples, that those who are bountiful of Bibles, cannot withhold schools and the ministry of the word.

The Tract Cause has not flagged. Compared with former years, we apprehend the past has been specially productive of those little leaves which are for the healing of the nations. New improvements have been made in the system of operations, and new preparations are making for extended efforts. This year has still more clearly shown, that the period to which we belong looks with special favor and solicitude upon the young. Numerous publications, both periodical and occasional, have solicited their attention to the things of their everlasting peace; and Sabbath Schools and Bible Classes have been multiplied, while the zeal, and wisdom and fidelity of their teachers and conductors have been increased. Near the close of the year a National Bible Class Society was formed, which will doubtless exhibit the fruits of the inextinguishable seed in years to come.

The Education of Young Men for the sacred Ministry, after suffering many embarrassments, has assumed a new form within two years; and during the last, a system of pastoral care over all the beneficiaries has gone into extensive operation. The whole business is so systematically conducted that former evils are in great measure avoided; the Society obtains the confidence of the community, and of course its contributions. The year we are reviewing has given a stability to this institution, which no ordinary convulsions can shake.

We are not aware that the salvation of Seamen has been peculiarly near to the hearts of Christians within the year, or that great success has been realized among them. The American Seamen's Friend Society, however, has received a new impulse; and an auxiliary to it has been formed in this city, which we hope will not be an unfruitful branch.

In our own country human suffering has excited Christian commiseration; and it has not in every instance been that which says only, Be warmed and filled. That wretchedness which is found in prisons, especially, has received the attention of untiring benevolence.

The year 1827 will be memorable, as a new era in the history of Foreign Missions. The meeting of the American Board in the autumn was such as they never held before; and it is generally believed, that at that time the standard of contributions to this sacred cause was much elevated; and that it will never descend from that elevation till all the nations are evangelized, and the earth filled with the knowledge of the Lord. Some beloved missionaries have been called to their final rest; others have left their fields of labor by reason of sickness; some have had trials of cruel mockings and persecutions; some have labored under great discouragements, and for the present, apparently in vain. But many missions sent from Europe have had accessions of laborers. Reinforcements have been sent by the American Board to the Western Indian stations, to Bombay, and a large one to the Sandwich Islands. The schools and other operations are generally going on with accelerated progress; and from not a few of the stations we have heard of the descent of the Spirit, and the conversion of sinners from their dumb idols to serve the living God.

In our own country, real Christians are becoming more decided and active, and more determined to separate themselves from those who deny the Lord that bought them. The Conference system has extended, particularly in this Commonwealth; and in many other ways, the churches are waking from their slumbers, and preparing for combined and efficient action.

Revivals have been numerous; perhaps more so than in any former year. Satan has been

permitted partially to divide the people of God on some points; but the effect will be to render the whole subject better understood, and future revivals more pure. In some places, the Spirit has descended with an overwhelming energy, and revived the pentecostal seasons of the primitive church.

Abroad, even in the nominally Christian world, there is too much the stillness of the valley of vision, except the light breathings of the Spirit here and there upon the dry bones. But some countries furnish gratifying exceptions.—The Protestant churches of France begin to engage in the missionary cause, and the spirit of piety raises them from their formality. In Germany, Deism baptized with the Christian name is disappearing; the Bible begins to speak again in its own plain language, and its voice is heard. In Ireland the chains of superstition are burst asunder, and thousands are already brought into the liberty of Christ.

On the whole, they who love Jerusalem, may rejoice in her prosperity and enlargement, and remember the past year, as a year of the right hand of the Most High. To Him let us give all the glory; and to Him let us commit the sacred cause in the year to come, praying that it may disclose still increasing wonders of his power, and advance the church far onward towards her millennial glory.

We give place to the following from the W. Intelligencer, because, if we are correctly informed, it is not professors of religion in Massachusetts and Connecticut, or Ohio alone, who are guilty of travelling on the sabbath. Let those who set a higher value upon a few shillings, which it may cost them to rest upon the sabbath, when absent from home, ask themselves which is the most valuable, their money or an approving conscience.—Let them examine what is meant by "taking up our cross"—"avoiding the very appearance of evil" &c. and either renounce the name of Christian, or pay some regard, even when absent from home, to its institutions. We know facts on this subject which we hope for the honor of religion, if may not be necessary to make public:

"I am an elder when I am at home."

A short time since, as I was one Sabbath morning riding to a place of worship, I overtook a traveller. After a few questions were asked and answered, I questioned him on the lawfulness of travelling on the Sabbath. He promptly replied that he knew he was transgressing; but that he knew not which was the worst, to be travelling on his journey, or to stay at the tavern and hear conversation unsuitable for the sacred day. He moreover said that he was at a distance from home, and was out on expense. I observed to him that I considered money to be well spent which was expended in helping one to keep the Sabbath. I asked him whether he was a professor of religion. "Yes," said he, "I am an elder when I am at home." His reply brought to mind some Massachusetts and Connecticut men who are elders when they are at home. How consistently they act when they are at home, I will not say, but my own observation accords with the statements which have been made in your paper, of the bad example that they exhibit when they visit our region, with reference to the Sabbath.

With respect to the reasons which this traveller offered in excuse for himself, I wish to make a remark or two. There are circumstances in which it is lawful, and not only lawful, but a duty to travel on the Sabbath. Such are not ordinary circumstances. But the situation of this man was not uncommon if a traveller is at a considerable distance from home, his case is not therefore peculiar; neither is it peculiar if he is on expense, or exposed to hear tavern conversation, unless, indeed, he is so situated that he cannot with a little pains, escape from a bar-room, and attend public worship, or spend his time in retirement. Let the professed followers of Christ candidly ask themselves if the excuses given by this man are valid. If so, then in ordinary cases, it is a duty to travel on the Sabbath. I hope most sincerely, that the members of our churches will reverence the sacred day enough to forego the pleasure of enjoying home a day or two longer, and freely, and I may say thankfully, expend somewhat more from their purses, rather than set pernicious examples before their brethren and the rest of the world.

OBSERVER.

TEMPERANCE.

Bowdoin College.—A Society has lately been formed among the students, called *The Temperate Society of Bowdoin College*. It is constructed after the plan suggested by the American Society for the Promotion of Temperance.—The members pledge themselves to abstain from the use of distilled liquors, and wine on all ordinary occasions, and to exert all their influence to induce their friends to do the same. They have also resolved—that, in their tradings, they will always give the preference to those who conscientiously refuse to sell intoxicating liquors. A considerable majority of the members of the College, (about two thirds) have already joined the association, and it is more than probable that some, who are now absent will add their names to the number when they return.—*Chr. Mirror.*

East Machias.—A letter from this place says, "It will afford you pleasure to learn that our Society for the promotion of Temperance succeeds beyond our most sanguine expectations. The ranks of intemperance are broken.—Nearly a hundred men in this town, who a year ago used ardent spirits habitually, some of them excessively, now refrain from them entirely. The sales at our stores are not more than one fifth what they were a year ago."—*Id.*

Encouraging Facts.—"The cause of temperance is gaining ground. Within a few months I have seen pleasing evidence of this. Many of the first respectability and of the largest property, have laid aside the social glass, and put into the back ground their empty decanters. Men of business and of labor find that they can do with-

out ardent spirits. I could tell you of a farmer, who the last season, had 150 loads of hay cut and put into his barns without the help of ardent spirits. He has allowed his men no kind of distilled spirits for some years, and he has always been able to hire as many as he needed. Now many of his neighbors practice on the same principle. I think I can say with safety, that the most respectable, influential, and wealthy in that town, dispense with ardent spirits of every kind. If any of the subscribers to your "Project for promoting Temperance," wish to know where the town of which I speak is, I shall only say to them, that it is not in New England.—*Id.*

Appalling facts.—Thirty millions of dollars are annually expended in these United States, for ardent spirits! Ten millions of dollars are yearly expended for the support of paupers caused by intemperance! There are one hundred thousand drunkards in the country, of whom ten thousand yearly die untimely deaths!

A respectable W. I. goods dealer stated to me, a few days since, that his sales of liquors had fallen off wonderfully within the last year. A merchant of good standing remarked, half seriously, half jestingly, that merchants who dealt in spirits, would all fail if the cold water system continued to prevail as it had recently done. I have heard, too, that in a house in the interior where the use of spirits had been very profuse, the quantity consumed in the last eighteen months has diminished in the proportion of 15 to 1—that is, in the space of time in which 15 lbs. were formerly drunk, one only is now used.

These are some of the good fruits arising from the measures adopted by the friends of temperance. The best and most efficient of all of which is, their own example. I have seen this in my own circle. On all sides, I find individuals abstaining from spirits entirely, except as a medicine in case of actual illness. Two brothers in my neighborhood, from a free, though it was thought a prudent use of liquors, have come to the resolution of using not even wine, and have actually offered it to no individual for several months.—*Nat. Popl.*

Missionary Intelligence.

BURMAN MISSION.

Letter from Rev. Dr. Judson to Rev. Mr. Sharp, dated Amherst, May 5, 1827.

MY DEAR SIR—You are doubtless acquainted with the measures we have taken, in regard to the formation of a new mission station at this place.

The final disposal of the ceded provinces on this coast, is still rather uncertain, the question having been referred to the decision of the Court of Directors. But it is generally understood, that the Burmese government has behaved so ill, since the war, in not complying with the terms of the treaty, and in giving the Envoy, Mr. Crawford, a most ungracious reception at court, that these provinces cannot be restored to their former masters; and that the difficulty attending their erection into an independent principality, or transferring them to any neighboring power, will render their final retention necessary, tho' the British Government uniformly profess their reluctance to extend their Indian territories.

The fate of this port is still more dubious, in consequence of Sir Archibald Campbell's having fixed his head quarters at Mau-la-ming, twenty-five miles up the river, and of the uncertainty whether Mr. Crawford or any person interested in the prosperity of Amherst, will be placed in civil charge here.

When I first determined on settling here, it was understood that all the heads of government were unanimous in the purpose of making this the capital of the ceded provinces; but an unhappy misunderstanding took place; and though this is admitted to be the most pleasant place, the most salubrious, the most central, the best, and indeed the only port, (for ships cannot go up the river,) Sir Archibald pronounced Mau-la-ming the best military station, and the whole tide of Burmese emigration has flowed thither.

On brother Wade's arrival, and my return from Ava, as we had a house here which Mrs. Judson had begun, we continued to occupy it, and wait for the openings of providence. On brother Boardman's arrival, he had occasion to go up to Mau-la-ming, to obtain medical assistance for Mrs. B. and according to an arrangement we have made, he will probably remain there for the present. Sir Archibald has repeatedly offered us ground for a mission station; and we are pleased with having a footing at both places, that we may with greater facility, occupy that which will become the permanent seat of government, or perhaps both, if the native population of both and other circumstances shall appear to warrant such a division of our strength.

The expense of building such mat houses, as our present necessities require, is not large.—We have expended about three hundred dollars in Amherst, and have sufficient accommodation for myself and brother Wade's family, beside a commodious zayat for the female school. And even this appropriation has not been made from the funds furnished from America, but from donations made us for the express purpose of building. Since the close of the war, I have been able, from money paid me by the British government, presents lately made me at Ava, and donations to the missions, to pay into the funds of the Board, above \$4000, which, after deducting such expenses as our regulations allow, (together with the last donations from Madras,) have remitted to Mr. Pearce, of Calcutta.

The long interruption of our missionary work, occasioned by our troubles at Ava, the domestic calamities which have since overwhelmed me in quick succession, and the hitherto unfavorable circumstances of Amherst, have operated to prevent my returning with much ardor to my usual occupations. I am, however, endeavoring to do a little. We have an assembly of twenty-five or thirty, on Lord's days; and our daily family worship is not unfrequently attended by a few inquirers. One woman desires to profess our religion, and has lately given some satisfactory evidence, that she is sincere. A few respectable men declare themselves convinced of

the truth of the Christian religion; but we discern yet no traces of the renewing influences of the Spirit on their hearts.

Three only of the Rangoon converts are now with us. The rest are dead or scattered in different parts of the country. So far as I have been able to ascertain the circumstances of those who died in my absence, and those who still remain, I believe, that, with the exception of two, who were excluded from the church in Rangoon, for neglecting to attend worship, none of the baptized have disgraced their holy profession.—I do not of course speak of two or three cases which required temporary church discipline.

Moung Ing lately went on a mission to Mergui, (Bike,) the place of his former residence, where he has set up Christian worship, and has, he writes me, several inquirers.

I commend my sorrows to your sympathetic remembrance, and begging an interest in your prayers, remain, my dear Sir,
Yours faithfully,
A. JUDSON.

Mission to Africa.—The last number of the African Repository contains a letter from Mr. Ashmun to Dr. Blumhardt of Basle, Switzerland, in answer to inquiries from that gentleman, on the subject of establishing a mission in Africa. The extent of country under the actual or prospective influence of the colony embraces a sea-coast of 280 miles, and extends 40 miles in the interior. The Vey tribe occupy a line of fifty miles. Their number is from twelve to fifteen thousand. They are active, warlike, proud and deceitful. Another fifty miles is occupied by the Deys. This tribe is about half as large as the Veyes. They are indolent, profligate, and when their passions are roused, treacherous and cruel. The Bassa tribe occupy 180 miles of sea coast. They are divided into sixteen governments. The country reaches 20 miles inland. It is decidedly the most populous of any maritime country in Western Africa. The people are domestic and industrious, and even laborious in their habits. Their number is estimated at 25,000. Many circumstances seem to declare their readiness to receive among them the instruments of civilization and the Herald of divine truth.

Very little is known of the natives of the interior. It is probable that the nation are more extensive and powerful, and less broken into tribes than those of the coast.

The people of the Bassa countries speak a language somewhat refined and copious.

They inhabit villages of from forty to one or two thousand souls. Every town or village has its head, and several subordinate chiefs, and exhibits the harmony and economy of a large family. Polygamy and domestic slavery are universal. The men perform no servile labor, except in the months of February, March and April, when they are employed in preparing their plantations. The people have no taste and very little capacity for abstract thinking. Their miseries are most of a moral nature. The eyes of their understanding are out. They need to be taught the first principles of religious truth.

About fifty boys belonging to the tribes in the neighborhood are in a course of education in the colony; one object is to fit them to act as interpreters to American and European Missionaries, and should the divine Spirit renew their hearts, they will become able religious teachers themselves.

The Government of the colony is willing to stipulate with the authorities of the country for a grant of land sufficient for missionary settlements, and also furnish protection by its factories along the coast, and the advantage of medical attendance at the colony. The Missionaries would also share largely in the kindness and sympathies of the colonists, many of whom are the devoted servants of the Redeemer.

There is now a direct commercial communication with the United States, Bristol, (Eng.) and Amsterdam.—*N. Y. Inquirer.*

Indian Missions.—Mr. L. S. Williams writes from At-ikhunna, Nov. 5th, to the Editor of the Pittsburg Recorder. He says, "In the Chickasaw nation, near us, the Lord is doing great things, whereof we are glad. During several months past, there has been heard the solemn inquiry, and to considerable extent, *What shall I do to be saved?* Many blacks, a few natives, and one or more white men, have been hopefully converted to God. In the town of Columbus, about 15 miles from Mayhew, there has been a pleasing attention to the subject of religion on the part of some of the most influential inhabitants, which we are happy to add, still continues. As there is no Presbyterian church organized there, the converts have united with the mission church at Mayhew." He adds, "I was at Mayhew on the 3d Sabbath of October, where I saw much of the salvation of God. The occasion was the Missionary Convention, adjourned from last year's meeting at Monroe.—The number of brethren from other stations was not great, and but little business of a local nature was transacted. Other subjects more deeply interesting, occupied almost every mind. A most happy state of feeling existed among all who looked for the Lord's appearing. Such a oneness of soul, such solemnity and fervour in prayer, such apparent longings after God, I never witnessed as on this occasion."

Extract of a letter from the Rev. M. P. Squire, to the Corresponding Secretary of the A. H. M. S. under date of Dec. 20, 1827. "The cause of Home Missions is taking a firmer hold of the benevolent within this agency. There are those here who will not see us want. We have resolved on not only supporting all the Missionaries within our bounds, but the expense of the Agency too, asking it only that you will incorporate our business in the annual Report, as an integral part of the Home Missionary Society's work.

There is a spirit extending in many minds which says, "Onward to the evangelizing of the land!" which appreciates the sentiment, that it will cost more to pay for its vices, and sustain the scourge of God upon it unevangelized, than to place it under Gospel cultivation and privilege. Our friends and helpers in this region, though willing to assume the pecuniary responsibilities of an independent operation, prefer their

present immediate connexion with the Parent Society, as it places the whole field more directly under their eye, and more fully associates their sympathies and efforts in behalf of the entire West."

A word to Theological Students.—A highly valued correspondent in Mississippi writes from near Natchez under date of Nov. 27, 1827, as follows:

DEAR BROTHER.—Mr. Thomas L. Janeway has just arrived at this place, with the expectation of laboring within the bounds of our Presbytery during the winter. He informs us that probably all those young men who talked of becoming Missionaries to this country will fail.—My heart sickens at the news. We are a small band, scattered over an immense territory, and among a multitude of people who are now awakening to a sense of their wants. We represent our condition to the brethren of the North. Year after year we have solicited Missionaries, and this last year we presented facts which showed that at least seven Missionaries were absolutely needed, and would be supported in part if not altogether by the people, and only one has come. Five or six new churches have been organized during the past year, and our Ministers have labored to the utmost extent of their strength to supply them; and yet, all the churches east of Pearl River are entirely destitute. Where has the spirit of Missions fled? Are they afraid of the climate? This is a cowardly excuse. Not only so, it is unfounded. All our brethren enjoy good health. But I have already said enough; I will only add, send us Missionaries if you can.

Religious Intelligencer.

Le Roy Bible Department.—At the monthly concert in the Presbyterian meeting house in the village of Le Roy, on Monday evening the 7th inst. the Le Roy Bible Department, auxiliary to the Genesee County Bible Society, was formed and organized by the choice of *Hinds Chamberlain*, president, *Moses P. Butler*, treasurer, and *Beriah B. Hotchkiss*, secretary, for the ensuing year. The following resolution was unanimously adopted.

Resolved, In dependence upon the Divine blessing, that within the period of six months, every family within the town of Le Roy shall be supplied with a copy of the Holy Scriptures.

Le Roy Tract Society.—At the monthly concert in the Presbyterian meeting house, on Monday evening the 7th inst. a Tract Society was formed, under the title of the *Le Roy Tract Society*, auxiliary to the American Tract Society, and organized by the choice of the following officers for the ensuing year:

Beriah B. Hotchkiss, president; Charles Handford, treasurer; Joseph Myers, secretary; Clark S.uden and Moses P. Butler, additional directors.—*Le Roy Gazette.*

The Bible Society of Henrico co. Penn. have approved of the resolution of the parent society to supply every destitute family in the state with a copy of the scriptures, and in furtherance of the views of the parent society have requested the assessors of the several towns of the county to ascertain the number of destitute, and have determined to furnish those within their own limits, themselves.

A Bible Society has been formed in Philadelphia, "of the young men and others," to be called the "Young Men's Bible Society of Philadelphia," for supplying the destitute of the city with the sacred scriptures. A committee to publish an address was appointed, composed of the following gentlemen:

- Rev. H. H. Kennedy, } Presb. Church.
- Mr. N. Murray, }
- Mr. Benj. W. Clark, } Episcopal.
- Joseph Hutchins, }
- John H. Curtis, }
- Thomas Porter, Baptist.
- Jonathan Adiel, Congregational.
- E. J. Yard, Methodist.
- Isaac Wampole, jr. Lutheran.

Bucks County (Pa.) Bible Society.—A meeting of the Bucks County Bible Society was held agreeably to appointment, at Doylestown, the 10th inst. to choose committees, and adopt other measures for carrying into effect the resolution of the society to supply every destitute family in the county with a copy of the sacred scriptures.

Virginia Bible Society.—We learn from the Richmond Visitor and Telegraph, that on the 6th Nov. last, the Managers of the Bible Society of Virginia determined to make an effort to put in train a system of effective measures, as well for the purpose of ascertaining the number as to supply the wants of those families within the state who are destitute of the holy scriptures.

The Right Rev. Richard Channing Moore, the Rev. Stephen Taylor, the Rev. William Hammet, and the Rev. James B. Taylor, were appointed a committee to report to the board an address to the convention of the Protestant Episcopal church, to the Virginia Conference, and the several Presiding Elders of the Methodist Episcopal Church, to the General Association, and the several particular associations of the Baptist Church, and to the Synod and several Presbyteries of the Presbyterian Church in Virginia; entreating their co-operation and efforts in the plans of the board, for more effective measures in the cause of the Bible Society.

At a meeting of the Managers, held on the 18th Dec. the board resolved immediately to take measures to ascertain and supply the wants of all the families which are destitute of the holy scriptures in the counties of Henrico and Chesterfield; and further, that the various bible societies in the state, whether auxiliary to the American Bible Society, or to this Society, be informed of the adoption of the above resolution, and invited to co-operate with them by their best exertions, to ascertain and supply the wants of the destitute in the state with the bible.

The tax collector of Greene co. Alabama, reports 1174 bibles, or one bible to every ten inhabitants in that county.

The British and Foreign Bible Society lately received an anonymous letter, containing a £500 note.—*Rel. Intel.*

The Rev. Mr. Parvin has applied for his dismission from the Presbytery of Philadelphia, for the purpose of forming a Presbytery at Buenos Ayres, where he now resides.

The Synod of South Carolina and Georgia have resolved to alter the plan of the Literary and Theological Seminary, so as to make it strictly Theological. The reason assigned is, that there is a jealousy existing that its friends intend erecting it into a College, which would interfere with some literary institutions in the state.

ROCHESTER:

FRIDAY, JANUARY 13, 1826.

Accounts of the formation of Bible Societies, and Associations to supply the destitute of cities, counties and states, flow in upon us in such rapid succession, that we have only room for a bare mention of a few of them in our columns.

The resolution which was adopted, in this county, about two years ago, that every destitute family should be furnished with a bible in sixty days, has had an influence, which continues to be felt, and is extending in all directions through our country, and has given an impulse to christian enterprise, which we trust will not cease to operate until moral darkness shall be dispelled, by the light of the glorious gospel, from all parts of our land.

The term Enterprise, has hitherto been generally applied to the formation and execution of plans of a worldly nature; for the acquisition of individual wealth, or schemes of national improvement. Those only have been called men of enterprise who have marked out some new track, or found some new source of gain; and where determination of purpose, and energy and perseverance in execution, have been strikingly exhibited: where dangers have been successfully encountered; where ease has been sacrificed, and privations have been endured, for objects exclusively secular—the individuals who have been thus distinguished, have been more highly applauded by the multitude, than the man whose feelings of christian benevolence led him to the hazardous enterprise of visiting the most laudable prisons, and braving the dangers of the pestilence, for the alleviation of human misery.—But if a just estimate be made, and the comparative value of things temporal and things eternal, is considered, in what estimation should those be held, who devise and execute plans for the benefit of the souls of men.

Enterprise begins to make an important item in the estimate of christian character. Those "to whom much is given," begin to learn that they are stewards, and that of them "much will be required"—That the question "What do ye more than others," carries with it a reproof full of meaning to the professor, who is slumbering on his post, while the "little flock" around him are engaged in enterprises for the spread of the gospel, and in searching out and raising from their moral degradation, the children of ignorance and want.

The man whose christian principles lead him to stem the current of worldly opinions and maxims, and embark his property in some project for meliorating the condition of his fellow men, by pointing them to the FOUNTAIN of Happiness, and opening to them the sources of moral and religious improvement, is engaged in an Enterprise worthy the attention of an immortal being; one in which success is guaranteed by Infinite Power.

When men "rise early, sit up late, and eat the bread of carefulness," to add to their property, that they may contribute more liberally to the treasury of the Lord; that "to the poor the gospel may be preached," and the bible possessed by every family, we may conclude they have found it "more blessed to give than to receive;"—that they have faith to believe their bread thus "cast upon the waters," will be found, although it be "after many days."

They may be called enthusiasts, mad-men and hypocrites, but the light of eternity will show that their madness was of the same kind as that of Paul, when arraigned before Festus. These are the men of enterprise, and the property thus expended, instead of being left behind at death, is sent before them, and those who have been benefited by it will be their crown of rejoicing at the last day.

If those are benefactors to mankind who cause wealth to flow in, in new channels, how much more worthy of the appellation are those who by "diligence in business," not only do the same, but whose "fervecy of spirit" causes it to flow out in new channels, to aid in building up the waste places of Zion, and contribute not merely to the temporal but to the spiritual happiness of their fellow beings.

It is but a few years since those who contributed to the support of the mission among our south-western indians, were considered as engaged in an impracticable undertaking. But what has christian enterprise accomplished there! The habits of the savage are changed—The gun is laid aside for the implements of husbandry—Flourishing schools are established—They have adopted a code of laws—have their legislative, judicial and executive officers, and we have now before us the Prospectus of a paper, to be published and edited by a native Cherokee. The standard of the cross has been planted among them, and flourishing churches have

been gathered from among these sons of the forest, who but a few years ago, were represented as irreclaimable.

It is not our purpose to more than glance at what christian enterprise has achieved. To notice, in the shortest possible manner, the success of our Bible and Missionary operations, would exceed our limits.

We barely say to christians, let your motto be "Onward." While in plans of a worldly nature, the most prudent forecast cannot always secure against ultimate failure, you cannot fail of success. While "God loves the cheerful giver;" uses the instrumentality of man to accomplish his purposes—and until the prediction is accomplished that all nations shall see His salvation, the labors and pecuniary sacrifices of christian enterprise, will be blessed and rewarded, and crowned with success.

The day we trust is not far distant, when a profession of christianity, will ensure as ardent and active zeal in devising and executing plans for its advancement, as has ever been exhibited by worldly men, for the promotion of their secular interests.

"Why do ye make void the law of God by your traditions?" Matt. xv. 3.

In order to understand the force of our Saviour's remark, it is necessary to understand the character and tenets of the Pharisees, for although the Scribes were also present, they were not a distinct sect; but were merely distinguished by their occupations—in their religious opinions falling in with either of the prevailing denominations.

The Pharisees were the principal Jewish sect. They held, that at the time Moses received the ten commandments on the mount, and they were committed to writing, other commands were also given, which were not to be written, lest the heathen should copy them. After the Babylonish captivity, they were collected and written by Ezra; and called the Cabbala, in 72 books; one hundred years after the destruction of Jerusalem, one book was formed from these books and called the Mishna, that is, the second law. Three hundred years after this, more having been discovered, they were added; and one hundred years later, the traditions which were found among the Jews, who still remained at Babylon, were also collected, and the one was called the Talmud of Jerusalem, and the other the Talmud of Babylon, and by these the Jews are still governed.

One of their traditions, which our Saviour was accused of transgressing, was, "Whosoever despoth the washing of hands is worthy to be excommunicated; he comes to poverty and will be extirpated out of the world." "He that takes meat with unwashed hands is worthy of death." "It is better to die, than to transgress the tradition of the elders." Here the ground of their objection to our Saviour's eating with unwashed hands, will readily be perceived, as well as the pertinency of his reply.

Another of their traditions was, that if an indigent parent should need and ask assistance of a child, if the child should say, "It is a gift by whatsoever thou mightest be profited by me;" that is, it is devoted to some sacred purpose; he was free from the command, "honor thy father and mother," &c. Thus it is seen, how they made void the law, by putting the commands of men in direct opposition to the commands of God. They even went so far as to say of vows, "That a man may be so bound by them, that he could not; without great sin, do what God had commanded to be done; and that in this case, if he makes a vow which cannot be performed without breaking a command, (one of the ten,) his vow must be ratified and the command violated."

After knowing what their traditions were, our Saviour's question, "Why do ye also transgress the commandments of God by your traditions?" must be fully understood.

Legislature of S. Carolina.—A bill to prohibit the instruction, public or private, of free persons of color, has passed the house and been sent to the senate for concurrence: Also against the employment of persons of color as clerks. A resolution has also passed, denying the right of Congress to make appropriations for the Colonization Society.

Mr. Editor—

A short time since an article, was published in the Western Recorder, stating that a number of Roman Catholic Missionaries had arrived at the Sandwich Islands. Although I have received letters from those islands, dated about the middle of July last, which make no mention of such an event, I have no reason to doubt the correctness of the statement. I was informed long since, by a letter from an acquaintance in Europe, that several Jesuit Missionaries sailed from France for the Sandwich Islands, in October, 1826.

There is reason to suppose they have gone thither in consequence of an invitation from Americans and Englishmen who reside at the islands. It is now pretty generally known, that there are settled there many unhappy men who have run away from the restraints of civilized society, and who have always opposed the introduction of the gospel. With them occasional visitors have united, in endeavoring to prevent the chiefs from taking any decisive measures for restraining the licentious habits, in which, as

a captain of a vessel truly remarked, the seamen had always been allowed to participate, when they visited the islands. The opposition of these men to the gospel has for some years past raged with much violence; and when other efforts to draw off the minds of the natives from instruction, failed, they resolved to invite Roman Catholic priests to settle there, for the purpose of distracting the minds of the people, and if possible, form a party unfriendly to the system of instruction that was pursued.

This is not conjecture merely. The writer of this was at the islands a few years since, and often heard it mentioned, that the foreigners opposed to the spread of the gospel, designed to send for Roman Catholic priests, for the avowed purpose of counteracting the influence of the American missionaries.

Our missionaries, however, have acquired so firm a footing, and are so universally respected and beloved by the chiefs and people, that, notwithstanding the jesuits may form a party, it is not apprehended they will be able seriously to retard the progress of divine truth. All the chiefs and many thousands of the people, are now able to read, and have already been supplied with portions of the scripture in their own language. It appears to me, therefore, too late for Catholics, whose influence is maintained by keeping the people in ignorance of the word of God, to gain much ascendancy over the minds of the natives in general. Still, as most of the foreign residents in those islands, will probably further their views, and unite with them a portion of the natives, the friends of religion should not cease to pray, that He who can bring order out of confusion, and who has at the Sandwich Islands, more than once caused the wrath of man to praise him, would overrule all for the promotion of his glory.

Medical opinion of Spiritous Liquors.—At a late meeting of the Medical Society of the county of Ontario, the following resolutions were adopted:

Resolved, That we will endeavor to impress on our patients, on all suitable occasions, the importance of abstaining from the use of strong liquors.

Resolved, That we will use our influence to correct the popular error, that "a moderate use of them is conducive to health, and permanently increase the strength or vigor of laboring people."

A New-York paper just received, says, "Intelligence has been received from Havana, that the king of Spain has acknowledged the independence of South America. A letter from a respectable gentleman at Havana, dated the 24th of December, says that the report was generally believed at that place."

Alabama.—Since the late fire in Mobile, 93 houses have been built, and 15 now going up. Among the number are eight brick stores, and an extensive brick ware house; besides a large additional brick ware house attached to Eslava's cotton press. The wooden stores, with scarcely an exception, are but one story high. The demand for stores seems to be nearly supplied.

A petition has been presented to the legislature, praying that accounts contracted for spiritous liquors may be placed on the same footing as gambling debts.

FEMALE BENEVOLENCE. The Synod of N. Carolina reports several examples of Female Societies which have been active in doing good. One small Society, in a town where there was no appropriate house of worship, determined that one should be erected. From the sale of needle work they obtained \$200, and by other means, they increased the sum until they were able to erect a church which cost \$1200. Another Society of younger females, in the same town, are at the expense of educating an Indian child, at one of our mission stations. Another has purchased a parsonage, and presented it to the church, which cost \$800. Another, besides making some expensive additions to their church has paid, during the last year, one hundred dollars to the Education Society.

A Negro woman who has been absent sixteen years, has just returned to her master in New Orleans, and has given information of the existence of a colony of 50 or 60 runaway Negroes in the centre of, what is there called, the Trembling Prairies, not far from the city. This spot has been supposed to be unapproachable on account of quick sands. They raise hogs, poultry sweet potatoes &c.

Royal Bankrupt.—A London paper laments most piteously that it is obliged to say, his late Royal Highness the Duke of York, has not left property sufficient to pay one shilling on the pound of his debts.

Rev. Mr. Adam, the Unitarian.—By a paragraph contained in a London Magazine for Oct. we observe it is stated, that this gentleman, who some time since relinquished his connexion with the English Baptist Missionary Society, "to embrace a more rational mode of converting the heathen to Christianity," is now the editor of a Sunday newspaper. Whether his brother Unitarian, Rammooh Roy, assists him in this labor, is not mentioned. The paper is probably published in the city of Calcutta.—*Chr. Watch.*

Copy of a letter received by the Editor of the N. Y. Bapt. Register, dated Newport, Jan. 9, 1827. Dear Brother,

By this time you have probably heard various reports respecting an attempt to assassinate Eld. Jason Lathrop, of this place: and as I am sensible that many persons will feel anxious to know the facts; and as he is confined and perhaps will never be able to give them to you himself, I have thought it my duty to send you the following, which I have just heard related by himself.

On Wednesday, the 2d inst. he went to Fairfield, to attend a Quarterly Meeting of the Otsego Association, and returned on Thursday the 3d, and arrived at his own house about a mile from this village, a little before sunset. He was employed a short time directly after candle light in his bindery arranging some books. Having occasion to step into the wood house, a door opening from the bindery directly into it; and having stepped from the threshold of the said door, with one hand in the handle of the door, and the door nearly closed, he received a blow from the assassin's knife in the left side, which was providentially prevented entering the body, by coming in contact with the suspender buckle: at the same instant a blow on the head, supposed to be from a club or billet of wood knocked him backward, and levelled him with the bindery floor, where his groans brought his wife and another lady to his assistance. Having on a thick firm hat at the time was undoubtedly a mean of warding off in some measure the blow in that part; as either of the blows under ordinary circumstances would have been sufficient and were undoubtedly intended to take his life. The cut in the vest is perhaps 1 1-2 or 2 inches in length; that in his shirt about 1 1-2 inches, and a slight flesh wound of about the same length. He has been deprived of his reason a considerable portion of the time since, and but faint hopes are entertained of his recovery.

Yours, H. B. ROUNDS.

Calcutta, April 26, 1827.

Dreadful Fire.—On the 24th inst. at about 8 o'clock, a dreadful fire broke out in the native quarter, called Juan Bazar, where all the habitations are bamboo and mat huts, and in less than a quarter of an hour, a space of nearly a mile was in flames. About the same time there sprung up a violent gale from the north-west, which caused the fire to spread with frightful rapidity. The horrors of the scene were much increased by a severe thunder storm; the flames rendered one half of Calcutta visible, and from the vivid lightning which flashed, without a moment's intermission, the governor's house, the fort, river, and shipping, were plainly to be distinguished on the other side. The fire having caught a range of bamboo stabling, the horses were removed to windward of it; but becoming restive, many of them broke loose, rushed into the crowd, maiming and killing numbers of people, and ultimately ran back to their stables, where they perished in the flames. As there are no water-works of fire-plugs there, and all the water must be carried by hand from the distant river, the one or two engines were of no use after their first stock was exhausted. In about an hour, the fire in this quarter was arrested by the interposition of some mud huts; but the wind had carried burning matter to a considerable distance, and no sooner was this extinguished, than four others—two of great magnitude burst forth. That on the Mute Bazar was awfully destructive. At about 10 o'clock the storm came on with increased violence, and ten or twelve thousand poor houseless creatures were driven to seek shelter from the rain, which then descended in torrents. The flames raged till next morning at day-break. The number of huts destroyed is 1840; and to render the whole more deplorable, it is supposed to be the work of incendiaries.

Surprising in a Christian community.—From an article in the Pittsburgh Recorder, it appears that an attempt was made last year in the Legislature of Pennsylvania, by Mr. Denny, a member of the house, to have its sessions opened by prayer each morning. A motion to that effect passed the house, and was lost in the Senate.—Mr. Denny, conceiving it his duty to renew the motion this year, did so, and offered in support of it, such arguments as nothing but stern infidelity could resist. But this noble resolution found an opponent in Mr. Miller, of Perry county, who, after some hypocritical pretensions of veneration for religion, opposed the motion, on three grounds—that prayer would be troublesome—that Congress and the Legislatures of other States, in which the practice of invoking divine blessing obtains, are no more moral or religious than the Legislature of Pennsylvania—and that such a practice was unnecessary and dangerous to the liberties of the people. On motion of Mr. Porter, the motion was postponed; and on Mr. Denny's calling it up for consideration, the motion was lost by a large majority.

Had such a motion been thus disposed of in China or Japan, it would have been nothing surprising. But to see the exercise of the christian religion, only so far as an acknowledgement of dependence on God, and a desire of obtaining the divine blessing were concerned, formally voted out of the Legislature of Pennsylvania, as useless, troublesome, and dangerous to the liberties of the people, must surprise and grieve every good and substantial citizen of that State. How many such men as Messrs. Miller and Porter would it require, to convert the Legislature of Pennsylvania into something like the National Council of France, and vote down the christian religion in toto, and set up the goddess of Reason, as the object of adoration. May the day be distant when impiety like this, shall find its way into the councils of Ohio.

The effect is singular, when we compare the above with the proceedings of the Cherokees of Arkansas. It appears from the correspondence of Mr. Washburn, as published in the Missionary Herald, that the Grand Council of the Nation convened on the 18th ult. at a spring near Dwight, [a Missionary station,] and when about to open the council, the Chiefs, the National Committee, and the United States' Agent sent for Mr. Washburn, to open the session with prayer; and requested him to attend all their councils in the capacity of chaplain, to open them daily with prayer, and preach to them on the Sabbath. Let us no longer call the Cherokees, heathen.—*West. Intel.*

Contributions for S. S. Missions. Centre School, Riga, per Mr. T. Coan, \$2 00 Teachers' Monthly Concert, Rochester, 9 06 \$11 06 LEVI A. WARD, Jan. 18, 1828. Tr. Gen. S. S. Union.

MARRIED.

In Henrietta, on the 15th inst. by Rev. Joel Parker, Mr. Allen Wheeler, of Rochester, to Miss Roxana Clark, of the former place.

In Phelps, Mr. Thomas Vandewort, of Orange county, to Miss Eleanor Horton.

In Seneca, Mr. Sheldon Merwin, of Genesee, to Miss Emily H. Blossom.

DIED.

In this village, Mrs. Lucy Brown, wife of Dr. Matthew Brown, Jr. aged 55 years.

In Prattsburgh, Major Rufus Blodgett, 66, an officer of the Revolution.

In Genesee, Homer Sherwood, Esq. merchant.

In Livonia, Caroline M. wife of Mr. J. Powell.

In South Le Roy, on the 1st inst. Mr. Salmon Johnson, aged about 27 years.

In Oxford, (N. C.) Mr. Ransom Hubbell, 36.

ROCHESTER MARKET.

WHEAT	per bushel,	75 c.
Rye	"	50
Oats	"	25
Corn	"	27
FLOUR	per bbl.	\$4.25 to 4.50
Beef, fresh	cwt.	8 to 8.50
Butter	lb.	14 to 15 c.
Pork, fresh	per cwt.	\$3.00
" mess	per cwt.	10.00
Cheese	cwt.	5 to 6
Tallow	"	7

POEMS.—By the author of "Moral Pieces in Prose and Verse." Mrs. Sigourney thinks in all her productions, and writes the faculties of acute perception;—when the charms of nature are her theme—with a happy talent for bringing home to the reader's heart, all those faint traces of the beautiful which she herself beholds: The typographical elegance of this volume deserves the highest commendation.—*Boston Lyceum.* Also—

A few copies of the Christian Almanack, for 1828, For sale by E. PECK & CO. 34

ROCHESTER READING ROOM.—The subscriber has concluded to establish a Reading Room, in connexion with his Library, in the Globe Buildings. He has made arrangements to furnish his room with a variety of NEWSPAPERS, and other

LITERARY PRODUCTIONS, and he can assure the public, that he will be enabled to keep an establishment worthy of a reading community. All persons who are disposed to encourage the undertaking are respectfully invited to call and subscribe for its support.

The terms are—\$1 per quarter; or, \$4 per year. Strangers of respectability, who do not stay to exceed one week, are invited to call and read the news without any expense. T. SCOTT, 34

LIBRARY COMPANIES and individuals, who wish to purchase BOOKS, are invited to examine our stock of standard and popular WORKS, which we are disposed to sell at very low prices. Jan. 18—tf E. PECK & CO.

THE RETROSPECT; OR, REVIEW OF PROVIDENTIAL MERCIES; with anecdotes of various characters, and an Address to Naval Officers.—By ALGOU, formerly a Lieutenant in the Royal Navy, and now a Minister in the established Church.

"Here much I ruminate, as much I may, With other views of men and manners now Than once, and others of a life to come." Cooper. From the Seventh London Edition.—Re-published in Boston. For sale at the Bookstore of E. PECK & CO. 34

T. S. INGOLS, FASHIONABLE HAIR DRESSER, No. 22 Globe Buildings, respectfully informs his friends and the public generally, that he has taken the above stand—where he will attend to the business of HAIR CUTTING AND SHAVING.

A share of the public patronage is solicited. Razors set at short notice. Jan. 18—3tf

D. BEECHER on Intemperance, Burder's Mental Discipline, and Mrs. Hemans' Poems.—Also—

THE WORKS OF MRS. OPIE, with a fine portrait; 11 vols. 12mo.; a fine edition, in boards, at \$15. There is not probably in the whole range of modern writers, an author whose works are more pure and elevating in their sentiments, or more captivating, useful, and practical, than those of Mrs. Opie's. For sale by E. Peck & Co. Carroll-street, January 18. tf

MIGNET'S FRENCH REVOLUTION.—A history of the French Revolution, from 1789 to 1814, by A. F. Mignet, revised and corrected from the London edition. "Monsieur Mignet's History of the French Revolution is a chief d'oeuvre superior to every thing that has appeared for the last fifty years. We cannot but believe that the Histoire de la Revolution will be translated into English. It will mightily surprise the good people of England, who have never understood the epoch of terror, the greatest political phenomenon that Europe has witnessed for six hundred years."—*London Magazine.* The Westminster Review, Metropolitan, Quarterly Magazine, and other periodicals, all concur in speaking in unqualified terms of approbation of the above work, which every reader of Scott's Life of Napoleon ought to possess. In 1 vol. octavo. For sale by E. PECK & CO. Carroll-street, Jan. 18. tf

FRENCH and German BIBLES; Ladies' ALBUMS, in great variety, very elegant.—Also—Thermometers and Hydrometers, and Gauging and Wantage Rods—for sale at E. PECK & CO.'S BOOKSTORE. Carroll-street, Jan. 18. 3tf

NOTICE.—The subscribers, having formed a connexion in business in the practice of LAW, under the firm of GREGORY & HUMPHREY, have opened an office in the west part of the Globe Buildings, second story; where they will, at all times, be ready to attend to any professional business which may be entrusted to them. JAMES H. GREGORY, HARVEY HUMPHREY. Dec. 28, 1827.

H. GRAHAM, Physician and Surgeon, respectfully offers his professional services to the citizens of Rochester and its vicinity. Office on River-street, one door south of Dr. J. W. Smith's, in the room lately occupied by A. House, Esq. Rochester, 4th Jan. 1828. 1tf

120 ACRES OF WOOD AND TIMBER, for sale, on the Stone Farm. Terms—\$20 per acre, on credit, till July 1st, with interest, in lots not less than 10 acres; any number of persons may combine for a ten acre lot. The security must be good. Dec. 21, 1827. JOSIAH BISSELL, Jr.

6 Pair WORKING OXEN—4 CARTS; 1 by High Wheels; Chains; Bars; Drills, &c. &c. for sale for Cash, or on short or long credit—by Dec. 14, 1827. J. BISSELL, Jr.

An Apprentice to the Printing Business, is wanted at this Office.

THE FOLLOWERS OF CHRIST.

The Son of God is gone to war,
A kingly crown to gain;
His blood-red banner streams afar:
Who follows in his train?
—Who best can drink his cup of woe,
Triumphant over pain;
Who boldest bears his cross below,
He follows in his train.
The martyr first, whose eagle eye,
Could pierce beyond the grave;
Who saw his Master in the sky,
And call'd on Him to save:
Like Him, with pardon on his tongue,
In midst of mortal pain,
He pray'd for them that did the wrong:
—Who follows in his train?
A glorious band, the chosen few,
On whom the Spirit came,
Twelve valiant saints: the truth they knew,
And bray'd the cross and shame;
They met the tyrant's bandish'd steel,
The lion's gory mane;
They bow'd their necks the death to feel:
—Who follows in his train?
A noble army, men and boys,
The matron and the maid,
Around their Saviour's throne rejoice,
In robes of light array'd;
They climb the dizzy steep of heaven,
Through peril, toil, and pain:
Oh, God! to us may grace be given,
To follow in their train.
BISHOP HEUER.

MISCELLANY.

A great deal has been said and written on the subject of dancing; but as the following tract embraces in so small a compass, the prominent arguments in relation to this popular amusement; and especially as it gives all the passages of scripture which have any bearing upon it, and places them in the proper light, we cannot, we believe, occupy a portion of our paper with matter more interesting or useful to our young readers. They ought, at any rate, to know what the bible says on this subject, and not attempt to prove its propriety by those passages which the sacred penmen could never have contemplated would have been adduced to justify it, when practiced, as it now is, as a mere amusement.

A TIME TO DANCE.

"When Herod's birthday was kept, the daughter of Herodias danced before them and pleased Herod."
A ball having occurred in the parish of a worthy Minister, at a season of peculiar seriousness among the youth of his pastoral charge, and many of them, from conscientious motives, having declined to attend, their absence was attributed (erroneously) to the influence and interference of their Pastor, who, in consequence, received the following anonymous note.
"Sir—Obey the voice of Holy Scripture. Take the following for your text, and contradict it.—Show in what consists the evil of that innocent amusement of dancing.—Eccles. iii. 4. 'A time to weep, and a time to laugh; a time to mourn, and a time to dance.' A TRUE CHRISTIAN, BUT NO HYPOCRITE."
The Minister immediately wrote the following reply, which, as the note was anonymous and without address, remained in his own possession for some time, when he communicated it to the public, thinking it might meet the eye and correct the opinions of the writer of the note and others.
MY DEAR SIR,
Your request that I would preach from Eccles. iii. 4, I cannot comply with at present, since there are some Christian duties more important than dancing, which a part of my people seem disposed to neglect. Whenever I perceive, however, that the duty of dancing is too much neglected, I shall not fail to raise a warning voice against so dangerous an omission. In the mean time, there are certain difficulties in the text which you commend to my notice, the solution of which I should receive with gratitude from a true Christian."
My first difficulty respects the time for dancing; for, although the text declares that there is a time to dance, yet when that time is, it does not determine. Now this point I wish to ascertain exactly, before I preach upon the subject; for it would be as criminal, I conclude, to dance at the wrong time, as to neglect to dance at the right time. I have been able to satisfy myself, in some particulars, when it is not a time to dance. We shall agree, I presume, that on the Sabbath-day, or at a funeral, or during the prevalence of a pestilence, or the rocking of an earthquake, or the roaring of a thunder-storm, it would be no time to dance. If we were condemned to die, and were waiting in prison the day of execution, this would be no time for dancing; and if our feet stood on a slippery place beside a precipice, we should not dare to dance.
But suppose the very day to be ascertained; is the whole day, or only a part, to be devoted to this amusement? And if a part of the day only, then which parts "the time to dance?" From the notoriously pernicious effects of "night meetings," in all ages, both upon morals and health, no one will pretend that the evening is the "time to dance;" and perhaps it may not be immaterial which portion of the daylight is devoted to that innocent amusement. But allowing the time to be ascertained, there is still an obscurity in the text. Is it a command to dance, or only a permission? Or is it merely a declaration of the fact, that, as men are constituted, there is a time when all the events alluded to in the text do, in the providence of God, come to pass? If the text be a command, is it of universal obligation; and must "old men and maidens, young men and children," dance obedience? If a permission, does it imply a permission also to refrain from dancing, if any are disposed? Or, if the text be merely a declaration that there is a time when men do dance, as there is a time when they die, then I might as well be requested to take the first eight verses of the chapter, and show in what consists the evil of those innocent practices of hating, and making war, and killing men, for which, it seems from the text, there is "a time," as well as for dancing.

There is still another difficulty in the text, which just now occurs to me. What kind of dancing does the text intend? for it is certainly a matter of no small consequence to a "true Christian," to dance in a scriptural manner, as well as at the scriptural time.

Now, to avoid mistakes on a point of such importance, I have consulted every passage in the Bible which speaks of dancing; the most important of which permit me to submit to your inspection.

Exod. xv. 20. "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels and with dances." This was on account of the overthrow of the Egyptians in the Red Sea.
Judges xi. 34. The daughter of Jephthah "came out to meet him with timbrels and with dances." This was also on account of a victory over the enemies of Israel.

Judges xxi. 21. The yearly feast in Shiloh was a feast unto the Lord, in which the daughters of Shiloh went forth in dances. This was done as an act of religious worship.

2 Sam. vi. 14 and 20. "And David danced before the Lord with all his might." But the irreligious Michal "came out to meet David, and said, How glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!" Dancing, it seems, was a sacred rite, and was usually performed by women. At that day, it was perverted from its sacred use by none but "vain fellows," destitute of shame. David vindicates himself from her irony, by saying, "It was before the Lord;" admitting, that had this not been the case, her rebuke would have been merited.

1 Sam. xviii. 6. On account of the victory of Saul and David over the Philistines, "the women came out of all the cities of Israel singing and dancing."

Psal. cxlix. 3. "Let them praise his name in the dance." Psal. xxx. 11. "Thou hast turned for me my mourning into dancing." The deliverance here spoken of was a recovery from sickness, and the dancing an expression of religious gratitude and joy.

Exod. xxii. 19. "As soon as he came nigh unto the camp, he saw the calf and the dancing." From this it appears that dancing was a part also of idol worship.

Jer. xxxi. 4. "Oh virgin of Israel, thou shalt again be adorned with thy tabrets, and go forth in the dances of them that make merry." This passage predicts the return from captivity, and the restoration of the Divine favor, with the consequent expression of religious joy.

Matt. xi. 17. "We have piped unto you, and ye have not danced, we have mourned unto you, and ye have not lamented." That is, neither the judgments nor the mercies of God produce any effect upon this incorrigible generation.—They neither mourn when called to mourning by his providence; nor rejoice with the usual tokens of religious joy, when his mercies demand their gratitude.

Luke xv. 25. "Now his elder son was in the field; and as he came, and drew nigh unto the house, he heard music and dancing." The return of the prodigal was a joyful event, for which the grateful father, according to the usages of the Jewish church, and the exhortation of the Psalmist, "praised the Lord in the dance."

Eccles. iii. 4. "A time to mourn and a time to dance." Since [the Jewish church] knew nothing of dancing, except as a religious ceremony, or as an expression of gratitude and praise; the text is a declaration, that the providence of God, sometimes demands mourning, and sometimes gladness and gratitude.

Matt. xiv. 6. "But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod." In this case dancing was perverted from its original object, to purposes of vanity and ostentation.

Job. xxi. 7. "Wherefore do the wicked live, become old, yea are mighty in power?" Verse 11. "They send forth their little ones, like a flock, and their children dance. They spend their days in wealth, and in a moment go down to the grave: Therefore, they say unto God, depart from us, for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him; and what profit shall we have if we pray unto him?" Their wealth and dancing are assigned as the reason of their saying unto God, "Depart from us," and of their not desiring the knowledge of his ways, and not delighting to serve him, or pray to him.

From the preceding quotations, it will sufficiently appear—
1. That dancing was a religious act, both of the true and also of idol worship.
2. That it was practised exclusively on joyful occasions, such as national festivals or great victories.
3. That it was performed by maidens only.
4. That it was performed usually in the day time, in the open air, in high-ways, fields, or groves.
5. That men who perverted dancing from a sacred use to purposes of amusement, were deemed infamous.
6. That no instances of dancing are found upon record in the Bible, in which the two sexes united in the exercise, either as an act of worship or amusement.
7. That there is no instance upon record, of social dancing for amusement, except that of the "vain fellows," devoid of shame; of the irreligious families described by Job, which produced increased impiety, and ended in destruction; and of Herodias, which terminated in the rash vow of Herod, and the murder of John the Baptist.

Propriety in the house of God.—Would it not be as proper for a gentleman to take off his hat at the door of the House of God, as to take it off at the door of a friend's house?
Would it not be as proper for a gentleman to enter his friend's parlor, in the presence of a large company of ladies, with his hat on, as to enter the house of God with his hat on?
Would it be any more improper for those, who sit near the pulpit to wear their hats to their pews, than for those who sit half the distance from the door to the pulpit to do the same?

Are not those who sit near the doors as much interrupted in their devotional exercises by seeing the gentlemen pass by them with their hats on, as those who sit near the pulpit would be by the same indecorum?

Is it not possible, that many persons who are not accustomed to such things, are as much interrupted in their devotional exercises by seeing gentlemen walk half the length of the broad aisle with their hats on, as gentlemen, who do such things would be to see their minister go into the pulpit with his hat on?

Is it not the proper time for gentlemen to open their pew doors and get their hats and prepare to leave the house of God after the service is closed, and not while the benediction is implored?

Would it be any more interruption to the people to see the minister preparing to leave the house of God, while he was imploring the benediction, than it is to the minister to see the people doing the same, while he is engaged in this solemn act of worship.—Boston Recorder.

THE ANNALS OF THE POOR.

From the report of the Standing Committee of the Boston Howard Benevolent Society.

"I was called, says a member, to visit a family at the north part of the city in the month of December last. I found it to consist of a mother & her four miserable children, tenanted the ground floor of an old building at the head of a wharf—the father at the Hospital. The water had flowed into it and covered the floor to the depth of about six inches—and the shivering children were seated upon a board, which had been raised above the water, by the side of the wall. They were entirely destitute. Deeply touched were my feelings at this spectacle of poverty and suffering, and I afforded them the succor they then needed, and procured for them soon after a more comfortable abode." Says another of the Committee, "one cold morning in January, a female came to my store with the request that I would call upon an aged widow, who was sick and suffering from cold. In the course of the day I called. She had just risen from her bed, and was sitting, shivering, beside a few expiring embers. I asked her how she did, "sick, quite sick, and very destitute." Have you no wood? "No, not a stick," was the reply. Here then, said I, is an order for some, telling her at the same time where it could be procured. "Sir," said she with much emphasis, "who sent you here?" I told her the person who called on me was a stranger. Raising her hands, she exclaimed with emotion, "Sir, I have been in prayer all day to God—that He would put it into the heart of some kind benevolent person, to send me some wood; and here," said she, with increased emotion, "He has sent you. O, sir, God is very good to me—He always answers my prayers. What heart does not feel that it is more blessed to give than to receive?"

Seneca Missin.—Extract of a letter from the Rev. Mr. Harris, superintendent, to Mr. Thomas, of Utica, agent of the A. B. C. F. M. dated January 2, 1828.
Our mission is in a general state of prosperity. The people are decidedly improving in their condition; so much so, that the contrast is surprising even to themselves. This was adverted to yesterday in a speech of the principal chief of the nation, Young King. "It is almost incredible," said he, "that our people should have so much improved their condition within the last few years. Let us ever remember, that it is the consequence of receiving the religion of the Lord Jesus Christ. We must ever regret that our forefathers so long kept away the messengers of the Son of God, when they came to our shores offering us gratuitous instruction in the knowledge of the gospel. It is now your duty to see that our children are properly instructed, that they may not reproach us in their last moments."
Our Sabbath congregation is gradually increasing. The people have resolved, at their own expense, to erect a small chapel, about forty feet square. The mission school numbers about 70 scholars. There are a few interesting cases of inquiry; but no general excitement. Pray for us, dear brother, and for all those who are seeking the redemption and salvation of these despised yet interesting people. Yours, &c.

Thomas Paine in a storm at Sea.—Capt. C. commanded the ship London Packet, on board which ship Thomas Paine came passenger to the United States, I think in 1802. During the voyage they experienced much stormy weather, particularly on the American coast, and were several times driven back into the gulf stream. The last time they were blown off such was the violence of the gale and commotion of the sea, as well as condition of the ship, that the captain despaired of ever making land again. Until now, Mr. Paine retained composure of mind; but immediately on the captain ordering the long boat to be cleared, hurried below, hastily collected his baggage, and brought it on deck to be ready to take to the boat if that alternative was necessary. The sails were nearly all blowing to pieces; the crew exhausted; and every succeeding wave threatening to engulf the whole. At this awful moment, a sea struck the stern as though it would sweep every thing from the deck; when, in presence of all on board, Mr. Paine raising his hands and eyes upward, exclaimed, "Jesus Christ, have mercy upon us." This conduct was so unexpected by the captain, that after the storm abated and the ship once more put about, and was gently gliding towards her destined port, he accosted Mr. Paine in these words, "Mr. Paine, I have always understood you did not believe in the divinity of Jesus Christ; why then did you a few hours ago, when we all expected to be overwhelmed in a watery grave, call upon him for his merciful protection?" To which he replied, "Poh! poh! captain, 'twas a mere involuntary expression, occasioned by the terror of the moment."—Chr. Adv.

A good and pious minister had an excellent and elegant horse, on which he had placed no small share of his affections, and he was proud to show and pamper him; but very suddenly and unexpectedly to his family he sold the horse, and when they, astonished at the measure, inquired the cause, he made answer that he could not

keep the horse, because he got into the pulpit with him.

The intrusion was not a singular one, but the conscientious determination of the good man was highly creditable to his heart and judgment.

From the Northampton Gazette.

ABSTRACT OF PUBLIC DOCUMENTS.

ARMY. The army of the United States in October last was composed of 5722 men, including 54 surgeons, 51 paymasters, 33 engineers, and 444 commissioned officers. The number of sick was 603, and the number in arrest or confinement 232. The troops are distributed in 39 different posts, on the sea board, western frontier, &c. Desertions from the army are frequent. The number of recruits enlisted from Jan. 1, 1827, was 953.

NAVY. The navy of the United States, built and building, consists of twelve ships of the line, fourteen 44's, 36's, two corvettes, a steam frigate, about twenty sloops of war and schooners. In addition to these, live oak timber has been purchased for 5 ships of the line, 5 frigates, and 5 sloops of war. The number of vessels in commission is 19. Of these 4 or 5 are in the Mediterranean, about as many in the Pacific, and the others in the West Indies, on the coast of Brazil, &c. The annual expense of the Navy and Navy Yards, not including the sums appropriated for the gradual improvement of the Navy, is about three millions of dollars. The pay and subsistence of officers, and pay of seamen amount to 1,360,000; provisions 505,000; repairs of vessels \$475,000.

LEAD MINES. The lead made at the public lead mines during the last year amounted to 6,092,560 pounds, one tenth of which belongs to the United States for rent. The products of the mines near Fever River was upwards of five millions, and that of the Missouri mines less than one million. It is supposed that the annual product of the mines will soon reach ten millions of pounds.

TO THE REVEREND CLERGY.

THE undersigned proposes to commence a Periodical Publication, of original plan and character, as soon as adequate pledges of supplies shall be obtained. The work to bear the following title, or something similar, viz:—

THE AMERICAN PASTOR'S JOURNAL, Or original sketches of real characters, conversations, and striking facts. Furnished chiefly by Clergymen.

The following imperfect sketch of topics to be embraced, may serve to illustrate the plan. 1. Instances of very early piety. 2. Striking results of Parental faithfulness, or unfaithfulness; of filial respect or disrespect. 3. Cases of individuals raised from deep obscurity, or wickedness, to eminent usefulness. 4. Remarkable cases of conviction. 5. Cases of great hardness of heart, from resisting convictions. 6. Striking cases of submission and conversion to God. 7. Cases of awful relapse into sin. 8. Cases of strong temptation and trial. 9. Cases of strong faith and confidence in Providence, in mercy or judgment. 10. Instances of the wrath of man being made to praise God. 11. Cases illustrative of the influence of piety on the intellectual powers. 12. Instances of extraordinary beneficence or covetousness. 13. Death-bed scenes, of the Christian, the backslider, the infidel, the universalist, the profane man, or the worldling.

It is conceived that the very existence of such a Periodical may be the means of leading clergymen, in their pastoral intercourse, to be more observant of character, more discriminating in their views of human nature, and more disposed to record and rescue from oblivion striking conversations and facts. No species of knowledge can be more interesting or more useful, than thus drawn from real life; especially from portions of life most intimately connected with spiritual and eternal realities. If it is all-important that masters in surgery and medicine record, for mutual improvement, and for the benefit of mankind, striking cases which occur in their practice; it cannot surely, be less important, that those who watch for the life of souls, should preserve similar records. It would seem as though from the daily intercourse of several thousand Clergymen, such materials, of the character contemplated, may be obtained, as, if well condensed and judiciously arranged in an elegant Periodical, will not fail to be read with intense and general interest. And who can tell, but that God, who is rich in wisdom, may thus employ the simplest means for collecting, condensing, and reflecting rays of sacred truth, in the form of practical results which may carry conviction and saving instruction to uncounted millions?

As the work is intended to consist wholly of original matter, and that of a specific character, it is obvious that it cannot be commenced before obtaining distinct pledges of good supplies. And it will be important to have a considerable number of communications on hand at the commencement, as well as afterwards, that due regard may be had to order in the arrangement of subjects and an interesting variety may be presented in every number. It will not be necessary to publish the names of writers, nor of individuals alluded to in communications; though in many cases it may be desirable and expedient. But in every case the name of the writer, or some respectable reference for attesting the accuracy of statements, must be furnished the Editor; as he must be responsible to the public for the correctness of whatever may appear in the work. He will moreover think it his duty to present Contributors a generous compensation.

Ministers of different Christian denominations, disposed to aid in executing the design, are respectfully and affectionately requested to write as soon as practicable—either furnishing matter for publication, or stating definitely when and how much help may be expected. If the work is ably supported by the co-operation of Clergymen, the Editor does not hesitate to say, that he will at least circulate thousands and tens of thousands of copies gratuitously, and thus afford Contributors the best of all rewards—the opportunity of doing extensive good.

That the blessing of Almighty God may crown the enterprise, is the humble prayer of his servant. AUSTIN DICKINSON.

New York, Nov. 17, 1827.

NEW GOODS.—The subscribers have recently received an extensive assortment of Domestic Goods, Groceries, Crockery, Glassware, Hollow Ware, &c. &c.

Which they offer for sale low for Cash, or in exchange for Country Produce. Jan. 4, 1828.—11f
MURDOCK & COFFIN,
Main street, opposite the Globe Buildings.

GLOBE BUILDINGS, NO. 13.
A. & J. SOUTHWORTH, Dealers in Groceries, Domestic Dry Goods, Crockery, and Glassware, have just opened an extensive assortment of Goods in their line—consisting of

GROCERIES, Domestic Dry Goods, CROCKERY, GLASSWARE, HARDWARE, &c. &c.

Tavern Keepers, Grocers, and all others, wishing to purchase are invited to call and examine quality and prices. Their goods are entirely new, and were purchased for cash, and will be sold, wholesale or retail, at a small advance for cash or most kinds of produce. Rochester, January 4, 1828. 11f

ROCHESTER CASH STORE.
C. J. HILL has on hand, for the winter trade, a larger stock of GOODS, of all the various descriptions, than he has ever before offered for sale—consisting as usual of STAPLE AND FANCY

FOREIGN DRY GOODS, 66 packages Domestic Dry Goods.

CROCKERY, GLASS, WINDOW-GLASS, AND HARDWARE, AND SALT.

Also—a full stock of GROCERIES—among which are FRESH TEAS, of superior quality. The above Goods are selling, wholesale and retail, at very low prices, for prompt pay. January 3, 1828. 11f

VALUABLE LOTS.—The subscribers are now ready to sell their valuable LOTS, on the east side of Genesee River. The advantages of this tract are apparent by an inspection of the Map; being intersected by the Canal, the Feeder from the Genesee River, Livingston county Road, and the great Road to Canandaigua, and is the most probable point at which the Olean Canal will unite with the Erie. More than

200 LOTS JOIN THE ERIE CANAL;

and offer favorable locations for Boat Yards, Basins, Dry Docks, Lumber Yards, and for any branch of business connected with the Canal. The proprietors contemplate to make, at their own expense, great improvements on the Tract; such as arching Broadway, 80 feet wide, and covering it with stone and gravel—building several Canal bridges—constructing a Basin and Warehouse at the foot of Charing Cross, whence a handsome street will be opened to meet the Henrietta Road, together with other improvements necessary to facilitate the settlement of this pleasant section of the village.

The many advantages of this Tract are a great inducement for actual settlers and speculators to make productive investments. Persons wishing to purchase to the amount of one thousand dollars or more, will have a Liberal Discount made; and to actual settlers great facilities will be offered, and every aid and accommodation granted. Ten per cent. of the purchase money will be required down, and the balance on a liberal term of years.

Application to be made at the Office of either Elisha Johnson or William Atkinson, where a Map of said premises may be seen. WILLIAM ATKINSON, 11f
Rochester, January 4, 1828.

MISSIONARY HERALD.—Each church in the county of Monroe and vicinity, is requested to send me the names of persons entitled to the Missionary Herald gratis, by reason of their paying \$12 a year, or over, to the Treasury of the American Board of Commissioners for Foreign Missions, or collecting \$20 for the funds of the Board, that they may be ordered for them. JOSIAH BISSELL, Jr. Agent. 11f
Rochester, 1st Jan. 1828.

AGENTS FOR THE OBSERVER.

- | | |
|-------------------------|--------------------|
| Autis & Little, | Canandaigua. |
| A. B. Hall, | Geneva. |
| Thomas J. Nevens, | Penn Yan. |
| E. Gilbert, | Richmond. |
| Doct. Fuller, | Naples. |
| Sammel Rice, P. M. | Prattsburg. |
| Chester Loomis, P. M. | Rushville. |
| Gurdon B. Fitch, | West Bloomfield. |
| Orrin Gilbert, | Lima. |
| James Richmond, | Livonia. |
| David Parker, | Avon. |
| Jacob Hall, | Genesee. |
| Lester Kingsbury, | Dansville. |
| Doct. Frank, | Warsaw. |
| Walter Cheney, | Moscow. |
| Talcott Howard, P. M. | Perry. |
| Rev. J. Baldwin, | York. |
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| G. B. Rich, P. M. | Attica. |
| Rev. Mr. Hunter, | Middlebury. |
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| Hotchkiss & Starr, prs. | Le Roy. |
| Joel Palmer, | Clarkson. |
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| William H. Hanford, | Scottsville. |
| Hastings R. Bender, | Brockport. |
| William D. Dudley, | Clarendon. |
| O. H. Gardner, | Albion. |
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| Theodore Cook, | Medina. |
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| Geo. H. Boughton, P. M. | Lockport. |
| A. G. Hinman, | Youngstown. |
| Rev. David M. Smith, | Lewiston. |
| Asa Child, | Niagara Falls. |
| Rev. Wm. Campbell, | Newark. |
| George Palmer, | Palmyra. |
| Ezekiel Folsom, | Buffalo. |
| Benedict Brooks, | Covington. |
| Samuel S. Haight, | Angela. |
| Anson King, | Olean. |
| John A. Bryan, | Elliotville. |
| O. Allen, P. M. | East Bethany, Gen. |
| W. Fowler, P. M. | Fowlersville. |
| L. Clark, P. M. | Byron. |
| Rev. R. Clapp, | Bergen. |
| E. Foot, | Gaines. |
| Daniel Holmes, | Willson. |
| B. W. Cook, P. M. | Conhocton. |
| H. W. Rogers, | Bath. |

Some of the gentlemen named in our list of agents, have agreed to act as such; the others we respectfully request to do so. They are particularly requested to circulate the extra copies of the Observer which we send them, procure subscribers, and forward the names to us without delay.

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR.

FRIDAY, JANUARY 25, 1828.

VOLUME II.—NO. 4.

ROCHESTER, MONROE COUNTY, N. Y.
PRINTED AND PUBLISHED WEEKLY, BY
ELISHA LOOMIS.

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ADVERTISEMENTS will be rendered conspicuous, in this paper, in consequence of the small proportion of the sheet which they will be allowed to occupy, (without much displaying,) and will be charged at the usual rates, counting fourteen lines (our columns extending beyond the common width) for a square. No advertisement, if short of fourteen lines, charged less than a square.

FOR THE ROCHESTER OBSERVER.

The advantage and necessity of the Christian Revelation, shown from the state of Religion in the Heathen world.

PART III.—With respect to the belief of a future state of rewards and punishments.

CHAPTER III.

It is natural to suppose that a doctrine so useful to mankind and so agreeable to right reason, would have acquired new strength in the ages of learning and philosophy. But the fact was otherwise: many persons who pretended to a wisdom and penetration above others, denied and exploded it as a vulgar error, unworthy men of sense, and fit only for the stupid multitude. Whole sects of philosophers held it as a professed tenet that the soul died with the body.—This was the case with Democritus and his followers—with the Cynics, the Cyrenaicks, and especially the numerous and wide extended sect of the Epicureans. Many other philosophers also agreed with them in this point. The famous Aristotle expresses himself in such a manner as leaves his greatest admirers in doubt what his real sentiments were on this subject.—In the third book of his ethics, he seems plainly to decide the question of the souls immortality in the negative. He there asserts that, "death is the most dreadful of all things; for that is the end of our existence; and that to him that is dead there seems nothing farther to remain whether good or evil." Diogenes an eminent peripatetic philosopher whom Cicero highly commends, wrote books to prove that souls were mortal. Others of the peripatetics were of the same opinion. Many of them held, as Stobaeus informs us, that the soul is a mere quality, like the harmony of a musical instrument, which vanishes when the body is dissolved and suddenly passes into a state of non-existence.—Cicero, in his treatise to prove the immortality of the soul, represents the contrary as the prevailing opinion. He says, "there were crowds of opponents, not only of the Epicureans, but what was unaccountable to him, those that were esteemed the most learned persons, that had that doctrine in contempt." Cetera veniunt contradicentium, nec solum Epicureorum, sed nescio quomodo doctissimas quoque contemnit.

It is proper here to take particular notice of the stoics. None of the Philosophers were stricter moralists, or professed a greater zeal for the cause of virtue than they: of course we should be apt to suppose that they would have been strong advocates for the immortality of the soul, and a future state of rewards and punishments. But this was far from being the case. Lactantius indeed tells us concerning Zeno the father of the stoic sect, that he taught that "the abodes of good men in the subterranean regions were distinct and separate from those of the wicked; the former inhabit pleasant and delightful regions, the latter suffer punishments in dark places, and in horrid gulfs full of filth and nastiness." But whatever were his sentiments, it is certain this was not the professed doctrine of his school, neither was it reckoned among the avowed principles of the Stoic sect. Plutarch gives it as his opinion that when the soul goes out of the body, "that of the weaker, *ie* of the unlearned is mixed with the concretions or earthly elements; but that which is more strong and vigorous, such as are the souls of the wise, shall continue to the conflagration." Cicero says expressly that the Stoics hold, "that the soul survives the body and subsists in a separate state for some time, but not always." Laertius says the Stoics held "that the soul remaineth after death, but that it is corruptible." Some of the Stoics however seem to have held that the soul dies immediately with the body; or at least is resolved into the universal soul so as to lose its individual existence. Some passages in Epicurus and Antoninus seem to look this way.—From all which it may be gathered that the Stoics had very confused notions on this head, and seem not to have formed any settled or consistent scheme. It may be observed here that a succession of periods and conflagrations was to take place, when all things should be consumed and resolved into the substance of God himself which they supposed to be of a fiery nature: that nothing would remain but the chief God, and that all the other gods, much more the heroic souls were corruptible and would die.

The three most eminent Stoics whose writings have come down to us are Seneca, Epictetus, and the Emperor Marcus Antoninus. Seneca seems to have had no settled opinion on this subject. At one time he speaks in a clear and noble manner of the happiness of souls after death: at another he seems plainly to deny that the soul has any existence after it leaves the body, or at least has any sense of good or evil.—The excellent Epictetus takes no notice of a future state tho' the subjects on which he treats frequently lead to it, had he believed it. He frequently asserts that a good man needs no other reward than his goodness and virtue, nor has the wicked any other punishment than his own vices. The great Emperor and Philosopher Marcus Antoninus also always expresses himself doubtfully on this point.

The famous Chinese Philosopher Confucius and his followers, who like the Stoics have always made morals their chief study, do not by the best accounts acknowledge the immortality of the soul and a future state of retribution.—Father Navarette who was a long time in China, and well acquainted with their books, affirms that Confucius knew nothing of the rewards and punishments of a future life. He also observes concerning the second great Chinese Philosopher Meng-zu, who lived cae hundred years after Confucius, that he has admirable moral sentences; but in his books there is not the least appearance of his having the knowledge of God, of the immortality of the soul, and of a future life.—To be continued.

FOR THE OBSERVER.

HORRID OUTRAGE!

A conspiracy has recently been brought to light, amid the free people of this vast republic, which is believed to be almost unparalleled in the history of nations. It is one which strikes a death-blow at the vitals of our civil and religious liberties. The alarm is spreading over the length and breadth of the land, and bids fair to convulse the nation to its centre. Meetings in numerous towns and villages have been called; committees chosen; and the pulpit and the press are both in serious and solemn array against this appalling iniquity. Serious apprehensions are entertained that some of our civil offices are filled by the conspirators, or by men implicated in the outrages.

It has been ascertained beyond the probability of a doubt, that a vast body of the free citizens of this republic, some of whom were esteemed for their morality and religion, have long been employed in manufacturing an article of commerce, suspected to contain a slow but deadly poison. Others, in vast numbers, have been employed in scattering it over the length and breadth of our country. The calling has at length become so lucrative, that thousands with their capital have embarked in the business.—Consequently the poison, like the frogs of Egypt, has come up into the houses and bed-chambers, the ovens and the kneading-troughs of the people." Though it has sometimes been detected in our food, such as pies and cheese, yet it is most commonly found in the form of a liquid, tinged sometimes with red, or yellow, but often

The poison is usually slower in its applications, though not less fatal in its results, than rats-bane. Unlike many other poisons, it preys not only upon the body, but also upon the intellectual and moral faculties. When death closes the scene, the soul is usually in a state equally destroyed, polluted and rotten, with the crazy tabernacle it leaves behind. Like the plague in eastern countries, it sweeps off whole families; and not infrequently almost every individual in a neighborhood will suffer more or less from the infection.

It is remarkable that such as have imbibed the infection to any considerable degree, instead of making humane endeavors to arrest the progress of the evil, as in case of pestilential diseases, are most commonly anxious to extend it farther and wider. Infected parents; reduced to the borders of the grave, will endeavor to impart the infection to their children and to their nearest friends. Its ravages are by far the most extensive among the male population of our land, though females in many instances have been destroyed by it. Persons infected are often found frozen to death in the streets; and not infrequently plunge into the fire and into the water. I have once been an eye witness of a man said to be infected, just extricated from a potash kettle of boiling lye, into which he had plunged, and was almost entirely immersed. What a fore-runner, even this side the grave, of that lake of fiercer flame which burns beyond it!

The alarm raised by the discovery of so general a conspiracy, so fatal to the temporal and eternal interests of mankind, is by no means marvellous. Neither is it surprising that a diversity of sentiment should prevail relative to means and measures best calculated for the breaking up of such a conspiracy. A war of extermination is proclaimed. The lines are drawing. Some are predicting defeat; some crying nothing can be done; some that it must be done by degrees. But many feel that something can be done, and must be done, and done quickly. May the good Lord speed the work and hasten the conflict. Success is as certain as the promise of God is true. "For the earth shall be filled with the knowledge of the glory of God, as the waters cover the sea." The war is declared. Let him then who is not against us, and who desires not to be left with the dregs of depravity, corruption and death, come over on our side. If any need more information upon this subject, they may profitably consult Beecher's Sermons, or Kitteridge's Address. L. E.

FOR THE OBSERVER.

Some surprise has been expressed in the papers, that a Roman Catholic writer should declare, that many protestants in our country do believe in a state of purgatory. He is not however, so incorrect as some, at first thought, appear to suppose, for he probably refers to a class of universalists named Restorationists, who hold that when men shall have suffered in the other world, in a limited time, all that they deserve, they shall be raised to glory and eternal life; but not with the papists that they can be relieved by the prayers of the faithful: And it is but justice to state, that it is not usual for them to long entertain this opinion, which is often a stepping stone to the doctrine of no hell or future punishment whatever. D.

Genius of Temperance and General Moralist.

We have just received the first number of a paper with the above title, published at Hallowell, Maine, P. Crandall editor and proprietor. We hail with pleasure this new auxiliary in the

cause of Temperance, and we shall avail ourselves of extracts from its columns, and, by every means in our power, endeavor to aid in arresting the progress of this desolating evil.

The Genius of Temperance is respectable in point of size, and we give the following Dialogue from the first number, to show the manner in which the editor endeavors to bring the subject home to his readers, as well as to give the price of the paper, which many a moderate drinker of ardent spirits might save in one week, by abstaining from the use of that which cannot add to his strength, improve his health, or better qualify him for discharging the duties of life.—Ed. Obs.

DIALOGUE.

Mr. Thoughtless. Here comes a new paper—Genius of Temperance. If it is what its title imports it must be a valuable one—Annual price one dollar. I should like to take it, but cannot well afford the expense—dollars are hard to be obtained.

Mr. Careful. Then you think, sir, you cannot afford to take the paper?

Mr. T. No. I have an expensive family to support, and no way to get money but by hard labor.

Mr. C. You will excuse me, sir, if I am a little inquisitive. I wish to inquire whether you make any use of ardent spirits?

Mr. T. I do make a temperate use of them, and if all my neighbors were as temperate as I am, we should have a much better neighborhood than we now have.

Mr. C. How often are you in the habit of drinking spirits?

Mr. T. I drink a little every day.

Mr. C. What do you spend daily for the spirits you drink?

Mr. T. Only three cents.

Mr. C. Have you ever calculated how much it amounted to in a year?

Mr. T. No. But I think it cannot amount to a sum worth mentioning.

Mr. C. Should you suppose it amounted to ten dollars and ninety-five cents?

Mr. T. No. It certainly cannot amount to that.

Mr. C. It does certainly amount to that sum. Now permit me to ask you another question.—How long have you practiced drinking at the rate of three cents worth of spirit per day.

Mr. T. About five years.

Mr. C. Let me then make another calculation. You have expended in five years, for ardent spirits, fifty-four dollars and seventy-five cents, the interest of which amounts to nine dollars and eighty-five cents, making a sum, principal and interest added together, of sixty-four dollars and sixty cents.

Mr. T. Indeed! You surprise me! Is it possible that I have thus expended such a sum in five years—a sum more than sufficient to pay my arduous for rent!

Mr. C. Yes, my friend, according to your own account, you have expended that sum in five years for ardent spirits. Now, as you have heard me thus far patiently, I would beg leave to give you a few words of advice. From the conversation we have had together, I have learned that you are in debt for rent, and if you will follow my suggestions, I will put you in a way of paying what you owe. All the satisfaction you derive from drinking spirits is overbalanced by the perplexity of being in debt. What I propose is, for you to sacrifice the pleasure of drinking in order to rid yourself of the perplexity of owing. Forsake the use of ardent spirits entirely, subscribe for the paper, and at the end of the year you will have a balance of nine dollars and ninety-five cents towards the liquidation of your debt. I will also suggest some other advantages, which you will realize, by a compliance with my advice. You will save, perhaps, one hour each week day, in time, which you now spend at some tipping shop. In one year, the time thus wasted would amount to thirteen days, a part of which, you might spend to good advantage in reading the paper, and the residue in some other useful employment. By this course you will be sure never to fall into the beastly habit of intoxication; but you can promise yourself no security if you continue the practice of temperate drinking, as you call it.—Many have considered themselves temperate drinkers till they have become confirmed drunkards. It is unnecessary for me to describe to you the heart-sickening consequences of drunkenness, you have the opportunity of witnessing them every day. In addition to these advantages, you will find yourself better qualified for your daily task, besides enjoying the privilege of enriching and improving your mind with useful knowledge.

From the Connecticut Observer.

Reasons for not embracing the doctrine of Universal Salvation, in a series of Letters to a Friend.

[We were obliged to suspend the publication of the series of these interesting letters last week, having found that our file of the Western Recorder, from which we had taken it, was deficient—the papers containing the 3d and 4th numbers being wanting. Not having yet been able to find the papers containing them, we shall omit those numbers and commence at the 5th, and shall publish the others when they come to hand.]

LETTER V.

Dear Sir—In deciding the question, whether all or only a part of mankind are to be saved, you will doubtless agree with me, that our ultimate appeal must be to the word of God. Plainly, we know too little of the government of God, and the interests of his empire, to decide, independently of revelation, what punishment ought to be inflicted on the impatient transgressors of his law. The merest child is better able to legislate for the mightiest nation on earth, than

the wisest man to determine how the infinite God ought to govern the subjects of his vast and eternal empire. Without revelation we could not know with certainty that the soul is to exist in a future world; much less in what state it is to exist.

Our intellects are quite too feeble to penetrate into the hidden scenes of eternity, or to ascertain either the degree or duration of future punishment. This single consideration is enough to set aside all objections that are urged against the doctrine of future punishment, merely on the ground of its being unjust and unreasonable. Of this we are not competent judges. We know nothing of God and his government; but what he has told us. We are not qualified to sit in judgment on his proceedings, or to determine the just penalty of transgression. The moment we throw away the bible, and attempt to decide without it, what is just and what is unjust in God's treatment of his subjects, we plunge into depths which we cannot fathom.

In settling the question, then, before us, the bible is our only sure guide. We may, indeed, in a proper way, consult the oracles of reason; but always in submission to the oracles of God. He who holds our destiny in his hands, has distinctly spoken on this subject; our business is to hear his words, and submit our faith to the decisions of his will. We are to come to the sacred volume, not to dictate what it shall teach, but to inquire what it does teach. This point settled, there is an end of all controversy. How the future punishment of the wicked is consistent with the justice and goodness of God; or how it will subserve the highest good of the universe, are questions which we may well leave to be decided at the judgment day.

Bearing these remarks in mind, let me now call your attention to the testimony of God respecting the future punishment of the wicked. The limits I have prescribed to myself will allow me to cite only a small part of the texts which relate to this subject. Nor is it necessary to adduce them all. To decide whether a doctrine is taught in the bible, it is not necessary to ascertain how many times it is asserted, but whether it is asserted at all. A single plain and direct declaration of the word of God is as decisive on the question before us as a thousand. Let me, then, lay before you a comprehensive view of what the bible declares, respecting the future condition of the wicked.

To begin then with the Old Testament: It is said of the wicked, they are to be turned into hell; their name is to be put out forever; the portion of their cup is snares, brimstone, and an horrible tempest; they shall perish; consume into smoke; consume away; they shall die in their iniquity; they shall rise to shame, and everlasting contempt; their joy is but for a moment; their candle shall be put out, and their hopes perish; their hope is like the giving up of the ghost; their triumphing is short; their end is to be cut off; a day that burns like an oven, shall burn them up, and leave them neither root nor branch; they shall suddenly be destroyed, and that without remedy; God will laugh at their calamity and mock when their fear cometh; he will tear them in pieces, and there shall be none to deliver; their expectations shall perish; their hope shall perish, like the spider's web.

In the New Testament we read of those who shall be severed from the just; who shall be cast into outer darkness; who shall depart into everlasting fire; who shall lose their souls; who shall be destroyed soul and body in hell; who shall not see life, but the wrath of God abideth on them; they shall be shut out from Abraham and all the prophets; the Judge at the end of the world shall send forth his angels, and gather them out of his kingdom, and cast them into a furnace of fire; they are reserved unto the day of judgment to be punished with everlasting destruction from the presence of the Lord, and the glory of his power; the smoke of their torment ascendeth up for ever and ever; they are bound hand and foot, and cast into outer darkness; they receive their good things, their portion in this life, and are tormented in the life to come; an impassable gulf is placed between them and the blessed; they die in their sins; where Christ is gone, they cannot come; they never have forgiveness; they shall come out of their graves unto the resurrection of damnation; the mist of darkness is reserved to them for ever; the heavens and the earth which now are, are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men; God shall send them strong delusions, that they should believe a lie; that they all might be damned who have pleasure in unrighteousness; there is a sin unto death, for which we are not to pray, and which shall not be forgiven, neither in this world nor in the world to come; their names shall be blotted out of the book of life; they are clouds carried with a tempest, for whom is reserved the blackness of darkness for ever; the devil that deceived them shall be cast into the lake of fire and brimstone, where the beast and the false prophet are, and they shall be tormented day and night for ever and ever; and these shall go away into everlasting punishment.

Such is a brief view of the testimony of the bible, respecting the future punishment of the wicked. It is expressed, as you perceive, in almost every possible variety of language, and in the strongest and most unqualified terms. To break the force of this testimony, Universalists are very fond of telling us that the terms everlasting, eternal, for ever, and the like, do not always denote endless duration. What then? Does it follow that all men will be saved because these terms are sometimes used to signify a limited duration? By no means. We might give up all these expressions, and yet the scripture testimony remain unshaken. The doctrine of future punishment does not depend upon the meaning of a few words or phrases. It is wrought into the whole texture of scripture language, and is asserted in a great variety of forms, on purpose, it would seem, to prevent the truth from being evaded and perverted by sinful men. (To be Continued.)

SABBATH-SCHOOL CELEBRATION.

Extract of a letter, dated Birmingham, April 19th, 1827.

"This is Easter Week, and has been a very delightful one to me, as also to many others, who are engaged in the all-important work of Sabbath Schools. On Tuesday was held the 12th anniversary of the Birmingham Sunday School Union, when more than six thousand children were assembled together in Carr's lane, Livery street, and Cannon street Chapels.

"I wish you had been among us, you would have been delighted with the simplicity of the address, and the attention of the children. In the afternoon, we (that is the teachers) all met in the school room to take tea together as usual; there was a goodly number of us, one hundred and fifty. After tea we sung a hymn; then, quite unexpectedly, Mr. East delivered a most affectionate and faithful address. We then went into the chapel, which was soon quite filled; there we heard several excellent speeches, particularly one delivered by—Dudley, Esq. who is in Birmingham, pleading in behalf of the B. & F. Bible Society. He related a very affecting anecdote, which I will endeavor to give you. In the county of Kent lives, or lived, a clergyman and his lady, who took a very active part in the Sabbath School connected with his church. They had in the school a boy, the only son of a widow, who was notoriously wicked, despising all the earnest prayers and admonitions of the clergyman, who out of pity for his poor widowed mother, kept him in the school eighteen months; at length he found it absolutely necessary to dismiss the lad as a warning to others. He soon after enlisted as a soldier in a regiment that was soon ordered to America, it being during the last American war. Sometime after, the poor widow called upon the clergyman, to beg a Bible of the smallest size.—Surprised at such a request from an individual, who was evidently on the verge of eternity, and who he knew had one or two Bibles of large print, which she had long used to good purpose, he inquired what she wanted it for. She answered, "A regiment is going out to America, and I want to send it to my poor boy; and O! Sir, who knows what it may do!" She sent the Bible which the clergyman gave her, by a pious soldier, who, upon arrival at his destination, found the widow's son the very ringleader of the regiment in every description of vice; after the soldier had made himself known, he said, "James, your mother has sent you her last present." He replied, in a careless manner, "Ah, is she gone at last? I hope she has sent me some cash." The pious soldier told him he believed the poor widow was dead; but said he, "she has sent you something of more value than gold or silver, (presenting him with the Bible); and James, it was her dying request, that you would read one verse, at least, of this book every day, and can you refuse her dying charge?" He said, "Well, it is not too much to ask, (opening the Bible)." So here goes the words, "Come unto me all ye that are weary and heavy laden, and I will give you rest." "Well," said he, "this is very odd. I have opened to the only verse in the Bible that I could ever learn by heart; when I was in the Sunday School, I never could, for the life of me, commit another. It is very strange! But who is this me, that's mentioned in the verse?" The pious soldier asked if he did not know; he replied, that he did not. The good man then explained it to him; spoke to him of Jesus, exhibited the truths and invitations of the Gospel. They walked to the house of the chaplain, where they had farther conversation; the result was, that from that hour he became a changed man, and was as noted for exemplary conduct as before he had been for his wickedness.

"Sometime after his conversion, the regiment in which he was, engaged with the enemy, at the close of which the pious soldier, in walking through the field of blood, beheld, under a large spreading oak, the dead body of James, his head reclining upon his Bible, which was opened at the passage, "Come unto me all ye that are weary," &c. Poor James had gone to his eternal rest. Mr. Dudley said he had frequently held the Bible in his hand; there were not less than fifty pages stained with the blood of poor James. How encouraging, said Mr. D. is this for Sabbath School teachers to persevere; for should there be but one grain of seed sown, it might, as in the case of the widow's son, produce a plentiful harvest. The only verse he ever committed to memory, was the means in the hand of the Holy Spirit, in bringing him out of darkness into marvellous light; and James is now, we trust, joining the song of the redeemed in Heaven."—N. Y. Tract Mag.

HIGH CHURCH AND LOW CHURCH.

Extract from Mr. McIlvaine's letter, in answer to the Rev. Henry U. Onderdonk, D. D.

(Continued from page 9.)

The evangelical Episcopal preacher (in the writer's view) will sometimes preach upon the liturgy; he will enlarge upon its excellence, fitness, evangelical doctrine and spirit; how it should be used and felt. He will be specially careful to guard against the idea, that to be regular in its use, is to be religious; and to show the wide distinction between the form and the "power of godliness." The writer knows not that he need say anything against those churches which have no liturgy. He will instruct his people in particular; its primitive origin; the evangelical character of its articles, homilies, &c. the duty of members to promote its interests: the writer knows not that he need say anything against the discipline and organization of other denominations. He may omit, if he chooses, ever to mention the bowing to the name of Jesus in the repetition of the creed. He will be excusable, though he should never devote a whole discourse, or any part of one, to the work of warning his people against enthusiasm, being

righteous over much, too little conformed to the world, or too gloomy in their religion. "The world, the flesh, and the devil," are sufficiently eloquent and successful on these points. In preaching upon the liturgy and the church, however, he will take care that subjects of this nature be kept in a place of such subordination to those of which a sinner cannot be ignorant without losing his soul, that not the liturgy, nor episcopacy, but "Christ Crucified" shall characterize his ministry. He will certainly desire to increase the number of Episcopalians; but it will be evident that he is far more anxious to increase the number of true Christians. He will labor to bring sinners to baptism, confirmation and the Lord's supper; but (except as to infants to be baptized) he will beg them not to come, unless they see in themselves the evidence that they have been "born of the Spirit" and "made alive in Christ Jesus;" in other words, unless (in the language of the communion service) they truly and earnestly repent of their sins; have a lively and steadfast faith in Christ; are in love and charity with their neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways.

The evangelical preacher (in the writer's view) is a zealous preacher, regarding all who are not at peace with God, as "without hope," and on the brink of eternal destruction; feeling a tender solicitude that sinners should "win Christ and be found in him," he preaches fervently; labors earnestly. He makes no difference, as to the doctrines on which he will most insist, between the rich and the poor, the learned and the unlearned. "One Lord, one faith, one baptism." While making it a matter of duty to be all things to all men, that by any means he may gain some; while desirous to "be gentle unto all men," approving himself as the minister of God, by long suffering, by kindness, by love unfeigned, as well as "by the word of truth;" he feels it nevertheless his duty to declare "the whole counsel of God" to all, "whether they will hear or whether they will forbear." He may vary his style, his language, or his argument, according to the varieties of the congregations to be addressed; but, like him who smote Felix with "righteousness, temperance and a judgment to come," till he trembled; who in the midst of a congregation collected from the garden of the Epicureans, the portico of the Stoics, and the council of the Areopagus, proclaimed that "God commandeth all men every where to repent, because he hath appointed a day in which he will judge the world in righteousness;" like him who was "ready to preach the gospel, even at Rome," he will declare to the rich and the luxurious, and the proud and the wise, and the delicate and the refined, precisely the same grand truths, and with the same "simplicity and godly sincerity," that he would exhibit to the poor, the lowly, the ignorant, the vulgar.

Such (in the writer's view) is the evangelical preacher. In drawing the description, not the smallest allusion has been made to any particular preacher on one side or other. Nor is it at all insinuated that none of those not styled low churchmen are characterized by a kind of ministry such as that just described. On the contrary, the writer has the pleasure of knowing, that there are those under the denomination of high churchmen, who, with regard to most of the points of the above description, would deprecate the idea of being supposed to occupy a different ground. "Let every man be fully persuaded in his own mind." But Mr. M. has so learned Christ. The question is then repeated: Is it characteristic of a low churchman, that he is an evangelical preacher? Oh! then Mr. M. does entreat that he may not be denied that name. He hopes that some of the spirit of a low churchman has breathed in him, that some of his mantle "of wrought gold" has fallen upon him. He prays that in the day "when the Chief Shepherd shall appear," and "the flock that he purchased with his own blood" is to be accounted for, and the inquest of a heart-searching Master is to be made into every stewardship, it may be his glory to appear (and may he not also pray that all his brethren, not forgetting one, may appear) in that "white raiment," with which the mercy of God will then invest the soul that shall deserve that name!—(Concluded.)

THE PRAYER OF FAITH.

Mr. Editor—I was present at an ordination in the city of New-York, last fall. After the preliminary ceremonies, which on most occasions are peculiarly impressive, the Minister who gave the charge, addressed the candidate to the following effect:—

"My Brother—The obligations which you have now voluntarily assumed, are rendered more solemnly binding by circumstances which have previously occurred. The house in which you have been ordained to the holy ministry, and the place on which you have bowed to be set apart to this most important and responsible work, by the laying on of the hands of the Presbytery, is the very spot in which your pious parents stood to devote you to God in the ordinance of baptism; and on which you yourself stood, when you were licensed to preach the Everlasting Gospel; and I doubt not, but the spirit of your sainted Father, whose name is inscribed on yonder tablet, [pointing to his monument in the wall of the church] is now looking down with joy, to witness the answer to the prayer which he offered on the evening that you were devoted to God by baptism."

He then drew from his pocket, a paper containing an extract from the diary of his Father, of which the following is a copy:

Sabbath Evening 14th April, 1825.

This afternoon, my dear infant son George, was baptized by Mr. Forrest. I hope I can say that with full purpose of heart, he was devoted to the Lord by both his dear mother and myself. After sermon, Mr. Forrest came home with us, and before he left us, sung the 45th Psalm, 3, 4, 5 and 16th verses; read the first chapter of Jeremiah and prayed fervently for us, our infant son and other children.

O my God, thou hast seen my exercises this day—the strong simple faith I exercised on the promises which thou hast made me to fasten upon, for my dear infant son George, this day

devoted to thee. Lord, honour this faith of thine own operation—let a blessing always attend the means of grace and instruction to this man child whom thou hast given us—open his understanding early to understand the Scriptures—affect his heart, even in infancy, to love the precious Saviour, and to adore his covenant Jehovah—Instruct his dear mother and me to instruct him—Direct to proper teachers; teach them to teach him, and bless their labours to him—fortify his young heart against the temptations, the false pleasures, the alluring vanities, the contaminating examples of an evil world—may he seek thee early and find thee—endow him richly with spiritual gifts—Give him the learning of this world, and the divine wisdom to use his learning and his abilities for the noblest of purposes, the illustration of thy love, thy will, thy grace to sinners of mankind.—Make him a faithful minister of Jesus Christ; humble, holy, and self-denying.—Give him a contented mind—a thankful heart—may he declare the whole counsel of God, and while he is faithful and sound in his doctrine, do thou grant him to be eloquent, animated and acceptable. I ask all this, for thou art able to grant all I can ask. I ask it now, young as he is, knowing that thou art God. Life is thy gift—life spiritual and divine is thy word in the soul of man. All the gifts and graces of the Holy Spirit are thine to bestow—power to make the preacher's word successful, is of God. Thou canst guide through life, conduct through death, and minister an abundant entrance into glory. To whom then can I go? To whom would I go? My God, unto thee, and to thee alone. Hear my supplications this day—behold the promises. I have taken Isaiah xlv. 3, 4, and 5th verses, lxxv. 23 and 24th, lxx and 21st. Jeremiah 1st, 4, 5, 6, 7, 8, 9 and 12th verses. 1 Samuel, i. 27 & 28. iii. and 4th Luke. v. 10 and 11th verses. John xiv. 12, 13, 14, 15, 16, 17 and 23d. Ezekiel, xxxiv. 27, and 1st Samuel, 1st and 23d. "Only the Lord establish his word."—Amen!!

Then follows a Hymn written Sabbath, the 20th Nov. 1796, on the day when Jessy Graham was baptized, and three verses added on the day George was baptized.

Now be the Saviour's cleansing blood

Effectually applied;

And by the Holy Ghost renewed

His soul be sanctified.

him as thy Herald, Lord, prepare

To preach redeeming love;

That full of faith and zeal and prayer,

He may thy servant prove.

Here may he humbly walk with God,

And feed Christ's precious sheep;

And bless thy throne, throughout life's road,

In Jesus fall asleep.

"I will not let thee go except thou bless me."

Hallelujah! Praise ye God!!!

—Charleston Observer.

BETHEL RECORDS IN NEW-YORK.

Communicated for the N. Y. Observer.

Dec. 31, 1827.—In one of our Bethel meetings, soon after the last report, (19th Nov.) several seamen who were never with us before, spoke in a most animating and cheering manner. One, who was the mate of a ship, gave the following communication: "My living, from a boy, has been on the ocean. I have until lately had no regard for the salvation of my soul. I have disregarded every thing that had the least appearance of religion, both on the sea and ashore. I am now twenty-five years old. On my last voyage, I was three years absent from my native country. A part of the time I was in the East Indies. While there, I went one evening, on board of an English ship, and was soon called to go under the awning on the quarter deck, where the captain was fervently engaged in prayer. This produced a deep impression on my mind, especially when I saw all his crew, 30 in number, in a prostrate situation. As my distress daily increased, I felt anxious to read the bible, which I found on board our ship, though it had not been seen before during our voyage. While I was thus engaged on the passage home, the captain, with a sneering countenance, prohibited me from reading the bible; but my anxiety continued, which I believe had been excited by the grace of God, for I often felt that I was going to eternal ruin. When we arrived in England, what I heard in their Bethel meetings, increased my feelings to such a degree, that I gave myself no rest day nor night. I now feel that ten thousand worlds would not induce me to renounce them. We got some bibles in England, which the captain never prohibited any one from reading: to appearance he was altered for the better. On our passage to Boston, where we lately arrived, two of the crew were so changed in their conduct, that I believe it was through the sanctification of the Spirit. I hope I am now born again, and the remainder of the days I am permitted to live, I desire to spend in the vineyard of the Saviour. O my dear seafaring brethren, there are no people on the face of the earth, to be compared to the family of Christ our Saviour, who has died to redeem us from a wretched eternity."

At another of our meetings, an officer of the U. S. Navy, who was never with us before, addressed the meeting. "I have been a wicked fellow," he said, "for thirty-four years despising religion and the bible, and looked upon myself to be as safe wherever I was, as any who were called Christians. Not long since, I met one of my acquaintances, whom I much esteemed. He soon asked me some questions about my feelings for the salvation of my soul. What he first said, I despised; and uttered some words to him which he was unwilling should be heard by any one present, and moved me to another place.—He then continued his questions, and earnestly requested me to give myself no rest until I was adopted into the family of Christ. After we separated, I soon began to feel alarmed on account of my profaning continually the name of the Lord, and despising what the bible contained. My feelings increased to such a degree, that I was compelled to read the bible; which I did for some time, without any alteration in my anxious desire to obtain relief. An impression then came on my mind, to read my bible on my knees; which I did, and became so distressed, that I found no peace until the Lord gave me relief by the statement of Jesus, who is the be-

loved of our souls. Nothing in this world would induce me to be separate one moment from that precious Redeemer, either here or in the world to come. It is well known by many present, that I have lately arrived in this port from my last cruise which has been for many months. I am happy to say that some of the crew on board of the U. S. vessel which I command, have become the disciples of Christ. The Lord's doings are wonderful in visiting so many vessels with his Holy Spirit. This I know has been the case on board many vessels of the Navy, and am told also, on board of merchant vessels. My dear men, who get your living on the sea, follow the example of six of my crew who are now here, and have come out open professors of the religion of Christ, who suffered for our redemption, and visits all with his Holy Spirit, who go to him as the beloved of their souls. I hope every one of you will read the bible, and prostrate yourselves at the throne of grace, and he will make you new creatures in Christ Jesus."

At another of our meetings, a seaman who was mate of a ship, rose and gave the following account: "I have before now been in Bethel meetings, where the Lord opened my eyes to see and feel what an awful situation I was in, by sinning from my infancy to that hour. It melted me down in humble contrition at the feet of Christ. O! I thank and adore the Lord for what he has done for the salvation of my immortal soul: I do not feel for myself only, but for all who are going into eternal ruin. On my last voyage, we were absent nearly five months. Before we left this city, I found that every one of our crew, ten in number, were continually profane, which made me feel very unhappy. The second day after we sailed, I called every one of the crew around the windlass, except one at the helm. I then told them it was my earnest entreaty that they would not speak a profane word while on board, and never do it again while they were permitted to live, as they had precious and immortal souls to save. While I was speaking to them on this important subject, they listened attentively. I concluded by saying, 'I hope you will comply with my request,' and left them. O my dear friends, from that hour, not a profane word was spoken on board during our voyage. The Lord was our shield and delivered us from the innumerable dangers to which we were exposed; and the commander often called his crew together, and prayed to the Lord for our safety on the voyage, peace and comfort in this world, and our salvation in the world to come."

What the Lord has done during the year which has now closed, for the salvation of many who get their living on the ocean, including some commanders and many on board, even to the cabin boy, is inexpressible! C. PRINCE.

Missionary Intelligence.

INTERESTING OCCURRENCES AT BEYROOT.

From the Journal of the Rev. Mr. Bird.

January 3, 1826.—A friendly youth of the Shidiak family, says that a monk of his acquaintance, who is sick of these superstitious, wishes to leave the country, and to be employed by us in any way we please. The monk says he knows fifty others of like sentiment, but who dare not speak their mind.

12. Two brothers of the Shidiak family came in the evening, and conversed with more than usual feeling about the way of salvation. They read a letter which I had just received from Phares, and which he writes in a pious strain. One of them seemed much affected by the letter, and when he had finished reading it, said with a deep sigh, "I can no longer stay in this land: pray help me."

A young Maronite, from the school at Ain Warka, who is writing for me, asked Shekh Naami to-day what he thought about his church.—Naami replied, "I find truth no where but here." "What," said the other, "do you not quickly give up the virgin, and saints, and the body of Christ, &c.?" "It," said Naami, "you mean, by the body of Christ, his actual flesh and blood, I do." The young writer, though much suspected by his sect, had not yet advanced so far as this, and left the room in haste and displeasure.

17. Three persons, one of whom is the brother of priest George, came by night to converse respecting the gospel. There is good evidence to believe, they are all convinced that the gospel and their church are sadly at variance. Two of them were of the Shidiak family, and have often been here before. Being old acquaintances of the priest's brother, they exhorted him boldly to quit the church as they had done, and embrace the gospel.

20. Priest George sent for our young shekh Naami. He went to see him accordingly. "You know," said the priest, in a rather mild voice, "that such and such orders have come from his blessedness the patriarch: we wish to know, if, against these orders, you intend to remain with these protestants." "I am not under your control," said the shekh. "But," replied the other, "these orders are not for Beyroot particularly, but are common to the whole Maronite nation." "I have my own priest, and my own bishop," said the shekh, "to whom I am ready to give account. But neither you, nor the patriarch, shall take me to task." "How is this? are you not a Maronite then?" "You have no right to ask me that question." "At least, then, I shall write to the patriarch, and let him know the case." "You can write if you like, and when the patriarch calls me to account, I shall be ready to answer for myself." On saying these last words, the shekh rose, and bade him good evening.

25. The Arabic prayer meeting to-day was particularly solemn and interesting. Our guest, shekh Naami, appeared to feel himself a sinner, and, with considerable agitation, confessed that, should he die in his present state, he should have no hope of salvation.

29. A second letter was received from the priest at Gannoben by shekh Naami. He had received the shekh's reply to his former letter, and had shown it to the patriarch, and was happy to find that he remained steadfast in the faith. "By leave of his holiness," the priest says, "I am now passing most of my time in company with Asad Esh Shidiak, (the Lord enlighten

his mind,) and he once remarked to me in conversation, that you would not remain long with the Protestants without having your faith shaken. I could not conceive why he should say this." We are much comforted by this letter, as it is a proof of Asaad's steadfastness in his attachment to the gospel, and that he has some human being with whom he can speak.

30. Our interesting guests, the two sons of shekh Lafoof took boat this morning for Tripoli. The elder is in an interesting state of mind, and is to return, after furnishing his father what assistance he can in the arrangement of his worldly affairs.

Feb. 5. A letter came from the young shekh Naami Lafoof, informing us that on their reaching home at Sgarta, they found the report had got abroad of their having embraced heresy. It was also told them, that an order for their excommunication had been forwarded by the patriarch to priest George of Beyroot. He adds; "The very day we arrived at our house, there came a messenger from the patriarch to inquire after us, and we immediately sent a man to inform him of our arrival; and to the priest, keeper of Asaad, we wrote, requesting him to come and see us. God willing, we shall shortly be able to tell you how it may fare with us." In a separate enclosure he says, "With regard to our persecuted brother (Asaad)—the priest, whom you know, has told us that he is now in a very comfortable state, compared with what he was in, a short time since; for this priest has obtained of the patriarch the favor to have the sole charge of Asaad. Before, they gave the poor man nothing to eat, except six thin cakes of bread, but now the priest has got his chains taken off, and gives him ten cakes of bread, with a little cooked victuals in the afternoon, and has restored him his upper garment, and vest (sideria), and a handkerchief; for, poor fellow, he was almost naked. But I have not yet learned all the particulars respecting him. The priest says that Asaad is under oath not to attempt his escape from under his hand."

15. Another letter from young shekh Lafoof. He has had an interview with the priest who has the care of Asaad, and is writing, from his dictation, an account of all that has occurred since Asaad was taken from Hadet. He had also seen the patriarch, who would fain have used him as he had used Asaad, had he not shewed him the letter of protection from Mr. Albot.

26. Capt. Hunter, who trades considerably in these parts, and who is a personal friend of the pasha, has undertaken to mention to him the case of Shidiak. We have some hope if he should do this, that the pasha may take measures to release him. We commend the measure to the Lord for his blessing.

March 6. Faheem, a youth formerly in the service of the Maronite patriarch, and who fell under his displeasure for having made an attempt to set Asaad at liberty, called to see us. He is now with priest Nicolas, a brother of the Patriarch, at the convent Alma, and offers to serve us in any way he can.

6. Faheem came again. We inquired a few particulars, relative to Asaad and his treatment. He confirmed the statement we have before heard, that a letter was once found upon Asaad, which he had written to us. Among other things the letter contained a word of consolation to Mrs. Dalton on account of the death of her husband. The patriarch in great impatience, when he read the words, "comfort Mrs. Dalton," exclaimed, "Who is this satan of a Dalton? Beat the fool on the score of Dalton;" at the same time giving him a blow, and the others following his example. We asked how Asaad received the beating, whether in anger and cursing. "No," said the youth, "he said nothing but, 'pray don't pray don't.'" On our speaking of the permanent injury which some of these beatings might have produced upon his body, he said that one blow of a cane upon his right hand had nearly broken it, and another upon his leg lamed him for nearly a month.

12. Was called up after midnight by two brothers of the house of Shidiak, who dared not come but in the utmost secrecy. One of them was coadjutor with Galeb in the attempt to rescue Asaad, and has fallen on that account, under the displeasure of his prince, the emeer Beshcer the less, and of the patriarch. He has been oppressed by the presence of a soldier in his house, for a month together, sent by the aforesaid prince.

The young man now designs to stay only till his crops shall be gathered, which are now growing, and then flee the country; for to stay here and read the Gospel, is impossible.—M. Herald.

TEMPERANCE.

"The dissipated husband," by Percival, we are aware has been often published, but the poetic talent and touching pathos which is exhibited in every line, forbids the belief that an apology can be necessary for its republication. For ourselves, we had rather have one line of genuine POETRY than a column of prose chopped into rhyme.

THE DISSIPATED HUSBAND.

He comes not—I have watch'd the sun go down,
And yet he comes not—once it was not so.
He thinks not how these bitter tears do flow,
The while he holds his riot in that town.
Yet he will come and chide and I shall weep,
And he will wake my infant from its sleep,
To blend its feeble wailing with my tears.
Oh! how I love a mother's watch to keep
Over those sleeping eyes; that smile which cheers
My heart though sunk in sorrow fix'd and deep.
I had a husband once who loved me—now
He ever wears a frown upon his brow,
And feeds his passion on a wanton's lip
As bees from laurel flowers poison sip:
But I cannot hate—Oh! there were hours
When I could hang forever on his eye,
And time who stole with silent sweetness by,
Strewed, as he hurried on, his path with flowers.
I loved him then—he loved me too—my heart
Still finds its fondness kindled if he smile:
The memory of our loves will ne'er depart:
And though he often stung me with a dart,
Vou'dst and barb'd, and waste upon the vile,
Careless which his babe and mine should share;
Though he should spurn me I will calmly bear
His madness—and should sickness come and lay
Its paralyzing hand upon him, then
I would with kindness all my wrongs repay,
Until the penitent should weep, and say
How injured and how faithful I had been

It is probably known to some of our readers, that the conduct of our missionaries to the Sandwich Islands, has been rudely attacked and misrepresented by the British Quarterly Review— that a certain Mrs. Graham was employed by some book-seller, of London, to write a Journal of the Blonde, a British vessel, which had been sent by the Government of Great-Britain, into the South Seas, under the command of Lord Byron. This vessel had touched at the Sandwich Islands—the chaplain, a Mr. Bloxam, had kept a journal of some of the occurrences of the voyage; and from a conversation with him, on his return to England, a few notes which his journal afforded, together with the assistance of some of the midshipmen of the Blonde, materials were furnished, from which, with the aid of the imagination, to connect the incidents, and fill up the chasms, a book was made, which had the two-fold object, of making money, and exciting prejudices against the American missionaries, and of depreciating the services which they had rendered to those islanders. A book containing a Narrative of a Tour through Hawaii, by Wm. Ellis, an English Missionary to the Sandwich Islands, which had been published contemporaneously in this country and in England, was also consulted by her, and nearly all the interesting facts relating to the traditions of the islanders, and the history of the islands, which are found in the "Voyage of the Blonde," are taken from this source.

A review of the statements made by the British Quarterly, and of those in Mrs. Graham's book, has appeared in the North American Review; and although this work is by no means considered as an advocate of missions, generally, it has in this instance, vindicated, with great ability, the Sandwich Island Mission, and placed in their true light, the misrepresentations and falsehoods of the British Quarterly, as well as those which have come from the pen of the fair book-monger, Mrs. Graham. This defence, which appeared in the N. American Review, has been published in a pamphlet, and obligingly forwarded to the publisher of the Observer. From this we shall give, from time to time, as our limits will admit, extracts to show the charges which have been brought against the missionaries, and the complete refutation which this pamphlet furnishes. As brevity is very important, we pass over the first part of the pamphlet, and commence with an extract, showing the authority on which Mrs. G.'s book rests.

"In the case before us, however, Mrs. G. was not satisfied with the report of M. Ellis. [That it would have drawn too heavily upon her powers of invention, if she had undertaken to fill up all the chasms in the voyage, we dare not assert.] She thought it well to apply to some of the junior officers of the Blonde for their journals, which they were so kind as to submit to her inspection. She sought an interview with the American missionary then in London, who, having heard from her own lips some of the mis-statements, which now appear in the work, frankly corrected them; and told her plainly, that if she relied upon some of the authorities, which she had quoted, she would be egregiously misled; for without impeaching the character or motives of the midshipmen, whose journals she possessed, it must be perfectly evident, that as they knew nothing of the native language, and had few opportunities of learning the condition of the people, or the effects of the mission, and as they must derive much of their information through very suspicious channels, it would be altogether unsafe to send reports forth to the world, merely because they might have entered in the private diaries of these youthful officers."

It will be seen by the following passage, that while Mrs. G. was vilifying the the American missionaries, she did not hesitate, when convenient, to refer to their writings for authority—

"It is remarkable, too that fragments which were furnished by the American missionaries, as illustrations of the language of the natives, and of their skill in composition, are inserted without scruple; and, in return for this politeness to their visitors, the missionaries are treated with contempt and calumny. Acknowledgment is made to Mr. Bingham, in the body of the work, for a translation of a native song, which is there copied; but as it was deemed convenient in several subsequent passages, to hold up Mr. Bingham to reproach and scorn, another native song, of which he gave a copy, both in the original and in a translation of his own, is inserted in the Appendix, without any acknowledgment whatever. It doubtless occurred to the delicate mind of Mrs. Graham, that it would not be well to make too free with a name which she had vilified; and that some of the literary labors of Mr. Bingham, in this department, had better stand to the credit of the joint concern of Bloxam and Co., of which concern she was the factor. In like manner, a particular account of the *pule a-na-na*, or death-prayer, which was copied, by permission, from the private journal of Mr. Stewart, is published in the Appendix, with the vague acknowledgment, 'from the missionaries.' In a word, every thing which could be obtained from the portfolios of the missionaries, or gleaned from their conversation, to fill out a dull and disjointed narrative, and impart some sort of animation to heavy pages, was greedily seized and thrown into the small collection of heterogeneous materials for a book, the principal design of which appears to have been, as the principal effect will be, to make prejudiced and ill informed readers think contemptuously of Americans, and of the character and labors of the American missionaries."

The American Reviewer also says—
"If we are asked, who is responsible for the accuracy of the statements in the work, we are

happy to say, that Lord Byron is not. It does not appear, that he ever saw a sentence of original composition that it contains, or that he directly or indirectly sanctioned the publication. Some anonymous correspondents appear to have had a hand in it; and among them, and the midshipmen, and Mrs. G. and Mr. Bloxam, the responsibility must be divided, according to the skill, judgment and conjectures of the reader."

In order to show her profound knowledge of the subject on which she has attempted to write, she undertakes to criticise the language of Hawaii, and imagines that she has gone beyond Mr. Ellis, who had resided two years at the Sandwich Islands, and six years at the Society Islands, where a dialect of the same language is spoken. The following extract will show the value of her critique:

"The Sandwich Islanders," says she, "reckon by fives; they call forty tenaha; ten tenahas is one lau; ten lau a manu; ten manu a kini; ten kini a lehu; ten lehu a nurwane; ten nurwane one pau." In a note, it is added, "Ellis, in his Appendix, says the islanders only count as far as the kini." It is true that according to Mr. Ellis, the natives count only to five denominations; that is, to four hundred thousand; and he had inadvertently transposed the kini and lehu, putting the kini last. The editor would represent the natives as going two denominations further; that is to forty millions. Now, it would seem somewhat remarkable, that Mr. Ellis, after residing so long at those Islands, and after conversing and preaching in the native language as readily as in English, should not have discovered the extent of their numerals so accurately, as a person who could converse with the natives only by an interpreter, and who probably never even attempted to study the language.

This mystery is explained at once, by a member of the American mission, who has recently returned from the islands. The word *ua-loa-le*, improperly written *nurwane*, means *forgotten, unknown, unthought of*; and the word *pau*, wrongly written *pan*, means *all, or the whole*. When the native was questioned, either in London, or at the islands, *What do ten lehu make? or what comes next?* he doubtless answered, *Nurwane*; by which he meant *I can go no further, all beyond is unknown*. The unsuspecting Englishman, however, supposed he had got a new denomination; and, in fresh pursuit of another, inquired *What next? or what do ten nurwane make?* To which the native answered *Pau*; *I have said all that I can say*; and this was written down as a regular numerical denomination; so that when the Englishman comes to understand his own system of notation, he will find that ten lehu make one unknown; and ten unknowns go for the whole. In what manner the Englishman was made to understand, that the native had actually arrived at the very *ne plus* of his knowledge, we can only guess. Probably it was by some significant gesture.

Another object of the "Voyage," is to show that the inhabitants of those islands were more civilized, less addicted to vice, and more favorably disposed towards religion than the American Missionaries had represented them; of course that they had been less benefited by missionary labors than had been generally supposed. The correctness of this representation, and others having the same object in view, viz. to bring the mission into disrepute, we shall examine next week.

The following is an extract of a letter from a gentleman in New-Jersey, to his friend in this village.—After speaking of the measures which have been taken to excite a spirit of Christian enterprise, and to awaken the slumbering energies of the professed followers of Christ, in that state, and mentioning the sums which have been already raised in different places, he goes on to state the objects to be accomplished, and the way in which it is to be done:

"The plan is simply this: From our agents who explored the state, it is ascertained that some thousands are unable to read: Schools are therefore necessary. We have pledged ourselves to raise \$40,000 within two years, to build school-houses sufficiently large to answer for preaching houses also, and put two or more of said houses under the *facied* missionary, sent out by the Domestic Missionary Society; whose duty it shall be to look after the Sunday and day-schools, in the respective embryo churches under his care. None of this money is to be funded.

Now, brother, ought I to have gone to A—? I feel I am the church's property. I go where her King sends me, and stay where He places me—and where in the wide world that spot is or may be, I care not. It may be I shall soon know where that spot may be. For the present, my Presbytery have appointed me to visit their churches, to lay the plan before them.—What signifies, my brother, how or where we labor for Christ, provided we do but labor, and that for Him? Whether in Christendom or non-Christendom—whether as hodmen or head-workmen, in running up the spiritual edifice of our master Jesus? Indeed it is a mighty stoop on his part, to permit such miserable sinful nothings as we, to be "co-workers" with him; and what a still greater act of condescension, that He should deign to *incite* us in this glorious work, by encouraging promises, and with threatenings, and even to chastise us in our lagging course. Why, one would think if any would not strain every nerve, with joyous alacrity, He would pay them their just dues with a sevenfold curse, and give them a final discharge from that service, which (if He saw fit) neither needed their diligence, nor could be retarded by their laziness. I begin to feel more and more the satisfaction of being *privileged*, as well as obliged, to wear out in the delightfully hard service of our common Lord. This is indeed a day that calls for energetic action, with a voice as loud as the death-cries of unevangelized millions. Now, my brother, we have entered upon a new period, the year 1825, before the completion of which, you and I may, and 25 millions more

will, have entered the eternal world! and what can, and what must be done, during this inch of time—this shadow of an atom of eternity for a dying world? I put the question in behalf of a world, nay, in behalf of the Lord Jesus Christ. Something can, and something must be done, this year, and that something, more than ever has been done.

Now, what but unbelief, prevents the church from *believing* that the morning twilight of the millennial day has already dawned?—what prophecies yet remain to be fulfilled, save that class of them, relative to the legitimate consequences of Zion's awaking, rising, shining?—But these can never be fulfilled, if the church is to wait for their fulfilment—inasmuch as their fulfilment depends upon the activity, or rather the *faith* of the church, for her active zeal, and effective effort will ever be commensurate with her faith. But do you say "Faith is the gift of God?" True, as the gospel; and what then? Let the Church ask that Giver of Faith, and it shall be given, not "unto be," but positively *shall be given*; yes, and given to any amount, not excepting impossibilities, (Mark, 9: 23.) But say you the church has asked? When and where is the evidence? Neither the heathen, nor the uttermost parts, &c. are yet made over to Christ.—Here, then, my brother, is the something that can be and must be done. "The church must be humbled to her knees, in fervent, agonizing prayer, for that faith, whose victory will be the reduction of a rebel world, to the obedience of Christ." The cross is to be taken up—the cross of living by faith. Now a beginning must be made. The church must offer up a thousand times more prayer to Almighty God, than has been done. What prevents our living to see ten thousand knees bowed before the throne, one hour each day, "early in the morning," or "a great while before day," to pray for faith, and that too, before the close of the present year? This will require a sacrifice—but what is this but the precise terms of discipleship; and when the church begins to cultivate a spirit of self-denial, then, and not till then, will she breathe the spirit of Christ."

Another gentleman writes, from Princeton, (N. J.) under date of January 11.—"New-Jersey is almost supplied with Bibles, and now \$10,000 are to be raised for Schools and Missions. There are probably 10,000 adults in the state who cannot read. There must be a school-house and school in every district.

In one month, you will hear again from this state on the subject of Sabbath Schools. The American Union have reduced their prices. I went down on purpose to converse on that subject, but they had already been made.

"We have some students who will probably go on foreign missions. The missionary spirit is rising in the seminary."

The following interesting extract, is from a letter dated Frankfort, Kentucky, 1st Jan. 1825, to a lady in this village, and at our request, was obligingly handed us for publication:

"O my friend, wonderful things are taking place in Lexington, and several other parts of Kentucky, at this time. A spirit of enquiry on the subject of religion, and an excitement of a deep and powerful character, is now progressing, and its effects are every day showing themselves. You will rejoice, I have no doubt, and perhaps be somewhat astonished to hear, that, on the same day, Mrs. E. M. and myself have made a public profession, and on last sabbath, came for the first time, to the holy table of our Saviour together. At the same time about four hundred commuted, and among them were about one hundred and seventy members who have been received since two months past.—Among them are Mr. M.; Mr. H.'s son-in-law, and his daughter, Mrs. M. and many others whom you know. There are a great many who are now preparing to come forward, and so general is the spirit in town on the subject, that the churches, particularly Mr. Hall's and the Methodist churches, are continually crowded. On one occasion, an auction which was advertised to take place, was obliged to be postponed, in consequence of the general attendance of usual customers at our church, that night, to hear Dr. Nelson preach. This, you are aware, proves a great change to have taken place in our town. Not only there, but at Harrodsburgh, Danville, and various other places, there are powerful revivals of religion. These revivals are entirely unaccompanied with noise or confusion. A more awful and solemn silence I have never witnessed, than has frequently been exhibited in our church, at a time when the house was filled to overflowing.

One of the first effects of having felt deep concern for myself, was to feel deep anxiety for my friends. Need I tell you, that among the first that presented themselves to my mind was yourself. Providence appears to have decreed, that we shall see each other no more on earth; we who have enjoyed so many delightful hours of fleeting pleasure, in company with other friends, who now are scattered over the world, can only look back in memory to their bright records, and sigh over them, without the expectation of their renewal. Until lately, that belief gave me exquisite pain; but now I can look back on the past without pain, because there is a bright prospect lying ahead, pointing the way to a region where infinitely greater enjoyments await those to whom they are promised. Those pleasures are connected with Religion, and spring from the smile of a reconciled God, and a conscience cleansed in the blood of a Saviour. All undeserving as we are, yet there is a way opened by which we can attain that glorious satisfaction; and if I know my own heart, one of its first, and strongest emotions, was that you and Eliza, and Sarah should be among those who would form the glorious company of the redeemed on high. Oh, if it was in my power to do any thing to promote such a delightful result, there is no labor nor sacrifice which I would not cheerfully perform: But that is only in the power of God. There is not a day passes that we do not offer deep and sincere prayers for your welfare, temporal and eternal: and believe me, that the

act warms our hearts in affection for you. There is a deep and inexpressible anxiety for you, that cannot let us rest satisfied without trying to do something to urge you to join in the same pursuit. I now feel something of that anxiety which my parents, and brother and sister have so often felt for me.

I believe you have always had a respect, and in part an affection for religion. But that is not sufficient. We must be thorough in our convictions and consistent in our practices. Remember what our Saviour said. "He that is ashamed of me before men, of him will I be ashamed before my Father and the holy angels." Let me not, however, my dear, offend you in thus urging, this all important subject, whilst I am trying, with perhaps officious zeal, to do you a service so far as my feeble power might enable me to do. I am sure you will pardon me on account of the motive.

Let those politicians who talk of patriotism, and profess to have a single eye to the prosperity of their country, and yet sneer at the efforts of christian enterprise, to extend the circulation of the Scriptures, look at the following resolutions, and either show that the sentiments which they contain are not true—that a knowledge of the word of God does not "afford a guarantee for the perpetuity of our civil privileges," or let them acknowledge that their views are *contradicted*, and that true love of country is most advantageously exhibited, by using means to improve the hearts of their fellow men—and let them act in accordance with the principles of this resolution.—Ed. Obs.

At a meeting of the young Men's Association for supplying the City of Philadelphia, with the Sacred Scriptures, held in the Session-room of the 2nd Presbyterian Church in Cherry street, on Thursday evening the 10th inst, the following resolutions were unanimously adopted.

Resolved, That, apart from religious considerations, we cannot, as republicans, have a better guarantee for the perpetuity of our civil privileges than in the universal diffusion of the Sacred Scriptures.

Resolved, That, every destitute family in this city, with the divine blessing, shall be furnished with a copy of the Bible, if possible, by the first of March, 1828.

Committees were then appointed for all the wards in the city, with power to supply their own vacancies, and with specific directions to pass no house, on the presumption that they are supplied.

From the annual Report of the Inspectors of Auburn State-prison, it appears that there were on the 31st Dec. 1826,

Remaining in prison,	427
Received during the year 1827,	190—617
Discharged by pardon,	43
Expiration of sentence,	40
Death,	9—92
Remaining in prison, Dec. 31, 1827.	525

Advices from Constantinople to the 7th Nov. leave it doubtful whether the battle of Navarino had humbled the Turks so much as to induce them to accept the treaty of July. No violence upon christians, however, had been committed, and assurances had been given by the Sultan, that the law of nations would be observed, and christians protected.

Revival at Amsterdam.—The last number of the Reformed Dutch Magazine contains the following extracts from a communication of a Reformed Dutch Missionary, Rev. H. B. Stryker, who commenced preaching at Union, in the town of Amsterdam, (30 miles west of Albany,) about the 1st of September.

"During the last two or three weeks, I found it necessary to visit anxious souls every day, and to preach every evening, reserving Saturday only to prepare for the Sabbath. My preaching at first," continues our Missionary, "was not well attended. But of late we have crowded houses, and not unfrequently from the commencement, has a deep solemnity pervaded the assembly; and the eyes of the auditors have been bathed in tears. Three were deeply impressed at the commencement of my preaching here, and with many tears requested the prayers of the church, and inquired earnestly what they should do to be saved. These, after much plain, faithful laboring with them, and strict examination, being found, in the judgment of charity, to have obtained grace, were received into the communion of the church. Many more were awakened, from time to time; and now, we trust, we can reckon at least twelve young people; from eight to ten—middle aged, and two or three in advanced life, who are with tears seeking their soul's eternal salvation. Indeed the Lord seems to be pouring down his Spirit upon this people. The cry, for two or three weeks, has been so great, that I have been pressed beyond measure, and have labored among them till I feel exhausted. There is no noise attending this excitement, no confident boasting. All seem to feel self-condemned. A solemn stillness has pervaded our evening meetings, and the people, with breathless anxiety, seem to wish to ascertain the way that leads to Christ, and to heaven."

Extract of a letter from one of the Senators in the Legislature of Georgia to his friend, dated MILLEDGEVILLE Nov. 22d, 1827.

You no doubt have heard the joyful news of the many and still continuing revivals of religion through the middle and upper counties of this State. There has been little or no cessation to these happy occurrences since the commencement in Athens, (in the Autumn of 1826) and strange to tell, you rarely meet with an attorney who has not united himself with one church or the other. From what I can learn, the Methodist and Presbyterian churches receive much of the larger proportion of converts. In one, or it may be two, of the Judicial Circuits of Georgia, the judges, together with all the

bar have become pious, and the consequence is, that in those circuits the business of each day's session is opened by prayer either by the Judge himself, or some member of the Court. I can give you no stronger proof of the feelings that at present prevail, upon this important subject, than merely the fact, that with little or no opposition, we are able to pass a resolution appointing a Committee to invite some Minister of the Gospel to open the sitting of each of our houses with prayer every day.

Extract of a letter to the Editors of the N. York Observer, dated Illinois, Nov. 28, 1827.

Having just received intelligence that the liberal citizens of New-York have raised one hundred thousand dollars for Foreign Missions, my mind is most powerfully impressed with the importance of raising another hundred thousand for Domestic Missions in the great valley of the Mississippi. The most intelligent people in this part of the country are greatly surprised to see how easily large sums can be raised for Missions abroad—for exploring and looking out new stations—while whole States, already white for the harvest, are suffered to perish for lack of vision.

Bible cause in New-York.—On Friday evening, 11th inst. the New-York Bible Society held its annual meeting at the city Hotel; when, in view of the increased population of the city, it was deemed expedient to dissolve this Society, and to recommend the formation of a Society in each Ward, auxiliary to the American Bible Society.—N. Y. Obs.

Drivers of Stages.—A meeting of the Drivers, belonging to the Boston and Union Line Stage Companies, was holden at Ware Village, Mass. Dec. 11th, where several resolutions were passed relative to the principles and habits which their employment requires. The 4th resolution is this: "That while refinement, improvement and correctness of deportment in all classes of society are daily making progress, they are in no class more essential than in ours; who are intrusted with the property, and what is still more valuable, the lives of others, which may be jeopardized by our mismanagement." The 5th declares that "intemperance, profanity and dishonesty shall not be countenanced among them;" and the 6th, that "temperance, sobriety, honesty and industry shall be their motto."—We hope so good an example may be followed either in like manner or more silently, by the whole of that large and increasing and important class of community.—Boston Recorder.

A Wounded Conscience.—A gentleman sent us the other day the price of his subscription, with directions to discontinue his paper in consequence of seeing the following unfortunate scrap in the Observer of the 22d December:

To the Conscientious.—A subscriber lately accompanied his advance subscription to our paper with this sensible and judicious hint: "How to read a newspaper with a clear conscience."—PAY FOR IT IN ADVANCE.—Charleston Observer.

Effect of Sabbath School Instruction.—As a little boy was passing by the enclosure of a certain gentleman in Washington city, a girl who belonged to no Sabbath School, saw a loose board lying near the stall, and assuming authority on the little boy, directed him to take it up and carry it home. The boy unwilling to take what was not his own, objected: "I cannot; it belongs to Mr. B.—" "No matter," says the girl, "take it up and bring it along." "No, no," repeated the boy, "I cannot; I go to Sunday School."—Rec. and Tel.

Sunday School Society for Ireland.—A meeting of this society was held in Liverpool on the 9th of October. The Society had under its care 1945 Sunday Schools, 14,404 gratuitous teachers, and 163,484 scholars. As auxiliary to these efforts, the society have distributed a total of 14,000 bibles, 200,000 testaments, and nearly 2,000,000 of other books. The pupils, 75,000 of whom can read their bibles, are permitted to carry them home, for the benefit of their parents and friends. The expenditures of the year amounted to £2,500; of which £300 were subscribed by Sunday School children in England, in sums of one penny each.

The import of flour at Boston, in 1827, was 274,000 barrels, of which 71,000 were from N. York, and 13,000 from Albany.

It is stated that fresh Shad are plenty at Savannah; Water Melons at Macon; and Green Peas and Tomatoes, at Charleston.

The Vermont Academy of Medicine, at Castleton, has 110 students. The Grammar School and Female Seminary, in the town, has 78.

At the annual meeting of the Howard Benevolent Society, in Boston, a few days since, a collection of \$306 was taken up.

Rev. George _____ of the Episcopal church, has been unanimously elected General Agent of the American Sunday School Union; and has accepted of the appointment.

The Funds of the American Temperate Society amount to nearly \$14,000.

"EXPERIENCE" will perceive, by our paper to-day, that we are abundantly supplied with articles on the subjects treated of in his communication. This we deem a sufficient reason for not publishing it.

Conference of the Churches will be held at the first Presbyterian Church, of Rochester, on Wednesday, the 30th Jan. inst. Public exercises at 11 A. M.

The Annual Sermon, for the "Rochester Female Charitable Society," will be delivered on Sabbath evening next, at the first Presbyterian church, by Rev. JOEL PARKER.

MARRIED.
In this village, on Sunday evening last, by the Rev. Warren Day, of Richmond, Mr. Enos Collier, to Miss Betsey Collier.

ROCHESTER MARKET.

WHEAT,	per bushel,	75 c.
Rye,	-	45
Oats,	-	35
Corn,	-	27
Flour,	-	bbl. \$4.25 to 4.50
Beef, fresh,	-	cwt. 13 to 3.50
Butter,	-	lb. 13 to 16
Pork, fresh,	-	cwt. 3.00
mess,	-	bbl. 10.00
Cheese,	-	cwt. 5.00 to 8.00
Tallow,	-	7.00
ASHES, pot,	-	ton, 80.00
pearl,	-	50.00
Apples,	-	bushel, 25 to 30
dried,	-	50 to 75
Beans,	-	88 to 1.00
Barley,	-	44 to 50
Peas, green marofats,	-	74 to 1.00
common,	-	31 37
Potatoes,	-	25
Peaches, dried,	-	1.75 2.00
Turnips,	-	25
Flax seed,	-	88
Clover seed,	-	-
Timothy seed,	-	1.00
Beeswax,	-	lb. 25 to 29
Candles, dipped,	-	11
mould,	-	13
Flax,	-	8
Lard,	-	6 7
Calf skins, trimmed,	-	6 8
Hides, green,	-	6
Flannel, domestic,	-	yd. 31 28
Cider,	-	bbl. 75
Eggs,	-	doz. 13 23
HAY,	-	ton. 11.00 12.00
Sole LEATHER,	-	cwt. 20.00 24.00
Upper dressed,	-	doz. 24.00 36.00
Calfskin do.	-	18.00 26.00
Beaver Furs,	-	3.00 3.50
Raccoon In. caught,	-	12 19
Muskrat	-	25 35
Red Fox	-	75 1.00
Mink	-	25 35
Martin (Canada)	-	50 76
Otter	-	3.00 4.00

AGENTS FOR THE OBSERVER.

Antis & Little,	Canadaigua.
A. B. Hall,	Geneva.
Thomas J. Nevens,	Penn Yan.
E. Gilbert,	Richmond.
Doct. Fuller,	Naples.
Samuel Rice, P. M.	Prattsburg.
Chester Loomis, P. M.	Rushville.
Garbon B. Fitch,	West Bloomfield.
Orrin Gilbert,	Lima.
James Richmond,	Livonia.
David Parker,	Avon.
Jacob Hall,	Geneseo.
Lester Kingsbury,	Dansville.
Doct. Frank,	Warsaw.
Walter Cheney,	Moscow.
Talcott Howard, P. M.	Perry.
Rev. J. Baldwin,	York.
Willard H. Smith,	Caledonia.
G. B. Rich, P. M.	Attica.
Rev. Mr. Hunter,	Middlebury.
A. P. Parker,	Batavia.
Hotchkiss & Starr, prs.	Le Roy.
Joel Palmer,	Clarkson.
Daniel Hall,	Riga.
William H. Hanford,	Scottsville.
Hastings R. Bender,	Brookport.
William D. Dudley,	Clarendon.
O. H. Gardner,	Albion.
William Knowles,	Knowlesville.
Theodore Cook,	Medina.
Rev. George Colton,	Royalton.
Geo. H. Boughton, P. M.	Lockport.
A. G. Hinman,	Youngstown.
Rev. David M. Smith,	Lewiston.
Asa Child,	Niagara Falls.
Rev. Wm. Campbell,	Newark.
George Palmer,	Palmyra.
Ezekiel Folsom,	Buffalo.
Benedict Brooks,	Coyington.
Samuel S. Haight,	Angela.
Anson King,	Olean.
John A. Bryan,	Ellicottville.
O. Allen, P. M.	East Bethany, Gen.
W. Fowler, P. M.	Fowlersville.
L. Clark, P. M.	Byron.
Rev. R. Clapp,	Bergen.
E. Foot,	Gaines.
Daniel Holmes,	Willson.
B. W. Cook, P. M.	Conbocton.
H. W. Rogers,	Bath.

FANCY DRY GOODS.
DUNNING & CO. have constantly on hand many choice articles in the FANCY DRY GOODS LINE. Among which is a SUPERIOR ASSORTMENT of Long and square Merino Shaws, Black and white Lace Veils, Heavy white Satin for Dresses, Mixed Camlets and Pongees, Satin Levantines and India Satins, Italian Lustres and Grosdenaples, Frog and Daisy Buttons, Cords, &c. &c. &c. Together with a general assortment of the more Staple Articles, which will always be sold at the lowest Cash prices. Rochester, 25th January, 1828.—41f

DEFAULT having been made in the payment of a sum of money secured by mortgage, dated the fifth day of March 1827, executed to Jared N. Stebbins and William T. Cuyler, of all that certain piece or parcel of land, known and distinguished as a part of out lots numbers thirteen (13), fourteen (14), fifteen (15) and sixteen (16), in the Awtater and Andrews Tract, so called, as surveyed by David Hudson, situated on the east side of the Genesee river, in the village of Rochester, and being lots numbers one hundred and eighteen (118), one hundred and nineteen (119), and one hundred and twenty (120), in the subdivision of said out lots, as surveyed and allotted by E. Johnson, reference had to his map and field notes of the same—Notice is hereby given, that the said premises will be sold at public auction, by virtue of a power contained in said mortgage, and pursuant to the statute, &c. at the Franklin House in the village of Rochester, on the twenty-eighth day of July next, at ten o'clock in the forenoon. Dated January 24, 1828.

JARED N. STEBBINS, } Mortgagees.
WILLIAM T. CUYLER, }

Harvey Humphrey, Attorney. 6m

JUSTICES' BLANKS,
For sale at this office.

The last number of that interesting little work, the "Juvenile Miscellany," contains several pieces of beautiful poetry, and its usual share of interesting and instructive prose articles. Among the poetical articles, we have read the following with great delight. It has a simplicity and beauty of language which cannot fail to please the young mind, and is so striking and happy in its illustration of an important sentiment, that its influence cannot fail to be salutary.—Boston Ch. Reg.

MOTHER, WHAT IS DEATH?

"Mother, how still the baby lies—
I cannot hear his breath;
I cannot see his laughing eyes—
They tell me this is death.

My little work I thought to bring,
And sat down by his bed,
And pleasantly I tried to sing;
They hush'd me—he is dead.

They say that he again will rise,
More beautiful than now;
That God will bless him in the skies—
Oh, mother, tell me how!"

"Daughter, do you remember, dear,
The cold, dark thing you brought
And laid upon the easement here—
A wither'd worm, you thought?

I told you that Almighty power
Could break that wither'd shell,
And show you, in a future hour,
Something would please you well.

Look at the chrysalis, my love:
An empty shell it lies—
Now raise your wondering glance above,
To where you insect flies!"

"Oh, yes, mama! how very gay
Its wings of starry gold—
And see! it lightly flies away
Beyond my gentle hold!"

Oh, mother, now I know full well,
If God that worm can change,
And draw it from this broken cell,
On golden wings to range;

How beautiful will brother be,
When God shall give him wings,
Above this dying world to flee,
And live with heavenly things."

Charleston, S. C.

C. G.

MISCELLANY.

DIVINE SOVEREIGNTY.

"But thou Beth-lehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall come forth unto me that is to be Ruler in Israel; whose going forth have been from of old, from everlasting." Micah, v. 2.

The fulfillment of this prediction forcibly illustrates Solomon's doctrine, that "The king's heart is in the hand of the Lord: as the rivers of water he turneth it whithersoever he will."—The time for the Saviour's birth had almost arrived; his conception had been announced by the angel to Mary, and to Joseph her espoused husband; and yet Joseph and Mary continue for months afterward to reside at Nazareth, about eighty miles distant from Bethlehem. Joseph, whose family had been reduced to poverty, was laboring as a carpenter in Nazareth, to procure a subsistence. How improbable in the view of man, that he would suddenly leave his employment, and take his wife, in her present critical situation, a journey of eighty miles to a place where he yet had no motive for going, for it does not appear from the history, that either Joseph or Mary had once thought of Micah's prophecy, that Christ should be born in Bethlehem. To short-sighted mortals, it seemed almost certain that the prophecy would fail of accomplishment, when behold out comes a decree from Augustus Cesar, the Emperor at Rome, "that all the world should be taxed."—Luke ii. 1. And every one was required by the Emperor to repair to his native city to be enrolled for taxation. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,) to be taxed with Mary his espoused wife, being great with child. And so it was, that while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger."—Luke ii. 4-7. Wonderful Providence of the adorable God! "He worketh all things after the counsel of his own will." Had Cesar issued his decree a little later, Mary's time would have been accomplished before they arrived at Bethlehem; had it been a little sooner, they might have returned to Nazareth before the birth of the Messiah; yet Augustus Cesar was a free agent, and acted with perfect liberty, while the Lord was doing "whatsoever his hand and counsel determined before to be done." The Lord reigneth, let the earth rejoice, let the multitude of the isles be glad."—Calvinistic Mag.

A THANK OFFERING.

From a Missionary in the Western part of N. York. December 19, 1828.

Dear Brother—I was once a student of Theology in your city, and for some months was left with the privilege of relying for food and raiment, on God's promise. This way of living was new to me, but I can truly say that in a little time it became a "way of pleasantness," and a "path of peace." God's promise I found all-sufficient. Out of a multitude of occurrences, (with each of which I erected an Ebenezer, and now look back to them as David did to the land of the Hermonites and the hill Mizer, as remembrances of God's holiness,) I shall mention a single one. I had gone in debt to a tailor to the amount of \$10, expecting more than enough to meet this demand from a rich debtor in—. The \$10 became due. Days and weeks passed by, and no money came from—. I was excessively uneasy, for I had not one cent in pocket, and did not think it a duty either to borrow or to beg, and the tailor I supposed wanted the money. I went and told my Father in secret. He suffered me to importune, and tried my faith only for one short hour, before I was so filled with a sense of his loving kindness, that I almost forgot my errand, and could pray no longer for very joy and gratitude.

Next day an anonymous note enclosing \$10 was put into my hands. I was told that it would be useless to attempt to find out the donor; but I thought at the time, and still think, I knew the donor. He was my Father in heaven. I thanked the Lord, paid my debt, and went on my way rejoicing. I now enclose \$10 as a small thank-offering, hoping that through your excellent Society, the Lord may send it to some destitute praying missionary, who is teaching his hearers to live by faith.

Rev. A. Peters, Cor. Sec. A. H. M. S.

From the Trenton Emporium.

"Don't shave too close," said an old gentleman to a nephew of his, who had just started business in the mercantile line, and whose disposition literally to shave his customers had attracted some attention. Now this matter ought to be fairly understood. The great mystery of money making is often found to consist in taking care of the pence—in looking well to small things—but, the story of the goose that laid the golden eggs ought, at the same time, to be remembered, and the instruction it contains applied.

Honesty, strict and scrupulous honesty, is the shortest and surest road to prosperity. There are at least a thousand little shuffles in trade in any one of which a man may make something from a few coppers to a few shillings, at the same time, and perhaps they sometimes offer so fair a chance, that the mind not armed with genuine virtue is tempted to take advantage of them unintentionally, as it were. But, in some greater or less degree, reputation suffers by every such mistake.

The huckster, who always contrives to jew a customer, out of a penny or a half penny, in the way of changing, who takes seven cents for a five penny bit, to save the farthing, or thirteen for a York shilling to save the ha'penny—or gives four dimes and eight cents for fifty, because he calculates that a dime and two cents equals one eleven penny piece, all who thus deal shave too close for their own interest, people will find out and mark them as they ought in the end, for others sometimes choose to have an eye to the pence as well as they.

The dealer who makes it a common practice to "take in" little children who come of errands, either by giving them inferior or damaged articles or in charging them a price, may make shillings, but it will be at the loss of pounds—I've heard parents say in your city—"go to such or such a store, there they will always deal with children as they do with grown people." The shop keeper thus loses his custom without ever hearing of it—or knowing the cause—but let him who is in the habit of this kind of close shaving, try and recollect if he has not known old customers suddenly to change their trade, and leave him in the lurch.

Dishonesty in these and numberless other little matters, is the meanest kind of dishonesty practised in the world—and he who habitually practises it, besides being a fool and a knave, has not a particle of that high and honourable kind of feeling which is often found, in the history of high way robberies, pervading the souls of more bold and high handed and daring enemies to society.—Money, for there are instances of it, has been made by these very means; but a fortune thus obtained seldom does its possessors much good—and where permanent wealth in one instance has been obtained in this way, it has been obtained in a hundred instances by the good old golden rule, do as you would be done by.

O. OAKWOOD.

Four ways to Heaven!—Soon after Mr. John Wesley first entered the town of Tiverton, and began to preach in the open air, persecution arose. Towards the latter end of the year 1752, the mayor of Tiverton, being in company with another gentleman, asked him, (others being present,) what he thought of the Methodees, and their religion, and whether he did not think it right that they should be driven out of the town? "I think, Mr. Mayor," said the gentleman, "you had much better follow the counsel of Gamaliel to the Jews, (Acts, v. 34-39,) and leave them to themselves." "What, do you think so, sir?" said the magistrate. "Do you wonder, sir, what little reason there is for any new religion in Tiverton? Another way of going to heaven, where there are so many! You know, sir, there is the old church and the new church; they are both one religion. Then there is parson K's, at the Pitt meeting, (Presbyterians;) parson W's, in Peter-street, (Calvinists;) and the old parson T's, at the meeting in Newport-street, (Baptists;) four ways of going to heaven already! enough in conscience, I think! and if they won't go to heaven by one or other of these ways, by—, they shan't go to heaven at all herefrom, whilst I am mayor of Tiverton!!!—Churchill's Pocket Anecdotes."

The following reflections are added: "Poor man! what a pity, that out of so many ways, he appears to have been woefully ignorant of that one way, which is wide enough to admit Church folks, Presbyterians, Calvinists, Baptists, and even Methodees, but not persecutors and swearers!"

Variety.—At a meeting of the Baptist Society for promoting the Gospel in the land, the Rev. Mr. Fisher related the following anecdote as illustrative of Irish Luxury. "I was much amused," said Mr. Fisher, "with our brother M'Carthy; he is thorough Irish, letter and spirit.—When I was with him in Ireland, I asked what he chiefly lived upon?" "O," said he, "we have plenty of potatoes."—"How often do you eat them?" said I. "Only four times a day," was the reply. "I have ten acres of potatoes for my family, and we all eat; cows, horses, sheep, pigs and children." "Don't, you think," said I, "there is very little variety in this diet?" "Not at all man," said brother M'Carthy, "we have great variety, for we eat the little potatoes with the big ones."

The Cock has always been the emblem of Courage and he deserves the distinction. Among other interesting incidents of his history which every reader will recollect, the following occurred in our city:

When the steam-boat Henry Shultz was blown up at our wharf a year or two ago, among other things that was sent "sky-high," was a cock from the deck. He reached the earth again not much hurt, and instantly clapping his wings, gave a loud defiance to the unknown enemy, that had so unceremoniously sent him "aloft."—Aug. Courier.

BANK NOTE TABLE.

NAMES OF BANKS.	DISCOUNTS.	
	in N. York.	in other cities.
NEW-YORK.—N. Y. city banks,	par	par
Albany bank (under \$20)	1-2	do
Auburn	3-4	do
Chenango	do	do
Columbia	1-2	do
Geneva	3-4	do
Newburg bank (under \$20)	1-2	do
do branch	3-4	do
Niagara	2	2
Orange county bank	1-2	par
Rochester	3-4	do
Troy	1-2	do
Utica	3-4	do
Catskill	1-2	do
Central	3-4	do
Commercial bank of Albany	1-2	do
Dutchess county bank	par	do
Farmers' of Troy (under \$10)	1-2	do
Jefferson county	1 1/4	do
Lansingburgh	par	do
Long-Island	do	do
Mechanics' & farmers' bank	1-2	do
Middle district	do	do
Mohawk	do	do
N. York state bank (under \$20)	do	do
Ontario bank	3-4	do
do branch	do	do
Syracuse salt company's checks		
on Syracuse bank	1	2
Utica Ins. co.'s checks	1	2
United States' branch bank	par	par
Washington and Warren	1	2
MAINE.—Augusta bank	3-4	do
Other banks in Maine	do	do
NEW-HAMPSHIRE.—U. S. branch b.	1-4	par
Cheshire bank	3-4	2
Other banks in N. Hampshire	do	do
VERMONT.—Burlington bank	do	do
Other banks in Vermont	do	do
MASSACHUSETTS.—U. S. branch, Bost.	1-4	par
Boston banks	5-8	2
Manufacturers' & mechanics'	1-2	3
Phoenix, Nantucket	1	do
Pacific	do	do
Agricultural	3-4	2
Other Massachusetts banks	do	do
RHODE-ISLAND.—U. S. branch bank	1-4	par
Burrillville	1	3
Providence banks	5-8	2
Other Rhode-Island banks	do	do
CONNECTICUT.—U. S. branch bank	1-4	par
Bridgeport	par	do
Fairfield county bank	1-2	do
Other banks in Connecticut	do	do
NEW-JERSEY.—New-Brunswick bank	1-2	3
Commercial bank (under \$10)	do	do
Cumberland bank of N. Jersey	3-4	do
Farmers' bank of Mt. Holly	do	do
Hoboken bank & grazing co.	1	do
Monmouth bank of N. Jersey	3-4	do
Morris canal company	par	par
Newark Insurance company	do	do
N. J. manufacturing & br. co.	do	do
Paterson	1-4	3
People's bank	3-4	do
Salem steam-mill & bank'g co.	do	do
State bank at Elizabethtown	par	par
do Camden	3-4	3
do Morristown	do	do
do Newark	par	par
do N. Brunswick	do	do
Sussex bank (under \$10)	3-4	3
Trenton banking company	par	par
Washington bank'g comp. formerly the Weehawk bank,	3-4	do
PENNSYLVANIA.—Philadelphia banks	1-2	par
Chambersburg bank	1	3
Chester county bank	3-4	do
Delaware county	do	do
Germantown	do	do
Gettysburg	1	do
Montgomery county	3-4	do
Pittsburgh	1-2	do
Reading	1 1/4	do
Carlisle	1 1/2	do
Columbia bridge company	1	do
Easton	1	do
Farmers' bank of Bucks co.	1	do
do Lancaster	3-4	do
do Reading	1 1/4	do
Farmers' & mech. b. Pittsb.	1-2	do
Harrisburgh	3-4	do
Lancaster (formerly Lan. tr. co.)	1 1/4	10
Maunch Chunk ch'k on Northampton	3-4	12
Monongahela of Brownsville	6	3
Westmoreland	8	3
York bank	1 1/4	do
OHIO.—Bank of Chillicothe	5	5
Marietta bank	do	do
Western Reserve	do	do
Other banks in Ohio	do	do
DELAWARE.—Bank of Delaware	1	3
Smyrna bank	do	do
do branch bank	do	do
Other banks in Delaware	do	do
MARYLAND.—Baltimore banks	1	2
Caroline bank	10	15
Port Deposit	40	50
Westminster	2	5
Elkton bank of Maryland	1 1/2	3
Farmers' bank of do	do	do
do do branches	do	do
Frederick county	do	do
Hagerstown	do	do
Harve de Grace	do	do
Planters' bk. of Pr. Geo.'s co.	4	6
Upper Marlborough	5	5
United States branch bank	1-4	par
DIST. OF COLUMBIA.—Alexandria b. 1	3	3
Farmers' bank of Alexandria	do	do
Columbia bank	25	30
Potomac	1	3
Bank of the Metropolis	do	do
Washington bank	do	do
Notes of the corporation of the city of Washington (similar to bank notes)	do	do
CANADA.—Bank of Canada	2	3
Bank of Montreal	do	do
Quebec bank	do	do
Bank of Upper Canada, York	2 1/2	do
MICHIGAN.—Bank of Michigau	1	2

ROCHESTER CASH STORE.
C. J. HILL has on hand, for the winter trade, a larger stock of GOODS, of all the various descriptions, than he has ever before offered for sale—consisting as usual of STAPLE AND FANCY FOREIGN DRY GOODS, 66 packages Domestic Dry Goods, CROCKERY, GLASS, WINDOW-GLASS, AND HARDWARE, AND SALT. Also a full stock of GROCERIES—among which are FRESH TEAS, of superior quality. The above Goods are selling, wholesale and retail, at very low prices, for prompt pay. January 3, 1828.

NEW GOODS.—The subscribers have recently received an extensive assortment of Domestic Goods, Groceries, Crockery, Glassware, Yellow Ware, &c. &c. Which they offer for sale low for Cash, or in exchange for Country Produce. Jan. 4, 1828.—11

MURDOCK & COFFIN. GLOBE BUILDINGS, NO. 13. A. & J. SOUTHWORTH, Dealers in Groceries, Domestic Dry Goods, Crockery, and Glassware, have just opened an extensive assortment of Goods in their line—consisting of GROCERIES, Domestic Dry Goods, CROCKERY, GLASSWARE, HARDWARE, &c. &c. Tavern Keepers, Grocers, and all others, wishing to purchase are invited to call and examine quality and prices. Their goods are entirely new, and were purchased for cash, and will be sold, wholesale or retail, at a small advance for cash or most kinds of produce. Rochester, January 4, 1828.

POEMS.—By the author of "Moral Pieces in Prose and Verse." Mrs. Signoray thinks in all her productions, and unites the faculties of acute perception—when the charms of nature are her theme—with a happy talent for bringing home to the reader's heart, all those finer traces of the beautiful which she herself beholds. The typographical elegance of this volume deserves the highest commendation.—Boston Lyceum. Also—A few copies of the Christian Almanack, for 1828. For sale by E. PECK & CO. Rochester, January 18.

THE RETROSPECT; OR, REVIEW OF PROVIDENTIAL MERCIES: with anecdotes of various characters, and an Address to Naval Officers.—By ALIQUI, formerly a Lieutenant in the Royal Navy, and now a Minister in the established Church. "Here much I ruminate, as much I may. With other views of men and manners now than once, and others of a life to come." Cowper. From the Seventh London Edition. Published in Boston. For sale at the Bookstore of E. PECK & CO. Carroll-street, January 18.

MIGNET'S FRENCH REVOLUTION.—A history of the French Revolution, from 1789 to 1814, by A. F. Mignet, revised and corrected from the London Edition. "Monsieur Mignet's History of the French Revolution is a chief of empire superior to every thing that has appeared for the last fifty years. We cannot but believe that the Historie de la Revolution will be translated into English. It will mightily surprise the good people of England, who have never understood the epoch of terror, the greatest political phenomenon that Europe has witnessed for six hundred years."—Lond. Magazine. The Westminster Review, Metropolitan, Quarterly Magazine, and other periodicals, all concur in speaking in unqualified terms of approbation of the above work, which every reader of Scott's Life of Napoleon ought to possess. In 1 vol. octavo. For sale by E. PECK & CO. Carroll-street, Jan. 18.

NOTICE.—The subscribers, having formed a connection in business in the practice of LAW, under the firm of GREGORY & HUMPHREY, have opened an office in the west part of the Globe Buildings, second story; where they will, at all times, be ready to attend to any professional business which may be entrusted to them. JAMES H. GREGORY, HARVEY HUMPHREY. Dec. 28, 1827.

H. GRAHAM, Physician and Surgeon, respectfully offers his professional services to the citizens of Rochester and its vicinity. Office on River-street, one door south of Dr. J. W. Smith's, in the room lately occupied by A. House, Esq. Rochester, 4th Jan. 1828.

120 ACRES OF WOOD AND TIMBER, for sale, on the Stone Farm. Terms—\$20 per acre, on credit, till July 1st, with interest, in lots not less than 10 acres: any number of persons, may combine for a ten acre lot. The security must be good. Dec. 21, 1827. JOSIAH BISSELL, Jr.

6 Pair WORKING OXEN—4 CARTS: 1 pr. High Wheels; Chains; Bars; Drills, &c. &c. for sale for Cash, or on short or long credit—by Dec. 14, 1827. J. BISSELL, Jr.

FRENCH and German BIBLES, Ladies' ALBUMS, in great variety, very elegant—Also—Thermometers and Hydrometers, and Gauging and Wantage Rods—for sale at E. PECK & CO.'S BOOKSTORE. Carroll-street, Jan. 18.

My wife Mary has eloped from my bed and board without a just cause, therefore I forbid all persons trusting her on my account, for I will not pay any debts of her contracting after this date. STEPHEN ROSSETER. Rush, January 18, 1828.

VALUABLE LOTS.—The subscribers are now ready to sell their valuable LOTS, on the east side of Genesee River. The advantages of this tract are apparent by an inspection of the Map; being intersected by the Canal, the Feeder from the Genesee River, Livingston county Road, and the great Road to Canandaigua, and is the most probable point at which the Old Canal will unite with the Erie. More than 200 LOTS JOIN THE ERIE CANAL: and offer favorable locations for Boat Yards, Basins, Dry Docks, Lumber Yards, and for any branch of business connected with the Canal. The proprietors contemplate to make, at their own expense, great improvements on the Tract; such as arching Broadway, 80 feet wide, and covering it with stone and gravel—building several Canal bridges—constructing a Basin and Warehouse at the foot of Charing Cross, whence a handsome street will be opened to meet the Henrietta Road, together with other improvements necessary to facilitate the settlement of this pleasant section of the village. The many advantages of this Tract are a great inducement for actual settlers and speculators to make profitable investments. Persons wishing to purchase to the amount of one thousand dollars or more, will have a Liberal Discount made; and to actual settlers great facilities will be offered, and every aid and accommodation granted. Ten per cent. of the purchase money will be required down, and the balance on a liberal term of years. Application to be made at the Office of either Elisha Johnson or William Atkinson, where a Map of said premises may be seen. ELSHA JOHNSON, WILLIAM ATKINSON. Rochester, January 3, 1828.

MISSIONARY HERALD.—Each church in the county of Monroe and vicinity, is requested to send me the names of persons entitled to the Missionary Herald gratis, by reason of their paying \$12 a year, or over, into the Treasury of the American Board of Commissioners for Foreign Missions, or collecting \$20 for the funds of the Board, that they may be ordered for them. JOSIAH BISSELL, Jr. Agent. Rochester, 1st Jan. 1828.

ROCHESTER READING ROOM.—The subscriber has concluded to establish a Reading Room, in connection with his Library, in the Globe Buildings. He has made arrangements to furnish his room with a variety of NEWSPAPERS, and other LITERARY PRODUCTIONS, and he can assure the public, that he will be enabled to keep an establishment worthy of a reading community. All persons who are disposed to encourage the undertaking are respectfully invited to call and subscribe for its support. The terms are—\$1 per quarter; or, \$4 per year. Strangers of respectability, who do not stay to exceed one week, are invited to call and read the news without any expense. T. SCOTT. Rochester, January 3, 1828.

LIBRARY COMPANIES and individuals, who wish to purchase BOOKS, are invited to examine our stock of standard and popular WORKS, which we are disposed to sell at very low prices. Jan. 18—11 E. PECK & CO.

D. BEECHER on Intemperance, Barrier's Mental Discipline, and Mrs. Hemans' Poems.—Also—THE WORKS OF MRS. OPIE, with a fine portrait; 11 vols. 12mo.; a fine edition, in boards, at \$15. There is not probably in the whole range of modern writers, an author whose works are more pure and elevating in their sentiments, or more captivating, useful, and practical, than these of Mrs. Ope's. For sale by E. Peck & Co. Carroll-street, January 18.

T. S. INGOLS, FASHIONABLE HAIR DRESSER, No. 22 Globe Buildings, respectfully informs his friends and the public generally, that he has taken the above stand—where he will attend to the business of HAIR CUTTING AND SHAVING. A share of the public patronage is solicited. Razors set at short notice. Jan. 18.—31

TO THE REVEREND CLERGY. THE undersigned proposes to commence a Periodical Publication, of original plan and character, as soon as adequate pledges of supplies shall be obtained. The work to bear the following title, or something similar, viz:—THE AMERICAN PASTOR'S JOURNAL, Or original sketches of real characters, conversations, and striking facts. Furnished chiefly by Clergymen. The following imperfect sketch of topics to be embraced, may serve to illustrate the plan. 1. Instances of very early piety. 2. Striking results of Parental faithfulness, or unfaithfulness; of filial respect or disrespect. 3. Cases of individuals raised from deep obscurity, or wickedness, to eminent usefulness. 4. Remarkable cases of conviction. 5. Cases of great hardness of heart, from resisting convictions. 6. Striking cases of submission and conversion to God. 7. Cases of awful relapse into sin. 8. Cases of strong temptation and trial. 9. Cases of strong faith and confidence in God. 10. Peculiarly manifest interpositions of Providence, in mercy or judgment. 11. Instances of the wrath of man being made to praise God. 12. Cases illustrative of the influence of piety on the intellectual powers. 13. Instances of extraordinary beneficence or covetousness. 14. Death-bed scenes of the Christian, the backslider, the infidel, the universalist, the profane man, or the worldling.

It is conceived that the very existence of such a Periodical may be the means of leading clergymen, in their pastoral intercourse, to be more observant of character, more discriminating in their views of human nature, and more disposed to record and rescue from oblivion striking conversations and facts. No species of knowledge can be more interesting or more useful, than that drawn from real life; especially from portions of life most intimately connected with spiritual and eternal realities. If it is all-important that masters in surgery and medicine record, for mutual improvement, and for the benefit of mankind, striking cases which occur in their practice; it cannot surely, be less important, that those who watch for the life of souls, should preserve similar records. It would seem as though from the daily intercourse of several thousand Clergymen, such materials, of the character contemplated, may be obtained, as, if well condensed and judiciously arranged in an elegant Periodical, will not fail to be read with intense and general interest. And who can tell, but that God, who is rich in wisdom, may thus employ the simplest means for collecting, condensing, and reflecting rays of sacred truth, in the form of practical results which may carry conviction and saving instruction to uncounted millions?

As the work is intended to consist wholly of original matter, and that of a specific character, it is obvious that it cannot be commenced before obtaining distinct pledges of good supplies. And it will be important to have a considerable number of communications on hand at the commencement, as well as afterwards, that due regard may be had to order in the arrangement of subjects and an interesting variety may be presented in every number. It will not be necessary to publish the names of writers, nor of individuals alluded to in communications; though in many cases it may be desirable and expedient. But in every case the name of the writer, or some respectable reference for attesting the accuracy of statements, must be furnished the Editor; as he must be responsible to the public for the correctness of whatever may appear in the work. He will moreover think it his duty to present Contributors a generous compensation.

Ministers of different Christian denominations, disposed to aid in executing the design, are respectfully and affectionately requested to write as soon as practicable—either furnishing matter for publication, or stating definitely when and how much help may be expected. If the work is ably supported by the co-operation of Clergymen, the Editor does not hesitate to say, that he will at least circulate thousands and tens of thousands of copies gratuitously, and thus afford Contributors the best of all rewards—the opportunity of doing extensive good.

That the blessing of Almighty God may crown the enterprise, is the humble prayer of his servant. AUSTIN DICKINSON. New-York, Nov. 17, 1827.

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR.

FRIDAY, FEBRUARY 1, 1828.

VOLUME II.—NO. 5.

ROCHESTER, MONROE COUNTY, N. Y.

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ADVERTISEMENTS will be rendered conspicuous, in this paper, in consequence of the small proportion of the sheet which they will be allowed to occupy, (without much displaying), and will be charged at the usual rates, counting fourteen lines (our columns extending beyond the common width) for a square. No advertisement, if short of fourteen lines, charged less than a square.

FOR THE ROCHESTER OBSERVER.

The advantage and necessity of the Christian Religion, shown from the state of Religion in the Heathen world.

PART III.—With respect to the belief of a future state of rewards and punishments.

CHAPTER IV.

From all that has been said, it plainly appears that there was great confusion among the philosophers, on this subject; that numbers absolutely denied it; and that others treated it as a mere uncertainty, and did not teach it as a doctrine of their schools.

But then, it must be acknowledged, that there were other celebrated philosophers, whose professed tenet it was that the soul was immortal. This is said to have been the doctrine of the Persian Magi, and the Indian Gymnosophists. We shall consider the opinions of those among the Greek philosophers only, who held to this doctrine. Of these, the most eminent were the Pythagoreans and Platonists.

The Pythagoreans were generally reckoned among the most strenuous asserters of the immortality of the soul; but they went upon a wrong principle. Pythagoras taught that the soul was a part of the Divinity or universal soul, that was every where diffused; and in this, as Cicero informs us, he was followed by all the Pythagoreans. Hence he argued that the soul is immortal, because that out of which it is dispersed is immortal. Plutarch asserts that Pythagoras and Plato held that the soul is immortal, or incorruptible, "Because when it departs out of the body, it goes to the soul of the universe; to that which is superior to it." But it must not be understood as the opinion of Pythagoras that this took place immediately; for it is a known doctrine of his that the souls of men after death, transmigrate from one body to another, and even to the bodies of beasts as well as of men. Porphyry says, that his doctrines known to all are these: "First, that the soul is immortal; then, that it enters into all kinds of living creatures." Also, "that after certain periods, the same things that were formerly done, are done over again."

Diodorus Siculus affirms, that he learned his doctrine of the transmigration of souls from the Egyptians. Their sentiments on this subject, according to Herodotus seems to be, that this transmigration was physical, produced by a natural and fatal necessity; and is quite a different thing from a state of rewards and punishments, designed for moral purposes. It is probable this was the sentiment of the Pythagoreans, though they endeavored to explain the doctrine so, as to apply it to moral purposes. Hence Timæus, the Doesian, an eminent Pythagorean, says, that "Souls transmigrate or change their habitations; those of cowards or effeminate, are thrust into the bodies of women; those of murderers, into the bodies of savage beasts; the lascivious, into the forms of bears or swine; the vain or inconstant into birds; and the slothful and ignorant, into fishes." He represents it as necessary to teach these things, though he plainly intimates that he did not believe them; and this was probably the case of Pythagoras himself. It ought here to be observed, that Pythagoras made an exception in favor of some highly privileged souls, as if they were exempted from the common law of transmigration, to which others were subject. Tacitus represents as one of his tenets, that some souls became demons or heroes.

Hence it appears that there is much confusion and doubt as to the real doctrine which Pythagoras taught, concerning the state of the soul after death. Some say he held that it was refunded into the soul of the universe; others, that it had to pass through a course of transmigrations first; others, that these transmigrations were perpetual—while some privileged souls were excepted from this general law, and became immediately demons and heroes. From all which, we may safely conclude, that the doctrine which he taught, could be of no great advantage to mankind, with regard to the belief of a future state of rewards and punishments. To this, may be added, that in all this, Pythagoras imposed upon the people what he did not believe himself. Several instances of his fraud, might be produced. It is enough to mention the following: He pretended to have gone through several transmigrations himself, and went so far as to name the particular persons whom his soul had animated, in a succession of ages, and said that he had a distinct remembrance of it.

(To be Continued.)

From the Connecticut Observer.
Reasons for not embracing the doctrine of Universal Salvation, in a series of Letters to a Friend.

LETTER V.

[Continued from our last.]

But since so much is said by the advocates of universalism, respecting the limited meaning of the terms everlasting, eternal, and forever, I think it proper to make the following remarks.

1. These terms do, in their original and prop-

er sense, denote duration without end. This is evident from their derivation; being formed of the two Greek words *aei* and *on*, which properly signify always existing. They were understood in this sense by the ancient Greek writers, and have been so understood by the great body of Greek scholars ever since. There is no term in the Greek language to denote endless duration, if the words under consideration do not. But the only fair rule of interpretation is to understand words in their original and proper sense, in all cases in which their meaning is not necessarily restricted by the subject or connection. Thus when the word everlasting is applied to hills and mountains, as it sometimes is in the bible, we know from the nature of the case, that it has a limited meaning. But when applied to things which in their nature are capable of endless duration, and there is nothing in the connection to limit its meaning, we are bound to understand it in its unlimited sense. On this principle we say, it denotes endless duration, when applied to God, to the continuance of his kingdom, and to the future happiness of the righteous. In these cases there is nothing to restrict its meaning, and we therefore understand it to denote endless duration. In the same manner we ought to understand the term when applied to the future punishment of the wicked.—There is nothing in this case more than in the former, to limit its signification; and we ought therefore to interpret it as meaning absolute eternity; for this is its original and proper meaning.

2. In the bible, the word everlasting is applied to the future happiness of the righteous, and to the future misery of the wicked, in the same connection. These shall go away into everlasting punishment; but the righteous into everlasting life. Now is it credible that God should use the same word in the same sense, in totally different senses? Would any honest man who intended to be understood adopt such a mode of speaking? If the scriptures do not prove the eternity of future punishment, they do not prove the eternity of future rewards; nor even the eternal existence of the soul; for both are expressed in the same terms, and without any mark of distinction in the use of them.

3. The terms, everlasting, forever, and the like, are uniformly used in the scripture to denote the longest possible duration of which the subject to which they are applied is capable. Thus a servant forever, is a servant during life; an ordinance forever, an ordinance which continues during the entire dispensation of which it is made. In the same manner, everlasting hills and mountains, mentioned in the scripture, are hills and mountains which continue till the end of the world, or as long as it is possible they should continue. According to this rule of interpretation, the terms everlasting and forever, when applied to things in a future world, to the rewards of the righteous, and the punishment of the wicked, must denote absolute eternity. "The longest duration which will then be possible; the longest which may be predicated of the enjoyments of the righteous or the sufferings of the wicked, will certainly be eternal." This conclusion, I must add,

4. Is made certain by the manner in which the words translated forever and everlasting are used in the New Testament.* With respect to the first, *aion*, when governed by the preposition *eis*, in which connection it is always used, when applied to the future punishment of the wicked, uniformly denotes endless duration. It is used in this construction in fifty-six places of Griesbach's copy of the New-Testament. In our common copies, it is found in four or five other instances. In six places it is applied to future punishment. In the remaining fifty-four, it undeniably expresses endless duration. But if in fifty-four instances it is used in the endless sense, is it not reasonable to conclude that it has the same meaning in the six instances in which it is applied to future punishment? The adjective *aionios*, everlasting, is used in seventy-one instances in the New-Testament; and excepting the five in which it is applied to future punishment, it denotes endless duration. The probability then, that in these five instances it does denote endless duration, is as sixty-six to nothing. The *eis tous aionas ton aionon*, commonly rendered for ever and ever, is used eighteen times in the New Testament. In fifteen instances it is applied to the continuance of the glory, perfections, government and praise of God. In one it is used to denote the future happiness of the righteous; and in the other two, it is applied to the future punishment of the wicked. The probability, then, that in these two instances it denotes endless duration, is as sixteen to nothing.

But I feel that I am detaining you too long on this criticism of words. The doctrine in question does not, as I before stated, depend on a critical interpretation of a few Greek phrases. It might, I conceive, be conclusively proved from scripture, even if these terms had not been used. To satisfy you that this is the fact, I will in my next, lay before you a concise view of the various forms of speech in which the doctrine under consideration is asserted.

*For a larger and more critical discussion of this point, see Edwards against Chauncey, Appleton's Lectures, and Dwight's Theology—books with which Universalists would do well to be better acquainted.

FROM THE EPISCOPAL REGISTER,
(Published at Middlebury, Vt.)

The natural heart.—All those who still remain in their natural estate and condition, with hearts unrenewed and unchanged, and who make up a fearfully numerous proportion of every Christian community, however regularly they might have been baptized, and whatever they may see fit to profess in words; are, without a peradventure, the inveterate, the unrelenting enemies of all spiritual religion; and for the most part, apt to pronounce the pastoral visits of their minister quite a work of supererogation; nay, to require from him, even in his stated pulpit exercises, only a little thin, diluted morality—a miserable

deterioration of heathen ethics—the unsanctioned, imperfect, indulgent codes of Plato, Epicurus, Seneca; as being in their opinion abundantly sufficient to carry both priest and people in safe security to heaven; in direct contradiction to the whole tenor of those sacred scriptures which they seldom hear, and still more seldom read. Let not any one be startled at the unfashionable doctrine, that the natural, the unconverted heart, is decidedly hostile to all spiritual religion in Christian countries; and in this advanced, enlightened era of the world! For, although science, learning, art, and civilization, may alter external habits, usages, customs, courtesies, it does not renew and change the heart, which still remains in the gulf of bitterness, and in the bond of iniquity, until it becomes a new creature in Christ Jesus; and the experience of every day shows that men of decent exterior, and punctilious observers of all the forms and ordinances of their own particular church—nay, men of superior talents, cultivated understandings, polished manners, *hate*, with as perfect a hatred, and deride with as sovereign a scorn, as did ever the carnal Jews and philosophising Greeks—the foolishness of preaching Christ crucified; and are as bitter persecutors, to the extreme extent of their power, of all evangelical piety and truth, as the most abandoned profligates, and the most avowed blasphemers. The natural enmity of the human heart against God, and the things of God, is as fierce and unrelenting at this moment, as it was when the word of inspiration first announced the awful and humiliating truths, that the carnal, the natural mind is enmity against God; neither is it subject to the law of God—the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he, for they are spiritually discerned; but unto us which are saved, it is the power of God.

Converted Cottagers.—In an obscure country village, where for several years I was Rector of a small Parish, a few interesting cases of conversion gladdened my heart and encouraged me in my work and labor of love. Two of these, which I am about to relate, were peculiarly striking, and though I have been long widely separated from that people and those scenes, still live as freshly as ever in my memory.

About half a mile from the centre of the village, lived in a dilapidated cottage, a man and his daughter, the former of whom was notoriously the most debased and miserable sinner, and the most profane swearer and sabbath breaker in the village. His wife and two children had been consigned to a premature grave in consequence of neglect and cruelty. The surviving daughter was nearly as vile as her father, excepting that she was not intemperate. Alike rude in behavior, and unchristian in manners, she had learned of her wretched parent the most profane and vulgar language. The tempers of both being unrestrained and violent, very dreadful indeed was the life they led together. The dark and accursed spell of sin was over them, blighting by its baleful influence the lovely plant of natural affection, and they dwelt together "hateful and hating one another." Two or three times after my settlement in the place, I visited their miserable abode to induce them if possible to attend church, but received such rude treatment from the father that for fear of personal insult and violence I was obliged to discontinue my visits. Still I kept my eye upon the daughter, hoping if I could meet her alone, I might induce her to attend the preaching of the Gospel, and that if I could place her within hearing of divine truth, it might subdue even the obduracy of her heart. A favorable opportunity presented itself. In one of my morning rambles, near her dwelling, I met her, and, entering into conversation with her, soon introduced the subject of religion. It was evidently extremely disagreeable to her, and never before had I seen in one so young, a heart so hardened by the deceitfulness of sin. Before we parted, however, I extorted from her a promise that if I would procure her a decent dress she would attend church the next Sabbath. I performed my part of the engagement with but little hope she would hers, but was agreeably disappointed the next Sabbath, after ascending the pulpit, to see her seated before me. She appeared to be perfectly indifferent and unconcerned during the services and the sermon. But this it seems was not exactly the case, for she afterwards acknowledged that during the confession she felt that there could be nothing more reasonable than that she should unite in it with her whole heart—that the solemn petitions of the Litany, though of course very imperfectly remembered, rung in her ears for several days, and that it was in vain she tried to get rid of the unwelcome sound. It was almost against her will, she said, that she felt constrained to attend church a second time. It was on this Sabbath that during the sermon of the afternoon, which was particularly addressed to the impenitent, I observed her to cover her face with her handkerchief to hide her tears. She stole out the moment the benediction was given, as if she feared I should speak to her, evidently wishing to hide and stifle her emotion. At an evening meeting held at my house for religious conversation and prayer, I had the pleasure of seeing her the same week. She wept the whole evening, and at the close of the meeting lingered a little, apparently desiring that I should address her. I said but a few words to her, merely inviting her to call in the course of the week for the purpose of conversing with me. She came the very next day, and never shall I forget the deep anguish of her spirit. "O sir!" said she, as soon as I entered the room, "not a moment's peace have I had day or night, sleeping or waking, since the last afternoon I was at church; the wrath of an angry God seems crushing me to the earth, and O if it is so terrible in this world what will it be in the next! and how shall I escape it? I could only point her to Jesus as the Lamb of God, who taketh away the sin of the

world. I assured her he was ready to receive her that very moment, if she would fly to him as to her only refuge—that he was able to save to the uttermost all who come unto to God through him. She listened with the greatest anxiety and earnestness, eagerly drinking in every word I uttered, and so entire and dreadful had been her spiritual blindness and ignorance, that this appeared to be the first time she had ever understood the way of salvation. And no wonder, for since the days of her childhood she had never read a chapter in the bible, nor did she own that blessed volume. I took one from a shelf near me, and having marked some passages which I thought more particularly profitable for doctrine, for reproof, and for instruction in righteousness, I gave it her, telling her she must make it the man of her counsel. After prayers, she left me, a little calmer than when she came, but as yet the Sun of Righteousness had not beamed upon her soul one bright and cheering ray. She continued to attend upon the means of grace with anxiety and diligence, and after several weeks I observed a marked change in her countenance. It did not express triumphant joy, but what, in her case, I very much preferred, humility, peace and love. Its expression was what one might fancy was that of Mary, when she sat at her Saviour's feet to hear his blessed words. She seemed too, to have imbibed the spirit of that other Mary, out of whom our Lord cast seven devils, for she 'loved much, because much had been forgiven.'

It was soon after this blessed change that I inquired of her, if her father opposed her in her Christian course. This, said she, is what I wished to speak to you about. When I first began to attend public worship and to read my bible, he was very angry, and has sometimes snatched the holy book from my hands when I have been reading it. But after a while he ceased to disturb me, or to say any thing upon the subject and in his kinder moments would confess that he lived much more comfortable with me than ever before. But yesterday he came home in a very unhappy mood, and not finding me in the kitchen, he came to my room and discovered me on my knees. In an angry tone he asked me why I neglected my household concerns; that it was more my duty to attend to them than to be praying for ever. I arose and answered as mildly as I was able, that I did not mean to neglect them, but when I had a moment's leisure, I felt it my duty to spend it in prayer to God; that I had just been praying that I might be made more dutiful and attentive to him than I had ever been, and that we both might be made new creatures, and so live together in this world, that in the world to come we might have life everlasting. He made no reply, but I thought his feelings a little touched. The remainder of the day he appeared much more thoughtful than usual, and when I took my Bible to read a chapter before going to bed, he asked if I would not read aloud. I cannot tell you sir how I rejoiced my heart to hear him make this request, and I read to him one of the chapters which more than once brought the tears into his eyes; a blessed sight indeed to me. When I left him to go to bed, he bade me good night in so tender a tone that I could not forbear weeping when I got to my room, and O sir they were the sweetest tears I ever shed. Here her feeling overcame her and she wept again, nor could I control my own emotions, and both of us feeling too deeply to converse much longer, she soon after left me.

The next Sabbath what was my surprise and joy to see this aged sinner, who had for so many years absented himself from the house of God, seated by the side of his penitent daughter, waiting to hear the words of life from my lips. His countenance, excessively pale and wan, gave evidence of his mental sufferings, and that his spirit was broken within him. If ever I blessed God with my whole heart, it was then; and it was then, if ever, that I prayed that God would extend the same wonderful mercy to the father that he had vouchsafed to the daughter. The next day I called to see the old man. As I was about to lift the latch of the door, I heard a murmuring sound within, and, pausing a few moments, I discovered that it was the voice of the daughter, broken and interrupted by weeping, praying that God would comfort the heart of her poor father, by assuring him of the forgiveness of his sins through his blessed Son.—Her whole soul seemed to be poured out with strong cryings and tears in this petition, and I felt an almost perfect assurance that it was heard in Heaven, and would be answered in mercy. As I opened the door she came towards it and exclaimed, O sir, you are just the person I wished to see; I hope you will be able to say something to my dear father which shall give him some peace and comfort. God, I answered, is the only effectual comforter. And indeed I felt this very deeply as I looked at him, for he seemed literally crushed and withering under his mighty hand. His mental agony was dreadful, far more so than had been that of the daughter. The lashings of a guilty conscience seemed to be torturing him to madness. As I sat by him I made some silent but I hope profitable reflections on the dreadful nature and tendency of sin, and the unutterable gratitude we owe the compassionate Saviour, who, by his sufferings and death, has saved us from its eternal penalties. To the awakened sinner before me, I endeavored to give a scriptural view of his exceeding vileness in the sight of God, but at the same time point him to the blessed promises made in the Bible, to those who truly turn to him through Jesus Christ. When I parted from him he begged me to pray for him. This I promised, but added, you must pray for yourself or my prayers will avail nothing. I can never forget the look he gave me, as clasping his hands together, he exclaimed, "pray for myself! How can I help praying! If a person stood by me with a drawn sword, ready to pierce my heart if I did not cease praying, I should not dare to obey him, for he could only 'kill the body, but God can destroy both soul and body in hell.'"

His deep and heart-felt convictions for sin, issued, (as far as man can judge,) in genuine repentance and thorough conversion to God, and after a few months, during which both father and daughter gave every evidence that they had really passed from death unto life, I baptised them, and the same day admitted them to the holy communion. It was indeed a day long to be remembered, when these once wretched and polluted sinners, knelt at the altar of their Saviour, cleansed and purified in his most precious blood, to receive the symbols of his dying love. Their deportment on this occasion was most interesting and affecting. A deep and penetrating solemnity marked their manner, and the expression of their tearful countenances, was that of genuine humility blended with holy peace and love.

Months and years passed on, and I had the happiness of seeing them increase in knowledge and in grace; while many an hour of delightful christian communion did I enjoy in their once wretched abode. And devout prayers and hymns of praise, have for many years arisen to God, where once nothing was heard but oaths and imprecations, or the most impure and brutal language, so that often as whilst seated by their comfortable and cheerful fireside, have I exclaimed, "what hath God wrought!"—28.

Extracts from the Report of the Genesee Constabulary which convened at Stafford, October 24, 1827.

The number of ministers connected with this ecclesiastical body is seven, and one licentiate. The number of churches under the care of consociation is ten.

On looking over the names of our ministers we are solemnly reminded of the sudden death of the highly esteemed and much lamented Rev. CHARLES THORP.

In view of the present state of religion among the Churches in connexion with this body, consociation feel that they have occasion for humiliation and prayer. By many within the limits of our congregations, the holy Sabbath is awfully profaned. This is done by hunting, fishing, visiting, riding out for pleasure, and many other ways which are calculated to cast off the fear of God and restrain prayer. The names of the sacred Trinity are sounded in our ears from almost every quarter in a manner which makes our hearts bleed. The intoxicating use of spirituous liquors, notwithstanding the vigorous efforts of the benevolent to counteract it, is truly alarming. But amidst all our discouragements we are not left in despair. Some events are transpiring which demand our gratitude to God; and from which we cannot but anticipate a happier day. The monthly concert of prayer is uniformly observed in our churches, and in some of these a collection is taken for the support of foreign missions. In most of our congregations more or less is done for the support of missions at home or abroad. But many of our religious societies are small and feeble, and need struggling for their own existence; yet in consequence of the stated preaching of the gospel wherever it is enjoyed, it is obvious their strength and numbers are increasing. In all our congregations, there are Sabbath Schools, and in some of them bible classes, with which a number of our youth are connected. In some of our societies a Sabbath school library is also established for the encouragement and moral improvement of the rising generation. From the happy effects which similar institutions have produced, we cannot but hope that these will also be attended with a blessing from on high. As another source of encouragement we would notice the revival of religion at Ogden, the account of which is as follows:

The first visible indication of the special presence of God among us was an unusual spirit of prayer in some of the members of the church, and a disposition to attend more faithfully to those means which God has eter blessed for the upbuilding of his kingdom. This was in the early part of the fall of 1826. From this time christians began to have deep searchings of heart. The hopes of many for a time were shaken. Some, after passing through a season of deep and pungent conviction, were converted from their former coldness and stupidity, and experienced great light and comfort. These helped to strengthen the brethren who had already begun to awake, and to arouse others who were still slumbering. Christians began to feel and confess their guilt for past unfaithfulness, and to arise to action. Soon the inquiry began to be heard among some of the impenitent, 'What shall we do to be saved?' Cases of conviction gradually increased: a few soon gave evidence of a saving change, and their mouths were filled with praise to their Redeemer. Evidence of the special presence of God became more and more visible. Meetings were frequent, crowded and solemn. Almost every day we found some new cases of conviction, and others who had just begun to rejoice in hope. The work has embraced persons of almost all ages: there have been very few instances, however, of persons far advanced in life. The subjects are principally children and youth, and those of middle age. Persons of various descriptions and character have hopefully shared in this work. The decent moralist, the sabbath breaker, and the universalist, have all felt the power of the Holy Spirit, and have given evidence of having become 'new creatures.' The work has been distinguished for its stillness. It was not the 'mighty rushing wind, but the still small voice' which was heard among us. Convictions were usually short but often deep and pungent. Members of the church have not unfrequently been called up at night to converse and pray with anxious souls. But through the whole awakening there has been little if any appearance of enthusiasm or misguided zeal. Very little opposition has been manifested.—The means which have been most signally blessed for the promotion of this work of grace, are such as God has usually succeeded in other revivals. Among these may be mentioned days

of fasting and prayer; visits from house to house by ministers and members of the church; meetings for conference and prayer, and for those who were inquiring: the latter have been found especially useful.

The simple truths of the gospel, have been held up to view. Sinners have been told plainly that their hearts are at enmity against God, and they have been urged to the duty of immediate submission to him. The sovereignty of God in the salvation of men, has plainly been exhibited. The doctrines which present to view the natural enmity of the heart, and fasten guilt upon the conscience; which exalt God and show men that they are lost, and cut off from all hope in themselves, have been found the most useful in bringing them to repentance.

About one hundred in all, give satisfactory evidence of having passed from death unto life. On the 7th of Feb. 1827, fifty-two persons were added to the Congregational Church in this place, as the fruits of the revival, and two by letter. This was one of the most solemn and interesting days the church has ever witnessed. Parents and children were seen on that day coming forward to subscribe with their hands unto the Lord, and surname themselves by the name of Israel. The scene was peculiarly solemn to all who were present. A number of persons who came from neighboring towns, received impressions from the exercises of that day which have since issued, it is believed, in a saving change of heart. Twenty seven have since been received and two have united with the Baptist church in this place. The whole number added to our communion is seventy nine. Others will probably be added as the fruits of this revival.

As yet we have witnessed no case of apostasy among those who have professed to indulge a hope that they have been born of the Spirit. For this and for all the wonderful and glorious works of God among us, which we have been permitted to behold and record, we have abundant reason for ever to praise his holy name.

It deserves to be mentioned, as another testimony in favor of Sabbath schools and Bible classes, that about one third of those who have become the hopeful subjects of this work, have been members of these institutions.

WM. P. KENDRICK, Moderator.

TEMPERANCE.

From the Christian Mirror.

"FOR THE SAKE OF A FEW CENTS."

A DIALOGUE.

Mr. S— is becoming intemperate. "O shocking! he has been a fine man, and might be so still; but where does he get his rum?" At Mr. S's. "What does he let him have it for?" For the sake of gaining a few cents. Mr. T— has done going to meeting upon the Sabbath. He gets his bottle filled Saturday night, and stays at home upon the Sabbath and drinks. "Where does he get it?" At Mr. S's. "Why does he let him have it?" For the sake of gaining a few cents. "O miserable!" Mr. U— has become almost a drunkard, and beats his wife; and the family are almost in a state of starvation. "Why don't you know that it will run him, and bring many evils upon him and family, if he lets him have rum? Why does he do it?" For the sake of gaining a few cents. "O, I am afraid such profits, such gains, will not spend well." Mr. V— is drunk on the road, and the neighbors must see to him or he will perish. "Why, don't Mr. V— know better than to sell him rum?" I presume he does; but still he wishes to gain a few cents. "Yes; and I am afraid that he will have the curse of God with them." Mr. W— fell from his horse in a drunken fit, and broke his leg. "O terrible! How many miseries are brought upon him by intemperance! I am confident it was Mr. — who let him have the rum, and although he has gained a few cents, many will curse his habitation; and I am afraid that he will one day have an awful account to give for such doings." Mr. Y— in a drunken fit murdered his wife, and cut his own throat. "O, horrible! How unfeeling must Mr. — be to sell rum to such a monster!" Unfeeling indeed; but he will run any hazard for the sake of a few cents. I am afraid such unrighteous gains will one day eat his flesh like fire. Mr. K— was found dead in the road this morning, and the jury gave in their verdict, that he died in consequence of drinking too freely of ardent spirits. "Who let him have it?" Mr. —. "What for?" For the sake of a few cents. "Dear me! I would not bear the sins of this and others similar crimes for all he gains, a thousand times told! O to bring such grief upon the poor widows, and helpless family is too much. How strange it is, that rather than not keep rum to sell, he will venture almost every thing, even the curse of his Maker. O that I could persuade retailers not to deal in rum. Their profits might be less; but God would give them more pleasure, if they did it for conscience sake. But how can they even sleep at night, while the tears and prayers of widows and destitute families, are pouring out before God, from beds of straw, at midnight. See the poor famished children with no one to teach them to fear God. But I forbear to say more.—Dear reader, will you not be persuaded, neither to buy, sell or drink any more rum? I tell you that eternity will throw new light upon this subject. O, consider of it in time. CRITO.

From the Boston Recorder.

A bitter complaint.—At a store in B. on the day preceding the anniversary of Thanksgiving, a man was heard to utter a very grievous complaint. "A few days ago," said he, "I went down to I—, with my team; and when I had got about ready to go home, I went into the store to get something to take. They told me it was quite out of the fashion to drink, and they had got none to spare." The earnest inquirer, not yet rebuffed, proceeded to urge his request at another store, where he was soon informed that "they did not keep ardent spirits." So the unfortunate man was obliged, for once, to forego the gratification of that life and soul-destroying appetite, and return all the way to B—, eight miles, without any rum. As a provision against

similar calamities for the future, he has resolved hereafter to carry his rum with him.

Now, Messrs Editors, I have one question to ask: if the merchant in B. and all other spirit-sellers were as conscientious in this respect as the merchants in I—, where would the poor man obtain his rum to carry?

From the Amherst, Ms. Inquirer
END OF A DRUNKARD.

A respected friend has furnished us with the following account of the life and death of a drunkard. The case of this unhappy man is by no means a rare one. If the sanctuary of domestic life might be laid open, we could furnish several instances which have come under our personal observation. They exist in all our towns—a torment to their friends—loathed and abandoned by the community, with the fires of hell kindled in their bosoms. Every week they disappear. Shall not one determined and persevering effort be made to stay this devouring plague?

We are in possession of the names, which we think proper to suppress.

Col. B. was born in C—, probably near 1770. His father was a man of piety and respectability, and took unusual pains for the education of his children. He was a promising child, and after receiving a good business education, learned the trade of a saddler. He was respected and beloved by his friends and companions, and married the only daughter of Mr. W. a young lady of respectability, worth, and considerable wealth. Soon after their marriage they removed to B. where they moved in a fashionable circle, and where he first became intemperate. From thence they removed to N. still living in what might be termed a fashionable style. I know not whether his intemperate habits prevented his stay there, but soon after he removed to the state of New-York. Here he gave loose to all those passions which are cultivated by the use of ardent spirits, and his lovely wife was obliged to seek protection from others. Having no children to be mortified by such a procedure, she left him for ever, and soon afterwards died. He returned to his father penniless and apparently humble, but his conduct was such that he was obliged to forbid him a home in his house. In this situation he came to A. and hired himself to a saddler. His whole appearance was so altered, that those who knew him in his youth did not recognize him until he had been here some weeks. Bloated face—swollen limbs, &c. &c. His company the vilest, and his bed sometimes the barn, at others a wagon or shed. He had lived here eight months, when in a drunken frolic he went to the house of a companion in vice, where he endangered his life by falling upon a kettle of boiling soap. During the whole time he lived here, he was in such a state that when he was not intoxicated, he would drink water or tea, almost the whole time. From the time above-mentioned to his death, which was three weeks, he did not indulge in excessive drinking—was melancholy—related to the lady where he boarded, the history of his life—blamed himself alone for his father's severity—justified his wife for leaving him, and seemed to feel that he had made himself an outcast from God and man. On Monday he was taken ill—lost his house, and complained of feelings he never had before. Towards sun-set he became greatly distressed, and threw from his stomach nearly two quarts, which had the appearance of unmixed blood.—His physician, who had previously told him that he must die, if he persisted in his course, now informed him there was no hope that he would recover, and a few short hours, or perhaps moments, were all he could spend on earth. He seemed to feel all that a hardened sinner can feel without the influences of the Spirit, for he knew he was on the brink of hell. Soon his distress returned, and was followed by a similar discharge of blood. He vomited in this manner once in five or six hours, and the only ease he enjoyed was immediately after he cleared his stomach. His thirst was excessive, and probably a part of the incredible quantity he threw from his stomach was what he drank, though it had the appearance of blood, and was supposed to be as near six gallons as any measure. In the morning when his situation was known in the neighborhood, he was visited by all except his companions in vice, none of whom were seen near the house. Two clergymen spent most of the day with him, to whom he expressed a firm belief in the doctrines of the Bible, and that its threatenings would be executed on him. He said but little—his countenance spoke much. He appeared to feel much for his father who was sick and infirm, and had no one but strangers to administer to his wants, having buried two companions, and all his other children. He said he could not die without asking his father's forgiveness, and at his request a messenger was sent to crave it for him. He expressed great anxiety to live and hear the answer returned, and it was such an one as the piety of a tender father's heart would dictate.—His distress increased with his weakness, and he died on Tuesday night, about thirty hours from the time he was taken sick. As he drew near the eternal world, his groans were enough to melt the stoutest heart, and when asked by one who stood near his bed side if he was in great agony, he replied "O yes, but that is of but little consequence—the pains of the body will cease soon." In his last moments his broken sentences convinced those around him, that his eternal torments had commenced, and the last words he was heard to utter were, "It is strange I must be judged so soon."

He died May —, 1824.

We learn from the Christian Mirror, that in the town of Gorham, (Maine,) near 110 persons of all professions, have adopted the motto, as relates to ardent spirits, "Touch not, taste not, handle not," and that this reformation has been effected, principally, by the public reading of Beecher's Sermons. And the same paper recommends that they be publicly read, in every School District in New England.

IMPRISONMENT FOR DEBT.

Mr. R. M. Johnson, in a recent speech in

Congress, on the "bill to abolish imprisonment for debt" says—

"I have now before me a letter from Wm. Wood, of N. Y. who informs me, that, within less than two years, one thousand nine hundred and seventy-two persons have been received into the debtors' jail in that city. In some instances men have been imprisoned for a sum as small as two or three dollars, with neither food nor bed except what was furnished by the Humane Society, a quart of soup for 24 hours; whereas the criminal in Bridewell, receives three meals per day, and often clothing. While we applaud the exertions of these benevolent Societies, and rank Wm. Wood and its other members with the benevolent Howard, to be held up to mankind as worthy of imitation, we sit here with our arms folded, without seeing that these just praises to these benevolent Societies, and worthy individuals, press more indelibly the stain of cruelty and barbarism upon our National character."

From a young gentleman who has spent the summer, for three or four years past, in Canada, and who has visited the Indians mentioned below, before the Methodist Missions were among them, and visited them also in the Autumn of the last year; we have information which confirms the facts given in the following statement, in their fullest extent.—Ed. Obs.

From the Christian Advocate and Journal.

ANECDOTES OF CONVERTED INDIANS.

Mr. Editor:—I send you the following remarks as a specimen of Indian stability and native sagacity, requesting you to insert them in your useful paper, if you think they will interest any of your numerous readers. They are those that relate to the converted Indians, therefore I shall insert nothing else excepting what may be necessary to observe the connection.

The Belleville mission is composed of two branches of Indians: the one called the Belleville, the other the Kingston Indians. In consequence of this they separate during their hunting season, which commences the latter part of October. It is the Kingston branch that has fallen under my observation. On the way to their hunting ground, they called on a respectable merchant, with whom they had been acquainted while in their besotted state, and who was measurably an unbeliever of the Christian religion, and particularly of the great work of grace which has recently taken place among the Indians. But he says he was filled with much astonishment as soon as they entered his shop, at the visible change in their outward appearance in so short a time.—The next thing that increased his astonishment was the great contrast between the articles required for now and before they went to the island. Then it was whiskey they wanted; now, the necessities of life. Among other things they inquired for a book. After they had selected the articles, they threw down the money for them, and as the merchant was in the practice of treating his customers, and as these Indians were now among the best, as they paid the money, he consequently offered them some whiskey, but they refused, saying they would not drink one drop, for they meant to serve God, and God did not love Indians who loved whiskey. So the Indians left his shop in such away as they never did before. Formerly they left it reeling and hooping; but now they left it singing their favourite hymn, which is the first hymn in our large hymn books; and it was not till they were out of both sight and hearing, that the merchant's astonishment abated in any degree. I feel quite encouraged that it will prove a lasting blessing to him, as I have not heard of his speaking against the reformation among the natives since this pleasing yet astonishing interview. They then proceeded to their hunting ground, which lies twenty-five miles to the north of Kingston. And as this circuit extends near the place of their campment, they have the privilege of attending our meetings, and we have the opportunity to hear of the firm stand they make against sin, and particularly against their besetting sin, which was the drinking of ardent spirits. Would to God that all professors would follow their example in this particular.

A few days after they reached their hunting ground, some of them were solicited by a gentleman to go as guides into the back country to view some lands, to which they agreed. He then told them that they must go with him to the tavern, and take something to drink before they started on their journey. The Indians told him they did not wish to drink any more whiskey; but he urged them the second time; they refused again. He then insisted the third time, telling them that a little would do them no harm. They then objected with much firmness, telling him they would not take one drop: "We do not drink whiskey, for we are Methodists." He then asked them to go with him and take something to eat. To this they agreed. But shortly after they sat down at the table, there was a vessel of whiskey placed upon it. They immediately arose and left the room and their kind employer to seek after other guides, and did not stop till they had made good their retreat.

There were forty of this branch who attended the quarterly meeting that was held in Kingston the 1st and 2d days of Dec. They came into the town on Friday, but before they entered it they sang a hymn, and then knelt down, and several of the men prayed. They then came into the town, and in the evening joined with the white people in a prayer meeting.—They attended on Saturday and Sabbath, and apparently gave new wings to devotion, and particularly when they came to commemorate the Saviour's death.

* As they passed through Kingston on their way to their hunting ground, and have been there several times since.

† It had been but a few months since this branch first visited the Indian Bethel, that is Grape Island. Before that, they were, perhaps, the most besotted and filthy of all the Six Nations.

A Prisoner of Hope.—The Rev. J. Emory, in a letter addressed to the Editors of the Methodist Christian Advocate, from New Orleans, says,—I was walking through the city not long since, and to my great surprise, a poor man about forty years old, of whom I had no distinct knowledge, accosted me, and with tears of joy said:

"Sir, I am glad to see you again. I thank God that ever I saw your face."

"Where," said I, "did you ever see me?"

He replied that he had seen me in the prison. "I am," said he "a poor miserable wretch just set at liberty, after being confined seven years, and while you were preaching to the prisoners on such a day, from Zech. ix. 12, 'Turn ye to the strong holds, ye prisoners of hope;' it pleased God to open my eyes to see the dreadful ruin which hung over my head, and which threatened to bury me in everlasting destruction. I saw the dreadful deformity and mischief of sin; I trembled at the thought of having indulged it so long; I felt that I was in bondage to my own corrupt nature, and to the devil who had long led me captive at his will. I felt, however, that I was a prisoner of hope; that I still had an Advocate with the Father, and I resolved, that by His assistance, I would seek the salvation of my soul, and I feel determined now to live and die a praying man."

ROCHESTER:

FRIDAY, FEBRUARY 1, 1828.

"How to please all."—Under this head, the editors of the Recorder and Telegraph, have some very judicious remarks on the difficulties, duties, and responsibilities of editors. From the acknowledged abilities of Messrs. Willis & Rand, and the extensive circulation and deserved popularity of their paper, we take the liberty of making a few extracts, to show the readers of the Observer, that long experience cannot enable an editor to please all, and that if we should fall very far short of attaining this desirable end, the failure ought not, perhaps, to be attributed wholly to our inexperience in conducting a public journal.

The editors of the Recorder and Telegraph, commence by remarking, that "we have never undertaken the Herculean task, of attempting to accommodate our paper to the varying tastes of all that peruse our columns. That number, including patrons and casual readers, would probably be found to embrace some persons of every class in society. To attempt giving entire satisfaction to the whole, an editor must lay aside his judgment, and violate his conscience. We frankly acknowledge, and it is our desire to 'please all men to edification.'"

"Now it has fallen to our lot to hear occasional complaints of defects in our paper, and at the close of the year, when subscribers make up their minds concerning future patronage, we hear more of them than at any other time."

When we hear veterans in the editorial corps, thus frankly acknowledging the difficulties which they have to encounter, the editor of the Observer cannot be discouraged by the occasional laconic messages which he receives, through the post-office, to "Stop this paper."—Deacon A. is dissatisfied with some articles he has seen in the Observer, and wishes it stopt.—"Don't send me your paper again," &c.: especially as we more frequently receive, with a list of eight or ten new subscribers, assurance that "More will be procured as soon as the merits of your excellent paper are more extensively known."

Difficulties we expect to encounter, and many which are not foreseen, but while our list of subscribers is receiving constant accessions from those places where it has circulated and is best known, we feel encouraged to persevere, hoping that the Observer may improve as we become, by experience, better acquainted with our editorial duties.

But the editors of the Recorder and Telegraph, are not the only veterans who have found it impossible "to please all men."—The editor of the Western Recorder, under whose superintendance that excellent paper has obtained an increase of patronage, enumerates a list of difficulties which, to us, would be appalling, were we not determined to let "none of these things trouble us" in anticipation, having no doubt they will press upon us before the expiration of the year, in such formidable array, that when we have gone through his catalogue, "the half will not be told."

The remarks of Mr. Hastings appear to us so important, and evince so thorough an acquaintance with the duties and difficulties of an editor that we give the article entire.

"To our Patrons."—Many an intelligent reader of a religious newspaper supposes himself to understand what are the peculiar duties of an editor, and is ready to form in his own mind a plan of management which would be preferable to any which has been carried into effect. This is perfectly natural. But the man who steps into the editorial chair is soon surrounded with innumerable difficulties, and is in a fair way to learn that it is easier to contrive than to execute. In all matters of a prudential nature there are endless varieties of opinion. What one would advise, another would censure. What one would approve, another would condemn. One is all for duty; another is for doctrine. A third desires little else than intelligence; a fourth is best pleased with discussion; a fifth deprecates the influence of discussion. A sixth likes an occasional tinge of sectarianism; a seventh abhors it. An eighth is pleased with knotty points in theology; a ninth would confine these points to pamphlets and seminaries. A tenth, perhaps, presuming on the learning and intelligence of our patrons, would have us raise our paper to a higher intellectual pitch; an eleventh, presum-

ing that we have none but common readers, would have us become less intellectual, more simple and diffuse. A twelfth, perchance, thinks every thing of stories and wonderments. A thirteenth has heard whispers and surmises, and is on the look-out for sectional feeling, prejudice and individuality; and this, perhaps, when his own section of country has furnished the articles in question.

What then remains to be done? The editor of the Recorder is ready to listen with patience to all these and a thousand other suggestions, and to be continually seeking for the path of duty; but while he does this, he must be allowed to make up his own judgment, as in the fear of God. His alone is the responsibility. To his own Master he must stand or fall. At the same time he would be grateful for every useful hint or communication."

Now, after reading the above, who will conclude that the safest and only course the editor, especially of a religious paper, can pursue, with a hope of giving satisfaction to the largest portion of his readers is, to look to God for wisdom to direct him in the discharge of his duty—to ask "what is truth?" and "wherewith may I satisfy my readers?" and fearlessly pursuing the course in which he believes religious obligations lead him, leave the result to His who can give efficacy to the feeblest and most imperfect effort to promote his glory, and even "bring good out of evil."

It is worthy of remark, and a subject of peculiar gratification to the philanthropist, as well as to the christian, that while the standard of christianity has been planted in the remotest parts of the world, public morals have been constantly improving at home. Indeed, it is expected, that men who make pecuniary sacrifices to benefit those whom "they have not seen," should be at least, equally solicitous for the spiritual good of those around them. The same faith which assured them that the Isles of the sea, and the remotest parts of the earth, would be illuminated by the light of the gospel, has shed its benign influence upon our own country, proving the happy fulfilment of the promise, that "He that watereth shall himself be watered."

We have accordingly seen, that where the spirit of Foreign Missions has most prevailed, there Domestic Missions have received the most efficient aid; the most judicious plans have been devised and executed, for alleviating the miseries of the poor; for instructing the ignorant, and raising the vicious from their moral degradation; and by cultivating the understanding, and inculcating and enforcing the principles of moral obligation, giving energy and efficacy to the operation of civil law, and stability to our civil institutions; and this too, notwithstanding the predictions of defeat, and the clamor which, a few years since, was raised about diminishing the resources, and diminishing the means, for supporting our ministry at home, and for sending the gospel to the heathen of our own land.

As the direct tendency of religion, wherever it exists, is to suppress vice, and shield souls from its blighting influence—as it softens the asperities of our nature, and promotes the interchange of kind offices, it is its spirit we should be most solicitous to cultivate, knowing that the purity of the fountain, ensures sweetness to the waters which flow from it.

Among the many evidences of the salutary influence of religion, apparent at the present day, is the change of public sentiment as to the use of ardent spirits. We mention this, because it is one on which much feeling is excited, and one which has stood out in bold relief, among the group of vices, and now seems to be shrinking back from the public gaze, and yielding to the influence of moral correctives.—

While Intemperance still holds his iron grasp on the victims which he had selected from all ranks, ages and professions, christians appear determined by a vigorous and united effort, to prevent his filling his ranks from the rising generation. Ardent spirits are not only excluded from their houses, but even the profits arising from this branch of trade, have not temptations sufficient to prevent their relinquishing it altogether. From Louisiana to Maine, the cause of temperance is gaining ground, and will continue to gain ground while christians do their duty. While their views of the requirements of christian principle continue to expand, and their efforts are directed against whatever tends to nurture vice, or retard the progress of morality, they will see, in its true light, the barefaced inconsistency of giving their property for the support of foreign missions, to save the souls of the heathen, and still for the sake of gain, continue to sell that which is poison both to the souls and bodies of thousands around them. Christians begin to make the all-important enquiry, how, after having acquired their property by ministering to the depraved appetites of their fellow beings, hurrying them to the grave and to the bar of God, they can appear at the same bar to give an account of their Stewardship!

The fact that, this or that employment affords greater facilities for the acquisition of property, can never render it less immoral, until the degree of moral turpitude which attaches to the individual for the violation of the law of God, can be estimated in dollars and cents, and until money shall be received as an atonement for sin.

The professor may as well offer as an excuse for the violation of the Sabbath, that he can make money by pursuing his usual avocations on that day. If one man can make the plea of inconvenience, or urge pecuniary considerations

as a justification for violating one command, others may do the same for an habitual violation of another and another, until an observance of the whole Decalogue becomes a mere matter of convenience or pecuniary calculation, and profit and loss the umpire in all cases of conscience.

As to the observance of the Sabbath, there is a manifest improvement; but facts show that some who profess to be on the Lord's side, are still parleying with "the God of this world" which may render it necessary for us to resume the subject at a future day.

The Resolutions passed at a meeting in this village with reference to the violation of the Sabbath, were received after the preceding article was in type.

We rejoice to see that a bold and decided stand is taken by persons of morality and religion in this village, as exhibited by the resolutions, which will be found in the next column of our paper, in reference to the violation of the Sabbath, by running boats on that day, on the canal. And we call, not only upon christians of every denomination, but upon all who regard a religious observance of the Sabbath as inseparably connected with the cause of morality, and the prosperity of our country, to come forward and by their influence, example and active cooperation, aid in giving efficiency to the measures proposed in those resolutions.

The following remarks by Doct. Beecher, although designed for a different subject, are too appropriate to be omitted here.

"There must come an era of more decided action, before the earth can be subdued to Christ."

"Nothing great on earth, good or bad, was ever accomplished without decisive action."

"There is demanded more courage than has, in modern days, been manifested by the church of God."

"Embodied by the pusillanimity of the friends of virtue, the enemy have become audacious, and scarcely covet the veil of darkness; but seem even to glory in their shame. And if no stand is made, we are undone. The church in this land will go into captivity, and the nation is undone. Our prosperity and voluptuousness will be our ruin; and short and rapid will be our journey from the cradle to the grave."

"But if resistance is made, then will the waves rise, and foam, and dash furiously upon those who shall dare to make a stand; and birds of ill omen will flap their sooty wings, and croak, and scream, and intimidate and dishearten the fearful and the unbelieving; and all the engines of bad influence will be applied to prevent that coalition of patriotism and of virtue, which would set bounds to the encroachments of evil."

"And now, custom, with silver tongue, will plead prescription—it always has been so, and always will be, and why should we attempt to break through it?—How can I withdraw my capital, or alter my course? To refuse to do wrong a little, would be to take away my children's bread."

"And now, difficulty, with good wishes and sorrowing face will plead, 'Spare thy servant in this thing—is it not a little one?' While fear will see the giants, the sons of Anak, and call out for care, and prudence, lest we should act prematurely, or be righteous overmuch. Petulance, too, will lift up her voice, with vexation at our presumptuous meddling, wondering that we cannot mind our own affairs, and let other people alone."

"And even charity, so call-d. will draw aside her veil, for the archers with poisoned arrows to hit us. While liberality, provoked beyond endurance, will hail upon our heads the hard names of 'bigot, enthusiast, fanatic, hypocrite.'"

"All this, however, we could easily sustain, were there no treachery within. But our hearts are yet in too close consultation with flesh and blood. What will the world think? What will the world say? How will it affect my reputation—my interest—my ambition—or even my usefulness? Suppose I step in as a kind of candid mediator between the world and my too zealous brethren, taking the prudent course, and not carrying matters too far? O, that prudent course!—that middle ground—so crowded, when the lines are drawing between Christ and the world! Satan desires no better troops than neutral Christians. And the Lord Jesus Christ abhors none more. He prefers infidelity to lukewarm Christianity. I would that thou wert cold or hot; so then because thou art neither, I will sweep thee out of my path."

"Two things are required of all who would be found on the side of liberty and evangelical morality. One is, that we will not do wrong in obedience to custom: the other is, that we will not be accessory to the wrong done by others—that we will give to the cause of virtue the testimony of correct opinions—the power of a correct example—and the influence of our inflexible patronage. There are piety and principle enough in the community to put down the usurpations of irreligion and crime, if the sound part of the community will only awake, and array itself on the side of purity and order. But we must come out, and be separate, and touch not the unclean thing. The entire capital in the hands of honest and moral men, which is employed in establishments that corrupt society, must be withdrawn; and that patronage which has swelled the revenue of establishments that lead their aid to the cause of licentiousness, must be turned over to the side of purity and order. Until this is done, we shall not cease to be partakers in other men's sins."

SANDWICH ISLAND MISSION.
Extracts from a Denunciation of the conduct of the Missionaries at the S. I. contained in the last number of the N. A. Review.
(Continued from our last.)

The Reviewer says, "The account of the religion of the Islanders, which is presented in the 'Voyage,' is totally unsupported by evidence, and directly against the testimony of Mr. Ellis and

the other missionaries." We give the two following passages, the first from the "Voyage," the second from Mr. Ellis, that our readers may judge what credit is due to Mrs. Graham's representations, and that they may see how well they compare with known representations in a subsequent part of the book. She says,

"The belief of a Supreme Being, the author of all nature, and the peculiar protector and father of the human race, was the foundation of their creed, in common with that of all the tribes of men, who have begun to think of more than the supply of their physical wants." p. 10.

Now contrast this with the following statement of Mr. Ellis, which is the result of his own personal observation:

"The only controlling principle in their religion was fear. Their gods were confessedly evil, revengeful, cruel. No amiable trait of character was attributed to them. Consequently, they were never loved. And the system of religion resembled the gods. It possessed no amiable characteristics. It sanctioned every crime, and even required the practice of very many. Its rites were bloody. The king was chief priest. Hence the requisitions of religion were seconded by the civil power. One of the principal requisitions was human sacrifices, which were frequently made."

Mrs. G. amuses her readers with the following story, as having been received from a man on the spot:

"One morning his father had placed the usual offering of fish and poi before the Nui Akua, or Great Spirit. The son having spent a long day in an unsuccessful fishing expedition, returned, and, tempted by hunger, devoured the food of the gods. But first he placed his hands on the eyes of the idol, and found they saw not; and then his hands into its mouth, but it did not bite; and then he threw his mantle over the image and ate; and, replacing the bowl, removed the mantle and went his way. Being reproved by his father, he said, 'Father, I spoke to him, and he heard not; I put my hand into his mouth, and he felt hot; I placed tapa over his eyes, and he saw not; I therefore laughed and ate.'—'Son,' said the old priest, 'thou hast done unwisely; 'tis true the wood neither sees nor hears, but the Spirit above observes all our actions.'"

On which the Reviewer adds,

"Now we utterly discredit this story. It has no verisimilitude. Even the children know, that hideous carved images neither see, nor hear, nor bite. They suppose that the gods are represented, made according to the skill or caprice of the artist, and designed to present to the eye some memorial of material gods, who go from place to place, in the general form and figure of men, and who occasionally visit the sacred enclosures, where they are worshipped. It was known to all that the gods were not consumed by the gods, of which these idols were the types; for nothing was more common, than for these offerings of hogs and fruit to remain from day to day, till they became putrid and decayed. Sometimes it was pretended, we believe, and perhaps often, that the gods came in the night, and consumed the food placed before the idols."

As to the Nui Akua, a very doubtful phrase (which if there is any thing to authorize it, would be spoken, Akua Nui), we have never heard, that any great god, or god by way of eminence, was worshipped in Hawaii; much less, that such a god had a distinct idol made for him. And if there were such a god, there is no propriety in translating the phrase into the English words Great Spirit; for the highest conceptions, which the natives had of any deity, fell as far short of even the Jupiter of the classics, as the shapeless images of wood, stone, and feathers, were inferior to the most finished statues of Phidias or Praxiteles. What then can be said of the use of the word spirit, the most sublime in its import, (with the exception of Jehovah), by which Christians are accustomed to designate the God of the Scriptures. The sentiment, with which the extract closes, that the Spirit above observes all our actions, was never of Polynesian origin. It sounded very prettily to the ears of the London writer, and therefore it was written down."

(To be Continued.)

Theatre.—A bill to establish a Theatre in Salem, was rejected in the House of Representatives of Massachusetts, by a vote of 178 to 40.

By the Recorder of the 25th ult. we learn that an attempt was made by the friends of the theatre, to reconsider the above vote. They complained that they had been taken by surprise, and rallied all their forces, but the motion for reconsideration was lost by a vote of 173 to 56. More decisive evidence of the demoralizing tendency of Theatrical exhibitions could hardly be given, than is furnished by this vote of so respectable a body as the Representatives of the legislature of Massachusetts. They have shown that they have a just claim to the title of "guardians of the public weal."

At a meeting of a few of the friends to the observance of the FOURTH COMMANDMENT, held at Rochester, January 21, 1828, the following preamble and resolutions were adopted:—

Whereas the violation of the Sabbath on our Canal has become a most alarming evil in our State; and whereas we believe the good sense and sound principle of the Christian community is decidedly against such immorality; and believing that the evil can be corrected; therefore—

Resolved, That we are of one heart and one mind on this subject, and will use our best exertions to prevent the violation of the Lord's day on the Erie canal.

Resolved, That we will give our business and patronage to such lines of boats as do not travel on the Holy Sabbath.

Resolved, That we invite all the friends of sound morality, in all the villages and towns in the State, to co-operate with us in this important object.

The undersigned concur in the above resolutions.

- E. Peck, D. Sibley, S. P. Gould, C. J. Hill, L. A. Ward, S. Murdock, J. Bissell, Jr., Thos. Kempshall, H. N. Langworthy, P. Smith, A. Wakelee, F. Starr, A. Chapin, W. H. Ward, E. Cook, W. Brewster, A. Reynolds, B. Campbell, E. D. Smith, T. Egleston, J. Harris, D. Hoyt, H. Raymond, J. Watts, A. Champion, L. Ward, Jr., D. D. Hatch, W. Kempshall, O. Sage, J. K. Livingston, J. H. Thompson, O. N. Bush, H. Ely, D. Scoville, Lewis L. Peet.

Sabbath.—The Old Hampshire Post, an Unitarian paper established at Northampton, has a very pointed article against the practice of starting stages on the Sabbath. The writer inquires why passengers cannot wait as well for Monday morning, as for all other mornings of the week. "Sad will be the day, whatever party or opinions prevail, when the Sabbath shall fall into neglect."—Springfield Journal.

The Stage.—The Investigator, after noticing the enormous sums paid to foreign actors, has the following

Queries.—By whom was this money paid? What proportion of it was paid by young apprentices and others, who would be loth to tell where the money came from? How much by dissipated husbands and fathers, while their families were suffering for bread?

To whom was it paid? To our own citizens or to strangers? Was it paid to public benefactors?—to revolutionary heroes?—to indigent merit?—to suffering virtue?

For what was it paid? What Canal has it dug? What turnpike has it made? What public expense has it defrayed? What school has it established? What library has it purchased? What savage tribe has it civilized? What improvement has it produced in any of the valuable arts and sciences? What advantages has it yielded to the interests of literature? What have been its effect on public morals and happiness? What its bearing upon the purity of the domestic circle, and the perpetuity of our republican institutions?

These are questions worthy of being solved by every enlightened and patriotic citizen, each for himself, unbiassed and unswayed by any senseless clamour that may be raised about 'bigotry and superstition,' by those who shun sober investigation.

From the Daily Advertiser, Jan. 29.

Female Charitable Society.—The sermon, for the benefit of this estimable association, was, notwithstanding the inclemency of the weather, attended by a large audience on Sunday evening. It was preached in the First Presbyterian Church, by the Rev. Joel Parker, of the Third Church of that denomination; whose text was Galatians, 2d chapter, verses 9 and 10: "And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship, that we should go unto the heathen, and they unto the circumcision: Only they would that we should remember the poor—the same which I was also forward to do." The discourse was well adapted to the occasion, and inculcated strongly the importance, to the temporal as well as eternal well-being of man, of the principle which the text inculcated, and on which the Society is founded. In the course of the evening, a Hymn, written for the occasion by H. Humphrey, Esq. was sung—as follows:

HYMN.

All hail to thee, Charity! daughter of Heaven!
Best, sweetest of mercies to lost mortals given!
Oh dark were our journey through life's weary day,
Without thy blest smile to illumine our way!

Like the beautiful bow, on the late troubled sky,
To the grief-stricken soul, is the light of thine eye!
Thou smilest on the blest of this world; and thy power
Lends a holier light to the lowliest hour!

What have we, oh God! that we did not receive?
It is best to receive, thou hast said; but to give—
Oh the dim eye of sorrow shall smile; and thy love
Descend on the giver, like dews from above!

All praise for thy goodness, in sunshine and showers;
For friendship and love; for each bliss that is ours;
But oh, how it brightens each joy of the heart,
That joy to the lone child of woe to impart!

Charity Schools.—So late as in the reign of George the First, a Mr. Hendley was tried for preaching a charity sermon at Chislehurst, for the benefit of a London school. "Atterbury, bishop of the diocese, had given his sanction to the proceeding, upon which the judge expressed a suspicion that Mr. Hendley had Cardinal Alberoni's leave, as well as that of the Bishop of Rochester, to carry on worse designs under the specious color of advancing charity; and the prosecuting counsel suggested, that in time, charity schools might raise such sums of money as to enable them to make head against the government. The clergyman, schoolmaster and trustees, were convicted of a conspiracy and fined!" What a difference of feelings and opinions have a short hundred years brought about. Knowledge is power; and it was for this reason that the high and mighty of that generation sought to keep the poor, in darkness. For the same reason the great and the good of the present day, as well in England as America, governments and people, are making untiring efforts to diffuse the blessings of knowledge as widely as possible.—N. Y. Spect.

Retivals.—The R. L. Rel. Messenger contains a communication from Rev. M. Potter, of Pawtucket, mentioning a pleasing attention to religion in the neighborhoods of the Natick, Lippitt,

Phoenix and Arkwright factories, in that state, situated about 12 or 15 miles below Providence. The W. Recorder mentions an extensive awakening in Upper Freehold, N. J. Also that revivals, more or less interesting in their character, are scattered over nearly the whole extent of Wayne co. north and west of the town of Palmyra.

[Some towns in Ontario, Livingston and Monroe counties are enjoying a season of refreshing from the presence of the Lord.]—Ed. Obs.

EMINENT LIBERALITY.

Such an offer as that which we now record, comes with a cheering influence upon us, in the midst of our labors; nor can we doubt that many will be found to participate in the glorious spirit in which it originates, and which is so full of interest and promise to the African race.—We can hardly think it possible, that the noble design proposed by our esteemed correspondent, should fail to be accomplished. The proposal must commend itself to all, and surely one hundred, and more than one hundred individuals, will be found, throughout the Union, able and willing to share in its execution.—African Repos. Peterboro, Dec. 26, 1827.

REV. R. R. GURLEY.
Dear Sir.—Above is my draft for \$100, which I trust you will be able to realize without much delay or trouble.

I am fully persuaded, that the only present channel for our labors in behalf of Africa, and her unhappy children, on our shores, is that which the American Colonization Society opens to our patriotic and Christian liberality.

Can there not be one hundred persons found, who will subscribe \$1000 each, to the funds of your Society?—\$100 to be paid in hand, and the residue in nine equal annual payments. If there can be, you are at liberty to consider me as one of the hundred persons, and the enclosed draft as the first payment of my \$100.

Your Friend,
GERRIT P. SMITH.

SUMMARY.

We are gratified with the following paragraph in a letter from one of our agents, and hope that other merchants will follow the example:—

"The subject of Intemperance seems now to excite considerable attention here and we are inclined to think that something will be done.—We have come to the conclusion not to deal in the article of ardent spirits in future."

By a recent census of that part of this village, lying east of the river, (Brighton side) it appears that there are 760 children between the ages of five and fifteen. No. of families in which they were found, 900.

Messrs. Allen & Chapin, of this village, purchased yesterday, a HOG, weighing when dressed, 800 pounds, raised by Mr. Milton Bird, of Byron.

James Platt has been appointed Postmaster at Utica, vice Dr. M. Hitchcock, resigned.

The Grand Jury of N. York have discharged from their recognizances, Mess. M'Com, Deenatur and Eckford, for an alleged concern in sending a challenge.

Rev. W. C. Fowler, has accepted the appointment of Professor of Chemistry and Natural History, in Middlebury college.

The Baptist Register says that Brother Seth L. Whitmore, of Newton Theological Seminary has been appointed Professor of Languages and Biblical criticism, in the Literary and Theological Seminary at Hamilton.

A writer in the New Hampshire Observer, complains that christians are generally substituting the Heathen name SUNDAY for the SABBATH or Lords day, and if we understand the etymology of these names, not entirely without reason.

The revised act relative to the Supreme Court, as passed by the Senate, fixes all the terms to be held in Albany. Motions to hold the October term at Canandaigua or at Rochester, were negatived.—Ontario Rep.

Mr. J. W. B. Parsons, of Maryland, Eastern Shore, has been furnished with an artificial Eye, by Dr. Scudder of the Museum, which can with difficulty, be distinguished from the natural one.

Ohio Canal.—We learn from the Western Intelligencer, that great damage has recently been done to the canal at, and near Akron, in consequence of late heavy rains. At Akron, the bank slid off, carrying with it a Grocery, and all its inhabitants. No injury was sustained by this slide.

The King of England has granted a charter to establish a College at York, U. C. to be called Kings College.

Liberia.—This colony, now in the sixth year of its existence, contains upwards of twelve hundred inhabitants. It extends two hundred miles along the coast, and indefinitely into the interior. All the children of Monrovia, the capital of the colony, attend school.

Newspapers.—The School Committee of Amherst, Massachusetts, have voted to introduce the Amherst Inquirer, into the different schools in that town, to be used by the higher classes, in their reading lessons. The Inquirer is a well conducted miscellaneous paper.

Communicated.

EDUCATION OF PIOUS YOUNG MEN FOR THE GOSPEL MINISTRY.

Among the objects which distinguish this age of Christian enterprise, that of educating indigent and pious young men for the Gospel Ministry must be regarded with increasing interest.—The number of young men who are engaging in this work bears but a small proportion to the demands of the public, arising from the rapidly increasing population of our country, and from the unparalleled efforts that have been made, especially the past year, to increase the means and operations of Missionary and Sabbath School societies. Without an adequate number of able and faithful ministers, missionary societies can do nothing; whatever funds they may possess, and all other benevolent institutions must languish. In view of these considerations, every pious and indigent young man of proper qualifications, ought to be encouraged to obtain a competent education for this important and arduous work. To provide the means of accomplishing

this object, that every young man of suitable promise, throughout the Western District of this state, may be assisted from the commencement to the completion of an education for the ministry, a CONVENTION is to be held on Wednesday, the 13th day of February next, at 10 o'clock A. M. in the village of Auburn, of all such persons, both clergymen and laymen, as may be disposed to assemble on that occasion, to devise and adopt such a plan of operations as may be judged most expedient to carry into effect an object of such vital importance to the prosperity and permanence of all our religious and charitable institutions.

"A Subscriber," may rest assured that we should be pleased to gratify him by republishing the article which he mentions, but we trust he will excuse us when he reflects that its length would exclude much matter of a more interesting kind; and further that it was elicited by a controversy, about which the readers of the Observer know very little, and in which we do not feel at present disposed to embark. As to the merits of the article in question, we doubt not that we appreciate them as highly as any one, and as an article of that kind can never be out of date, we may publish it hereafter.

Our Prices Current and list of Agents are unavoidably omitted this week.

NOTICE.

The Presbytery of Rochester, will hold their Semi-annual meeting at the Session room of the Third Presbyterian Church on Tuesday February 5th. Sermon at 11 o'clock A. M.

The next conference of the churches will be held in Brighton, on Tuesday February the 12th. The delegates from the different churches will meet at 9 o'clock on Tuesday morning.—The day will be spent in visitations. The public exercises will commence on the day following, at 10 o'clock A. M. This conference is becoming a meeting of great importance to the churches, and we hope to see a full representation.

MARRIED.

On the 26th ult. by W. B. Alexander Esq. Mr. Hiram Petterson, to Miss Roxanna Devenport, all of Brighton.

In East Bloomfield, Mr. Richard Simmons, jr. of Bristol, to Miss Hannah Wheeler. Mr. Edwin M. Fairchild, of Ogden, to Miss Maria Kellogg. In Stafford, Mr. Alvin Bacon, to Miss Julia Stratton. In Naples, Mr. Ira L. Watkins, to Miss Sally Tracy.

DIED.

In Benton, Yates co. on the 15th ult. Mrs. Ann Woodworth, aged 75 years.

In Bristol, on the 20th ult. Capt. Theophilus Allen, 68.—On the 21st, Mrs. Chloe Mason, 26, wife of Capt F. Mason, and daughter of Mr. A. Wheeler.

NEW ARRANGEMENT.

THE Book-Binding business heretofore carried on by E. Peck & Co. will hereafter be conducted by the subscriber, at the old stand in the rear of E. Peck & Co's. Bookstore, where every variety of Plain and Fancy Binding will be done, in a superior style.

BLANK BOOKS ruled and bound to any Pattern.

JOHN SMITH.

Rochester, Jan. 21, 1828.

GRACE. Has on hand, a complete assortment of Drugs and Medicines, Paints, Oils, Glass, &c. which she offers very low for cash. ALSO, a choice supply of Liquors, Wines, Teas, Sugars, Coffee, and Groceries of all kinds, for sale as above, two doors east of the Market, Exchange Buildings. Rochester, January, 1828. 14w5

NEW FASHIONABLE HAT SHORE.

No. 12, Globe Buildings.

WANKLEEK & DIVOLL, respectfully inform their friends and the public in general, that they have commenced the manufacturing of

HATS,

On an extensive scale, in the village of Rochester, and are now opening at their establishment in the west corner of the Globe Buildings, a general assortment of

Gentlemen's Beaver, Castor, Military and

Imitation Beaver HATS,

With a general assortment of Youth's and Children's Fancy Hats of the latest and most approved fashions; together with a variety of Men's Youth's and Children's Fur, Seal, Hare and Cloth CAPS, Fur Collars, Buffalo Robes, &c. which will be sold as low for cash, or approved paper, as they can be had in the state.

They have also on hand, and offer for sale, a general assortment of Stock and Trimmings, to which they invite the attention of Hat-makers generally.

Hats of all kinds made to order, and on the shortest notice. Cash, and the highest prices paid for all kinds of Hatting and Shipping Furs. Jan. 25. 6r

FANCY DRY GOODS.

DUNNING & CO. have constantly on

hand many choice articles in the

FANCY DRY GOODS LINE.

Among which is a SUPERIOR ASSORTMENT of

Long and square Merino Shawls,

Black and white Lace Veils,

Heavy white Satin for Dresses,

Mixed Camblets and Pongees,

Satin Levantines and India Satias,

Italian Lustrings and Grosdenaples,

Frag and Drizy Buttons, Corde, &c. &c. &c.

Together with a general assortment of the more Staple

Articles, which will always be sold at the lowest Cash

Prices. Rochester, 25th January, 1828.—4r

DEFAULT having been made in the payment of a sum of money secured by mortgage, dated the 5th day of March 1827, executed by Charles O'Hara, of the village of Rochester and county of Monroe, to Jared N. Stebbins and William T. Cuyler, of the same place, of all that certain piece or parcel of land, known and distinguished as a part of out lots numbers thirteen (13), fourteen (14), fifteen (15) and sixteen (16) in the Atwater and Andrews Tract, so called, as surveyed by David Hudson, situated on the east side of the Genesee river, in the village of Rochester, and being lots numbers one hundred and eighteen (118), one hundred and nineteen (119), and one hundred and twenty (120), in the subdivision of said out lots, as surveyed and allotted by E. Johnson, reference had to his map and field notes of the same—Notice is hereby given, that the said premises will be sold at public auction, by virtue of a power contained in said mortgage, and pursuant to the statute, &c. at the Franklin House in the village of Rochester, on the fourth day of August next, at ten o'clock in the forenoon. Dated January 24, 1828.

JARED N. STEBBINS, Mortgagees.

WILLIAM T. CUYLER, do.

Harvey Humphrey, Attorney. do.

FROM THE N. E. INQUIRER.
THE MISSIONARIES.

The deed was done:—between the earth and Heaven
"THE MAN OF SORROWS," by his foes was hung:
The precious ransom, for a world was given:
"Good will to men," through Heavens high arches rung:
The bands of death were severed; and the grave,
Where he, who died with murderers, repos'd,
Burst all its bars, to God its treasure gave;—
'Twas thus, Redemption's wondrous drama closed.
"Go," said the God-man to the humble few:
The witnesses of His victorious grate,—
The keys of death and hell I gave to you;
"Go loose from Satan's chain man's ruin'd race,
Proclaim to all the world the ransom given,
"Say to the rebel race Repent—believe,
"Accept the message and be heirs of heaven;
"Reject it—and the second death receive."
So now, in these last days, THE PRINCE OF PEACE,
The King of Saints, his heralds sends abroad:
The time is come—let Satan's empire cease
"On earth—bid rebels now return to God."
Go—say to Ethiopia's sons—"arise—
Stretch forth your hands to God in humble prayer,"
Bid the poor captive hush his piteous cries;
With mercy's beam dry up the mourner's tear.
Go to the regions of the icy north:
To bleak Siberia's plains—to Greenland's waste,
There let the gospel's gladd'ning sound go forth;
"Give up your idols—take the promise'd rest."
Go where Caffraria's hordes in darkness roam;
Call to the islands of the Southern Seas;
Say to the nations, "Keep not back, but come—
"A Saviour's love accept—his vengeance flee."
Bid the wild Hindoo cast his gods of gold
To moles and bats—those gods can never save
Nor all his cruelties and crimes, untold,
Be washed away in Ganges sacred wave—
"Bring home my chosen sons from every clime;
My daughters, from the earth's remotest end;
Mine shall they be beyond the bounds of time,
And I their Saviour—I their HEAVENLY FRIEND."
W. V.

From the Visitor and Telegraph.

The following lines were suggested by a Para-
graph in the Visitor & Telegraph, of the 29th
December, stating that "the venerable Dr.
Holyoke, of Salem, Massachusetts, attended
Divine Service on the 29th of November, in
the enjoyment of all his faculties, his one
hundredth Thanksgiving day."
Oak of an hundred years! If age could e'er confer
The meed of sanctity, well is thy name applied,
For thou art then indeed, an Holy-oak.
Monarch of the forest! Thou hast brav'd full
Many a storm, [thy trunk,
And tho' the surge of time has roll'd its billows on
And thy topmost boughs are whiten'd by the
snows
Of many winters, thy branches yet are strong,
And the healthful sap that long has nourish'd thee
Still performs its office undisturbed, and the aged
tree, [high King
Still yields its annual meed of praise to heaven's
Its great and mighty Lord.
Methinks I hear
A rustling of the woods, that, to my ears, would
seem [solemn chaunt,
"The melody of days gone by—Hark!—'Tis the
Of spirits on the breeze; and, 'mid their numbers
sweet,
I trace that Holy-oak's soliloquy.
"O what an I—that I should thus remain
When all my youthful friends lay mouldering
around! [dear,
Some—have wither'd by my side in stately gran-
While many more have been cut down, in all
their pride
And gayest blossoming. Beneath my shade,
Armies have marched and fought and conquer'd;
And the dear Land, I love to shelter and protect
Is free and flourishing. But now, I stand alone,
A ready mark for the destroyer.
Thou great Eternal power! who hast in mercy
Spared these aged limbs thus long, one boon I
crave!
That, when the mandate shall go forth, "to cut it
Thou wilt receive the falling trunk,
And give it grace to live and flourish in celestial
groves [of Time."
Far from the stroke of death, or withering blight
Richmond, 4th January, 1828.

EPHESUS.

Passing the theatre, we reached the narrow
valley between Prion and Mount Corissus, which,
like all the surrounding spots, is strewn with the
ruins of Paganism, Christianity, and Islamism:
one of its most melancholy objects is the city
gate, which stands within it like a mouldering
bridge above a streamless ravine; the living
current that once rolled beneath it, has long
since swept past to the sea of eternity. A tem-
ple of the Corinthian order lies at the opposite
side of the valley, which was once dedicated to
the God Julius: scarce a pedestal is now stand-
ing—the temple has faded with the worship of
its patron. At some distance round the base of
the hill is an almost deserted burying ground,
with a few cypresses and monuments. After
wandering over the plain, and heaps of incongru-
ous and unsatisfactory ruins, we ascended the
side of Mount Prion, from whence we had the
scene beneath us like a map. The hill retains
in many places the inequalities occasioned by
carrying off its materials for building; and in oth-
ers is hollowed out into cemeteries and tombs,
said to possess an antiseptic quality. A faint
wind was waving the few solitary trees that
grew near us, and the sound of their branches ap-
peared like an intrusion on the scene—it seem-
ed to mock its silence. Of the temple of Diana
not a stone remains; some arches in the morass
are conjectured to have once supported it, as it
was built in this situation to avoid the effects of
earthquakes. This enormous edifice, of four
hundred feet in length, supported by one hun-
dred and twenty-seven pillars of sixty feet in
height, and only finished in two hundred and
twenty years after the commencement of its er-
rection; has vanished like a temple of snow.
Its site was formerly on the edge of the sea; it
is now nearly three miles removed from it, by
the intervention of banks formed by the stream
of the Cayster. Its singular disappearance is in
some degree accounted for, by the sea having
afforded a ready means for the removal of its ma-
terials in the early stages of its decay, and by
the portions not used for later erections, or thus
transported, having been since buried by the
encroachments of the plain.
A more thorough change can scarcely be con-
ceived, than that which has already occurred at
Ephesus. Once the seat of active commerce,

the very sea has shrunk from its solitary shores;
its streets, once populous with the devotees of
Diana, are now ploughed over by the Ottoman
serf, or browsed by the sheep of the peasant.
It was early the strong-hold of Christianity, and
stands at the head of the Apostolic Churches of
Asia. It was there that St. Paul says, "the
word of God grew mightily and prevailed." Not
a single Christian now dwells within it! Its
mouldering arches and dilapidated walls merely
whisper the tale of its glory; and it requires the
acumen of the geographer, and the active scru-
tiny of the exploring traveller, to form a proba-
ble conjecture as to the very site of the "First
Wonder of the World." Nothing remains un-
altered save the "eternal hills," and the mazy
Cayster, the stream of which rolls on still chang-
less and the same. Whilst over the solitary
plain, one cannot avoid applying to Ephe-
sus the apostrophe of Quedvedo to the ruins of Rome.
Nought but a name thy mouldering course retains—
What seem'd eternal long pass'd away,
And what was fugitive alone remains!

* Eusebius book IV. chap. 15.

An authentic account of the statistic condition of
the principal European powers, extracted from
the most recent statements of the European stat-
istical writers, in the concise form of paragraphs.

The surface of territory in geographical square
miles of the Kingdom of France is 200,000.
Her population 31 millions 600 thousand. Her
revenue, reckoned in dollars, 196 millions 338
thousand. The capital of her public debt (in-
cluding 10 millions for the indemnity of the
emigrants) 729 millions. The number of her
standing army 232 thousand. The number of her
ships of war—49 ships of the line, 34 frigates,
and 10 corvettes.

The like territory and dimensions, of the Em-
pire of Austria is 320 thousand five hundred and
seventy-nine square miles. Its population 29
millions 700 thousand. Its revenue 64 millions
of dollars. The capital of its public debt 466
millions of dollars. The number of its standing
army 276 thousand. Its marine a few frigates
and galleys.

The like territory and dimensions, of the United
Kingdom of Great Britain (in Europe) 90
thousand square miles. Her population 21 mil-
lions. Her revenue 252,600. The capital of
her public debt, 4 billions 200 millions of dollars
(including her unfunded debt.) The number of
her standing army 86 thousand. The number of
her ships of war, 28 three deckers, 85 two
deckers, 179 frigates, 157 corvettes and 25 thousand
seamen.

The like territory and dimensions of the Em-
pire of Russia, (in Europe) 1 million 463 thou-
sand square miles: in Asia, 5 millions 967 thou-
sand square miles. Her population in Asia, 4
millions. Her revenue 62 millions of dollars.
The capital of her public debt, 268 millions.
—The number of her standing army 740 thou-
sand. The number of her ships of war, 50 ships
of the line, 20 frigates, 1 corvette, 48 thousand
seamen.

Our Fathers, where are they?—From official
documents recently transmitted to congress, it
appears that four hundred and ninety-one revolu-
tionary and in-val pensioners died in the year
ending 4th September last; and it is stated that
no returns were received from Delaware, Vir-
ginia, East Tennessee, Ohio, Louisiana, Alaba-
ma, Michigan, or the District of Columbia.

WOMAN.

The following beautiful sentence is extracted from the
"Sketch Book." The sentiment is most tender.
"As the vine, which has long twined its grace-
ful foliage around the oak, and been lifted by it
into sunshine, will, when the hardy plant is
ripped by the thunderbolt, cling around it with
caressing tendrils, and bind up its shattered
boughs; so it is beautifully ordered by Provi-
dence, that woman, who is the mere dependent
ornament of man in his happier hours, should be
his stay and solace, winding herself into the rug-
ged recesses of his nature, tenderly supporting
the drooping head, and binding up the broken
heart."

The following beautiful extract, written by
Mrs. Sigourney, we copy from the Vermont
Chronicle.

Maternal Influence.—The mental fountain is
unsealed to the eye of the mother, ere it has
chosen a channel or breathed a murmur. She
may tinge with sweetness or bitterness, the whole
stream of future life. In the moral field, she is
a privileged laborer. Ere the dews of morning
begin to exhale, she is there. She breaks up
a soil which the root of error and the thorns of
prejudice have not pre-occupied. She plants
germs whose fruit is for eternity. While she
feels that she is required to educate not merely a
virtuous member of society but a Christian, an
angel, a servant of the Most High, how does
so holy a charge quicken piety, by teaching the
heart its own insufficiency!

The soul of her infant is uncovered before
her. She knows that the images which she en-
shrines in that unoccupied sanctuary, must rise
before her at the bar of doom. Trembling at
such tremendous responsibility she teaches the
little being, whose life is her dearest care, of
the God who made him; and who can measure
the extent of a mother's lessons of piety, unless
his hand might remove the veil which divides
terrestrial from celestial things?

"When I was a little child," said a good man,
"my mother used to bid me kneel beside her,
and place her hand upon my head while she
prayed. Ere I was old enough to know her
word, she died, and I was left much to my
own guidance. Like others, I was inclined to
evil passions, but often felt myself checked,
and as it were, drawn back by the soft hand
upon my head. When I was a young man, I
travelled in foreign lands, and was exposed to
many temptations. But when I would have
yielded, that same hand was upon my head, and
I was saved. I seemed to feel its pressure as in
days of my happy infancy, and sometimes there
came with it a voice in my heart, a voice that
must be obeyed—'Oh! do not this wickedness,
my son, nor sin against thy God.'"

BANK NOTE TABLE.

STATES.	NAMES OF BANKS.	DISCOUNTS,	
		In %.	In %.
NEW-YORK.—N. Y. city banks,	Albany bank (under \$20)	1-2	do
	Auburn	3-4	do
	Chenango	do	do
	Columbia	1-2	do
	Newburg bank (under \$20)	3-4	do
	do branch	1-2	do
	Niagara	2	2
	Orange county bank	1-2	par
	Rochester	3-4	do
	Troy	1-2	do
	Utica	3-4	do
	Catskill	1-2	do
	Central	3-4	do
	Commercial bank of Albany	1-2	do
	Dutchess county bank	par	do
	Farmers' of Troy (under \$10)	1-2	do
	Jefferson county	1-4	do
	Lansingburgh	par	do
Long-Island	do	do	
Mechanics' & farmers' bank	1-2	do	
Middle district	do	do	
Mohawk	do	do	
N. York state bank (under \$20)	do	do	
Ontario bank	3-4	do	
do branch	do	do	
Syracuse salt company's checks			
on Syracuse bank	1	2	
Utica Ins. co.'s checks	1	2	
United States' branch bank	par	par	
Washington and Warren	1	2	
MAINE.—Augusta bank	3-4	do	
Other banks in Maine	do	do	
NEW-HAMPSHIRE.—U. S. branch b.	1-4	par	
Cheshire bank	3-4	2	
Other banks in N. Hampshire	do	do	
VERMONT.—Burlington bank	do	do	
Other banks in Vermont	do	do	
MASSACHUSETTS.—U. S. branch, Bost.	1-4	par	
Boston banks	5-8	2	
Manufacturers' & mechanics' 1	1-2	3	
Phenix, Nantucket	1	do	
Pacific do	1	do	
Agricultural	3-4	2	
Other Massachusetts banks	do	do	
RHODE-ISLAND.—U. S. branch bank	1-4	par	
Burrillville	1	3	
Providence banks	5-8	2	
Other Rhode-Island banks	do	do	
CONNECTICUT.—U. S. branch bank	1-4	par	
Bridgeport	par	do	
Fairfield county bank	1-2	do	
Other banks in Connecticut	do	do	
NEW-JERSEY.—New-Brunswick bank	1-2	3	
Commercial bank (under \$10)	do	do	
Cumberland bank of N. Jersey	3-4	do	
Farmers' bank of Mt. Holly	do	do	
Hoboken bank'g & grazing co.	1	do	
Monmouth bank of N. Jersey	3-4	do	
Monmouth canal company	par	par	
Newark Insurance company	do	do	
N. J. manufacturing & br. co.	do	do	
Paterson	1-4	3	
People's bank	3-4	do	
Salem steam-mill & bank'g co.	do	do	
State bank at Elizabethtown	par	par	
do Camden	3-4	3	
do Morristown	do	do	
do Newark	par	par	
do N. Brunswick	do	do	
Sussex bank (under \$10)	3-4	3	
Trenton banking company	par	par	
Washington bank'g comp. for- merly the Weehawk bank	3-4	do	
PENNSYLVANIA.—Philadelphia banks	1-2	par	
Chambersburg bank	1	3	
Chester county bank	3-4	do	
Delaware county	do	do	
Germantown	do	do	
Gettysburg	1	do	
Montgomery county	3-4	do	
Pittsburgh	1-2	do	
Reading	1-4	do	
Carlisle	1-2	do	
Columbia bridge company	1	do	
Easton	1	do	
Farmers' bank of Bucks co.	1	do	
do Lancaster	3-4	do	
do Reading	1-4	do	
Farmers' & mech. b. Pittsb.	1-2	do	
Harrisburgh	3-4	do	
Lancaster (formerly Lan. tr. co.) bank	1-4	10	
Maunch Chunk ch'k on North- ampton	3-4	12	
Monongahela of Brownsville	6	3	
Westmoreland	8	3	
York bank	1-4	do	
OHIO.—Bank of Chillicothe	5	5	
Marietta bank	do	do	
Western Reserve	do	do	
Other banks in Ohio	do	do	
DELAWARE.—Bank of Delaware	1	3	
Smyrna bank	do	do	
do branch bank	do	do	
Other banks in Delaware	do	do	
MARYLAND.—Baltimore banks	1	2	
Caroline bank	10	15	
Port Deposit	40	50	
Westminster	2	5	
Elkton bank of Maryland	1-2	3	
Farmers' bank of do	do	do	
do do branches	do	do	
Frederick county	do	do	
Hagerstown	do	do	
Haver de Grace	do	do	
Planters' bk. of Pr. Geo.'s co.	4	6	
Upper Marlborough	5	5	
United States branch bank	1-4	par	
DIST. OF COLUMBIA.—Alexandria b.	1	3	
Farmers' bank of Alexandria	do	do	
Columbia bank	25	30	
Potomac	1	3	
Bank of the Metropolis	do	do	
Washington bank	do	do	
Notes of the corporation of the city of Washington (similar to bank notes)	do	do	
CANADA.—Bank of Canada	2	3	
Bank of Montreal	do	do	
Quebec bank	do	do	
Bank of Upper Canada, York	2	1-2	
MICHIGAN.—Bank of Michigan	1	2	

TO THE REVEREND CLERGY.

The undersigned proposes to commence a
Periodical Publication, of original plan and
character, as soon as adequate pledges of supplies
shall be obtained. The work to bear the follow-
ing title, or something similar, viz:—

THE AMERICAN PASTOR'S JOURNAL,
Or original sketches of real characters, conversations,
and striking facts. Furnished chiefly by Clergymen.

The following imperfect sketch of topics to be
embraced, may serve to illustrate the plan. 1.
Instances of very early piety. 2. Striking results
of Parental faithfulness, or unfaithfulness; of filial
respect or disrespect. 3. Cases of individuals raised
from deep obscurity, or wickedness, to emi-
nent usefulness. 4. Remarkable cases of convic-
tion. 5. Cases of great hardness of heart, from
resisting convictions. 6. Striking cases of submis-
sion and conversion to God. 7. Cases of awful
relapse into sin. 8. Cases of strong temptation
and trial. 9. Cases of strong faith and confidence
in God. 10. Peculiarly manifest interpositions of
Providence, in mercy or judgment. 11. Instan-
ces of the wrath of man being made to praise God.
12. Cases illustrative of the influence of piety on
the intellectual powers. 13. Instances of extraor-
dinary beneficence or covetousness. 14. Death-
bed scenes, of the Christian, the backslider, the
infidel, the universalist, the profane man, or the
worldling.

It is conceived that the very existence of such
a Periodical may be the means of leading clergymen,
in their pastoral intercourse, to be more
observant of character, more discriminating in
their views of human nature, and more disposed
to record and rescue from oblivion striking con-
versations and facts. No species of knowledge
can be more interesting or more useful, than thus
drawn from real life; especially from portions of
life most intimately connected with spiritual and
eternal realities. If it is all-important that mas-
ters in surgery and medicine record, for mutual im-
provement, and for the benefit of mankind, striking
cases which occur in their practice; it cannot
surely, be less important, that those who watch
for the life of souls, should preserve similar records.
It would seem as though from the daily intercourse
of several thousand Clergymen, such materials, of
the character contemplated, may be obtained, as,
if well condensed and judiciously arranged in an
elegant Periodical, will not fail to be read with in-
tense and general interest. And who can tell, but
that God, who is rich in wisdom, may thus em-
ploy the simplest means for collecting, condensing,
and reflecting rays of sacred truth, in the form of
practical results which may carry conviction and
saving instruction to uncounted millions?

As the work is intended to consist wholly of ori-
ginal matter, and that of a specific character, it is
obvious that it cannot be commenced before obtain-
ing distinct pledges of good supplies. And it
will be important to have a considerable number of
communications on hand at the commencement, as
well as afterwards, that due regard may be had to
order in the arrangement of subjects and an inter-
esting variety may be presented in every number.
It will not be necessary to publish the names
of writers, nor of individuals alluded to in com-
munications; though in many cases it may be de-
sirable and expedient. But in every case the name
of the writer, or some respectable reference for at-
testing the accuracy of statements, must be furnish-
ed the Editor; as he must be responsible to the
public for the correctness of whatever may appear
in the work. He will moreover think it his duty
to present Contributors a generous compensation

Ministers of different Christian denomina-
tions, disposed to aid in executing the design, are
respectfully and affectionately requested to write
as soon as practicable—either furnishing matter for
publication, or stating definitely when and how
much help may be expected. If the work is ably
supported by the co-operation of Clergymen, the
Editor does not hesitate to say, that he will at least
circulate thousands and tens of thousands of copies
gratuitously, and thus afford Contributors the best
of all rewards—the opportunity of doing extensive
good.

That the blessing of Almighty God may crown
the enterprise, is the humble prayer of his servant.
AUSTIN DICKINSON.
New-York, Nov. 17, 1827

GLOBE BUILDINGS, NO. 13.

A. & J. SOUTHWORTH, Dealers in Gro-
ceries, Domestic Dry Goods, Crockery, and
Glassware, have just opened an extensive assortment of
Goods in their line—consisting of
GROCERIES,
Domestic Dry Goods,
CROCKERY, GLASSWARE,
HARDWARE, &c. &c.

Tavern Keepers, Grocers, and all others, wishing
to purchase are invited to call and examine quality and
prices. Their goods are entirely new, and were pur-
chased for cash, and will be sold, wholesale or retail, at
a small advance for cash or most kinds of produce.
Rochester, January 4, 1828. 11f

NEW GOODS.—The subscribers have recently
received an extensive assortment of

Domestic Goods,
Crockery,
Glassware,
Hollow Ware, &c. &c.

Which they offer for sale low for Cash, or in exchange
for Country Produce. Jan. 4, 1828.—11f
MURDOCK & COFFIN,
Main street, opposite the Globe Buildings.

ROCHESTER CASH STORE.

C. J. HILL has on hand, for the winter trade, a
larger stock of GOODS, of all the various descriptions,
than he has ever before offered for sale—consisting
as usual of STAPLE AND FANCY

FOREIGN DRY GOODS,
66 packages Domestic Dry Goods.

—ALSO—
CROCKERY, GLASS, WINDOW-GLASS,
AND HARDWARE, AND SALT.
Also—a full stock of GROCERIES—among which are
FRESH TEAS, of superior quality.
The above Goods are selling, whole-
sale and retail, at very low prices, for prompt pay.
January 3, 1828. 11f

JUSTICES' BLANKS,
FOR SALE AT THIS OFFICE.

H. GRAHAM, Physician and Surgeon, re-
spectfully offers his professional services to the
citizens of Rochester and its vicinity. Office on E.
corner-street, one door south of Dr. J. W. Smith's, in the
room lately occupied by A. House, Esq.
Rochester, 4th Jan. 1828. 11f

120 ACRES OF WOOD AND TIMBER, for sale
on the Stone Farm. Terms—\$20 per
acre, on credit, till July 1st, with interest, in lots not
less than 10 acres: any number of persons may combine for
a ten acre lot. The security must be good.
Dec. 21, 1827. JOSIAH BISSELL, Jr.

NOTICE.—The subscribers, having formed a com-
pany in business in the practice of LAW, under the
firm of GREGORY & HUMPHREY, have opened an office
in the west part of the Globe Buildings, second story
where they will, at all times, be ready to attend to their
professional business which may be entrusted to them.
JAMES H. GREGORY,
HARVEY HUMPHREY.
Dec. 28, 1827.

MIGNET'S FRENCH REVOLUTION.—A historical
A. F. Mignet, revised and corrected from the London edi-
tion. "Monsieur Mignet's History of the French Revolu-
tion is a chef d'œuvre superior to every thing that has
appeared for the last fifty years. We cannot but believe
that the Histoire de la Revolution will be translated into
English. It will mightily surprise the good people of Eng-
land, who have never understood the epoch of terror, the
greatest political phenomenon that Europe has witnessed
for six hundred years."—Lond. Magazine. The West-
minster Review, Metropolitan, Quarterly Magazine, and
other periodicals, all concur in speaking in unqualified
terms of approbation of the above work, which every
reader of Scott's Life of Napoleon ought to possess. In
1 vol. octavo. For sale by
E. PECK & CO.
Carroll-street, Jan. 18

THE RETROSPECT;
OR, REVIEW OF PROVIDENTIAL MERCIES;

with anecdotes of various characters, and an
Address to Naval Officers.—By ALEXANDER, formerly a Lieu-
tenant in the Royal Navy, and now a Minister in the es-
tablished Church.
"Here much I ruminate, as much I morn,
With other views of men and manners now
Than once, and others of a life to come."
From the Seventh London Edition—Re-published in Bos-
ton. For sale at the Bookstore of
E. PECK & CO.
Carroll-street, January 18. 31f

POEMS—By the author of "Moral Pieces in Prose
and Verse." Mrs. Sigourney thinks in all her pro-
ductions, and unites the faculties of acute perception—
when the charms of nature are her theme—with a happy
talent for bringing home to the reader's heart, all the
finer traces of the beautiful which she herself beholds.
The typographical elegance of this volume deserves the
highest commendation.—Boston Lyceum. Also—
A few copies of the Christian Almanack, for
1828,
For sale by
E. PECK & CO.
Rochester, January 18. 31f

FRENCH and GERMAN BIBLES; Ladies' ALBUMS,
in great variety, very elegant—Also—
Thermometers and Hydrometers, and Gauging and
Wantage Rods—for sale at
E. PECK & CO.'S BOOKSTORE.
Carroll-street, Jan. 18. 31f

My wife Mary has eloped from my bed and board
without a just cause, therefore I forbid all persons
trusting her on my account, for I will not pay any debts
of her contracting after this date.
STEPHEN ROSSETER.
Rush, January 18, 1828.

VALUABLE LOTS.—The subscribers are
now ready to sell their valuable LOTS, on the east
side of the Canal, by an inspection of the Map; being intersected
by the Canal, the Frederic from the Genesee River, Liv-
ingston county Road, and the great Road to Canandaigua,
and is the most probable point at which the Old Canal
will unite with the Erie. More than
200 LOTS JOIN THE ERIE CANAL;
and offer favorable locations for Boat Yards, Basins, Dry
Docks, Lumber Yards, and for any branch of business
connected with the Canal. The proprietors contemplate
to make, at their own expense, great improvements on
the Tract; such as arching Broadway, 80 feet wide, and
covering it with stone and gravel—building several Can-
als and bridges—constructing a Basin and Warehouse at the
foot of Chartering Cross, whence a handsome street will be
opened to meet the Henrietta Road, together with other
improvements necessary to facilitate the settlement of this
pleasant section of the village.
The many advantages of this Tract are a great in-
ducement for actual settlers and speculators to make pro-
fitable investments. Persons wishing to purchase to the
amount of one thousand dollars or more, will have a
Liberal Discount
made; and to actual settlers great facilities will be offer-
ed, and every aid and accommodation granted. Ten
per cent. of the purchase money will be required down,
and the balance on a liberal term of years.
Application to be made at the Office of either Elisha
Johnson or William Atkinson where a Map of said pre-
mises may be seen.
EISHA JOHNSON,
WILLIAM ATKINSON.
Rochester, January 4, 1828. 11f

MISSIONARY HERALD.—Each church in the coun-
ty of Monroe and vicinity, is requested to send me
the names of persons entitled to the Missionary Herald
gratis, by reason of their paying \$12 a year, or over, in-
cluding the Treasury of the American Board of Commission-
ers for Foreign Missions, or collecting \$20 for the funds of
the Board, that they may be ordered for them.
JOSIAH BISSELL, Jr. Agent.
Rochester, 1st Jan. 1828. 11f

ROCHESTER READING ROOM.—The subscriber
has concluded to establish a Reading Room, in
connection with his Library, in the Globe Buildings. He
has made arrangements to furnish his room with a variety
of NEWSPAPERS, and other

LITERARY PRODUCTIONS,
and he can assure the public, that he will be enabled to
keep an establishment worthy of a reading community.
All persons who are disposed to encourage the under-
taking are respectfully invited to call and subscribe for
its support.
The terms are—\$1 per quarter; or, \$4 per
year. Strangers of respectability, who do not stay to
exceed one week, are invited to call and read the news
without any expense.
T. SCOTT.
Rochester, January 3, 1828. 31f

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR.

FRIDAY, FEBRUARY 8, 1828.

VOLUME II.—NO. 6.

ROCHESTER, MONROE COUNTY, N. Y.
PRINTED AND PUBLISHED WEEKLY, BY
ELISHA LOOMIS.

Office in the Globe Buildings, at the east end of Main and
Buffalo-street Bridge.

TERMS.—\$2 50 per annum, if paid in ad-
vance; or \$3, at the expiration of six months.

ADVERTISEMENTS will be rendered con-
spicuous, in this paper, in consequence of the
small proportion of the sheet which they will be
allowed to occupy, (without much displaying,) and
will be charged at the usual rates, counting
fourteen lines (our columns extending beyond
the common width) for a square. No advertise-
ment, if short of fourteen lines, charged less
than a square.

AGENTS FOR THE OBSERVER.

- | | |
|-------------------------|--------------------|
| Anti & Little, | Canandaigua. |
| A. B. Hall, | Geneva. |
| Thomas J. Nevins, | Penn Yan. |
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| W. Fowler, P. M. | Fowlersville. |
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| Daniel Holmes, | Willson. |
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| H. W. Rogers, | Bath. |
| Elisha Parish, | South Bristol. |
| Samuel Hulbert, | Oswego. |

FOR THE ROCHESTER OBSERVER.
The advantage and necessity of the Christian Re-
velation, shown from the state of Religion in the
Heathen world.

PART III.—With respect to the belief of a future
state of rewards and punishments.

CHAPTER IV.

[Continued from our last.]

We proceed to take some notice of Socrates and
Plato, who are generally regarded as the
principal of the ancient pagan philosophers, be-
fore the coming of our Saviour, who taught the
immortality of the soul. It is probable indeed,
that Plato enlarges upon what Socrates then
said to his friends and disciples. Yet he had
too great a regard to decency, to put any thing
on him, which was not agreeable to his known
sentiments; and if he had attempted it others
would not have failed to expose him for it. The
same may be said of Socrates' apology, as de-
livered by Plato.

At the commencement of this discourse, So-
crates observes to Cebes, that if he did not think
that he should go to wise and just gods, and to
men who had departed this life, and who were
better than those who were then living on the
earth, it would be wrong in him not to be trou-
bled at death: "but know assuredly," he says,
"that I hope I am now going to good men, tho'
this I would not take on me pre-emptorily to
assert; but that I shall go to the gods, lords that
are absolutely good, this, if I can affirm any
thing of this kind, I would certainly affirm.—
And for this reason I do not take it ill that I am
to die, as otherwise I should do: but am in good
hope that there is something remaining for those
that are dead, and that, (as it hath been said of
old,) it will then be much better for good than
for bad men." In other parts of this dialogue,
he says excellent things concerning the happi-
ness to be enjoyed in a future state. But he
seems to regard it as the special privilege of
those who thirst after knowledge and apply
themselves to the study of philosophy. He talks
of the soul as going at its departure from the
body, "into a place like itself, noble, pure, in-
visible, to a wise and good god, whither," says
he, "if it pleases god my soul shall soon go."—
Again, "That the soul which gives itself up to
the study of wisdom and philosophy, and lives
abstracted from the body, goes at death, to that
which is like itself, divine, immortal, & wise; to
which when it arrives, it shall be happy, freed from
error, ignorance fears, disorderly loves and other
human evils, and lives, as is said of the initiated,
the rest of its life with the gods." But then he

seems to regard this as the special privilege of
those only who thirst after knowledge and apply
themselves diligently to the study of philosophy:
for he represents the common sort of good men
who exercised justice and temperance and cul-
tivated popular civil virtue, without philosophy,
after a temporary residence of Elysium, (a place
distinct from the one alluded to above) pass
"into the bodies of animals of a mild and social
kind, and who have some sort of polity among
them, such as ants, bees, &c. or into the human
bodies of a like kind with their own, and so be-
come men of moderation and sobriety: and the
wicked, after having hovered for some time
about sepulchres by way of punishment for their
former ill-spent life, enter into the bodies of ani-
mals of like dispositions with their own, as
wolves, kites, foxes, asses, &c.

Cicero gives a similar account of Socrates' sen-
timents though he does not make use of exact-
ly his expressions. He represents him, in his
epitaph to his judges, as expressing hope that
it would be better for him that he was put to
death and he tells them that this one thing
ought to be considered as a certain truth, that
no evil can befall a good man, whether living or
dying, nor shall his affairs be ever neglected by
the gods.

What has been said of Socrates may in a great
measure be applied to Plato, the most eminent
of his disciples; who in giving the sentiments of
Socrates in these discourses, is justly regard-
ed as also delivering his own. This is fully
confirmed by many passages in various parts of
his works.

It must be admitted then that both Socrates
and Plato taught the immortality of the soul, and
a future state of rewards and punishments.—
But it should be added that neither of them pre-
tended to have found it out by their own reason,
but frequently mention it as a matter of very an-
cient tradition, which they endeavored to sup-
port and improve. They both of them seem to
have believed in general that there would be
a difference made in a future state, between
good and bad men, and that the one should be
in some measure rewarded, and the other punish-
ed. But they greatly weakened and obscured the
doctrine, by mixing with it that of the trans-
migration of souls and other fictions, as well as
by sometimes talking very waveringly and un-
certainly about it. And it is remarkable that
though there were several sects of philosophers
which professed to derive their origin from So-
crates, scarce any of them taught the immortality
of the soul, as the doctrine of their schools, ex-
cept Plato, and his disciples, and many even of
these treated it as absolutely uncertain.

That great man Cicero, who was a mighty
admirer of Plato, may also be justly considered
as embracing the same opinion; for though ac-
cording to the tradition of the Academy, he was
sides of the question, still it is evident from several
passages in his writings, that this was his
sentiment.

To him we must add Plutarch, a philosopher
of great note, who lived after christianity had
made some progress in the world, as maintaining
the same doctrine. He says, "Now then since
the soul existeth after death, it is probable that
it partakes both of rewards and punishments;
for in this life the soul is in a state of conflict
like a wrestler, but when it has finished its con-
flicts, it receives suitable retributions." But in
what follows, he intimates that these things
were not generally known.

We have been obligingly furnished with the
numbers of the W. Recorder containing the let-
ters which we were obliged to omit in their place,
owing to the papers having been mislaid which
contained them. We give the 3d No. to-day.

From the Connecticut Observer.
Reasons for not embracing the doctrine of Universal
Salvation, in a series of Letters to a Friend.

LETTER III.

Dear Sir—It is laid down as a principle by
our Saviour, that every one that doeth evil hateth
the light; neither cometh to the light, lest his
deeds should be reproved; but he that doeth
truth cometh to the light, that his deeds may be
made manifest that they are wrought in God.—
The meaning of which is, that wicked men hate
and reject the light of God's truth, and that
good men readily receive it into their hearts, and
rejoice in its purifying influence. If then we
find that any system of doctrine is generally
embraced by the wicked, and rejected by the right-
eous, we have strong presumptive evidence that
the system is false. Good men cannot oppose
the plain doctrines of the Bible; and it is equal-
ly clear that bad men are strongly inclined to
reject them and embrace error. On this ground
I am constrained to say,

Third. I cannot embrace the doctrine of uni-
versal salvation, because it is generally rejected
by those, who, according to the Bible, give the
best evidence of piety; and embraced chiefly,
if not only, by those whom the Bible denomi-
nates the wicked. Let the doctrine be preached
in any populous place, and the following facts
will be witnessed:—

1. Those who are accustomed to maintain fam-
ily prayer, to attend upon the ordinances of
religion, to sanctify the Sabbath, and maintain
a strict morality, will feel alarmed, and reject
the doctrine as false and ruinous to the best in-
terests of society.

2. The greater part of the community who
are believers in divine revelation and persons of
industrious and virtuous habits, though not pro-
fessedly pious, will reject the doctrine, and avoid
the preaching that attempts to propagate it. But

3. If there are in the community any deists,
who have opposed christianity, until their oppo-
sition has become unpopular; these, when the
trump of universalism is blown, will be among
the first converts to the faith, that being screen-
ed from odium by the name of Christian, they
may still aim their poisoned shafts against the
cause of evangelical truth.

4. The profane swearers in a town or city,
together with those who are accustomed to neg-
lect public worship, and violate the Sabbath,
by business or amusements, will become dili-
gent in their attendance upon the worship which
is conducted by the preachers of universal sal-
vation.

If there are any persons in the community
who are unfaithful in the conjugal relation, and
who are accustomed to "drink stolen waters as
sweeter than their own," these are usually much
pleased to hear that there is no hell, and that
adulterers shall inherit the kingdom of God.

I have noticed, also, that intemperate persons
are generally very ready to turn out, when the
doctrine of universal salvation is preached near
them, and hear with much satisfaction, that the
path of the drunkard leads as directly to heaven
as the path of the just.

Another portion of the audience of a univer-
salist preacher is commonly made up of young
men and boys of loose habits. Those "whose
feet," according to the Bible, "go down to death,
and whose steps take hold on hell," delight to
hear it proved that the Bible lies, and that for-
nicators shall inherit the kingdom of God.

Those persons who have been awakened to a
sense of their guilt and danger, and as often re-
lapsed into a stupid or irreligious state, and who
are annoyed always and irritated by the doctrines
of grace, are much inclined to seek rest at the
universalist's meeting, and there get their con-
sciences quieted, by hearing that there is no day
of judgment and no punishment for the wicked.

If any, who are respectable for intelligence
and correct morals, patronise universalism, (and
that there are some such is not denied,) they are
usually skeptical on the doctrine of regeneration
and are strongly opposed to revivals of religion,
and to most of the benevolent plans in which
Christians are engaged at the present day. None
who are immoral when they join the universal-
ists, are reformed by that event; and none who
are immoral in the belief of evangelical senti-
ments are reformed by their conversion to the
belief of universal salvation.

I have known infidels become zealous patrons
of universalism, and remain infidels still; and I
have known many immoral, irreligious persons
embrace that system without the slightest per-
ceptible change in their feelings and habits.—
Their new faith left them the same impenitent,
prayerless, unholly men, as they were before
they embraced it. Indeed, did you ever hear of
sinners being awakened and reformed by the
doctrine of universal salvation? Are they ever
led, under the influence of this system, anxiously
to inquire what they must do to be saved? to
renounce their sins, and enter upon a life of se-
rious, practical religion? My acquaintance with
like this change in those who embraced their
system.

It is painful to say such things of any class
of men who claim the christian name. But I have
said nothing but what is supported by facts: and
before you fall in with the delusive sentiment
that all will be saved, I intreat you to consider
well its moral tendency, and the lives of those
who embrace it. Are they men of acknowledged
piety? Are they such characters as the Bible
denominates the righteous, humble, penitent,
prayerful—devoted to the service of God, and
exemplary in the duties of practical religion? Rather,
is not the doctrine in question uniformly
rejected by such characters as these, and embraced
chiefly by persons of profane and irreligious
habits? And if this be so, can the doctrine be
true? Can that be the gospel which is rejected
by good men and embraced by bad men; which
"makes the hearts of the righteous sad, whom
God has not made sad, and strengthens the hands
of the wicked, that he should not turn from his
wicked way by promising him life?" Say not
that bad men are to be found in every denomina-
tion. This is undoubtedly true. But the ques-
tion is, what system of religion besides that of
universalism, is generally opposed by the right-
eous, and loved by the wicked? What system,
besides that, affords encouragement to a sinner
going on in his sins, and which, on the ground
of that encouragement, strengthens the hands
of the wicked, and makes the hearts of the pious
sad? "Is it not the bad conduct of a few indi-
viduals, in any denomination of Christians, that
proves anything on either side. It is the con-
duct of the general body from which we ought
to form our estimate." And, brought to this
test, universalism must be pronounced a system
of licentious tendency, because it speaks to the
wicked, "peace," to whom God has said, there
is no peace.

That there are men of bad character who at-
tend on the ministry of the true gospel, is undi-
puted. But it cannot be said that such
preachers make the hearts of the righteous sad
by their lies, or that they encourage the wicked
by promising him life. It cannot be said, that
they are generally shunned as false teachers by
the religious part of the community, and are fol-
lowed chiefly or only by the irreligious or ungod-
ly. But this can, with the strictest truth, be
said of the preachers of universalism. Indeed,
I have often thought that if they would but open
their eyes, they must be confounded on noticing
the characters of those who usually flock to-
gether as their hearers. What would have been
the feelings of that man of God, under whose
ministry we were permitted to sit in early life, if
he had seen himself deserted by the pious and
praying part of his parishioners, and their places
in the house of God filled by the vicious and the
wicked—by such as lived in the utter neglect of
prayer and all the duties of practical religion? Sure
I am, that such an occurrence would have filled
him with alarm. He would have concluded
at once that he preached not the gospel of
Christ, which is "good tidings to the meek, and
comfort to them that mourn," but a system of
false religion, which grieves the pious, and flatters
the wicked in their sins. Yours, &c.

The following interesting letter was politely
handed us for publication, by the Rev. J. Penny
of this village, to whom it was addressed. The
writer is a Professor in the South Western The-
ological Seminary, an institution which is doing
more, perhaps, for the cause of religion, than
any other with the same pecuniary means, and
deserves the prayers and patronage of all who
feel an interest in the cause of the Redeemer:
Margville, (East Ten.) Nov. 6th, 1827.

Rev. and Dear Brother,

I hereby acknowledge the receipt of \$50 from
Mr. Herry Ely, of \$28,85 from the 1st. Pres-
byterian church Rochester, and of \$13,61 from
the 2d. Presbyterian church, by the hands of
Rev. Eli N. Sawtell.

I hope the Lord will reward these kind ben-
efactors for this timely aid afforded to an infant
institution struggling for existence. God has
upheld and prospered us hitherto amidst pov-
erty and the most rancorous opposition from
the enemies of the cross and Arminians. Our land,
houses, lots, stock and library is estimated at
\$10,000. Already have 17 heralds of mercy
gone from this Institution. The last year, just
closed, we had 45 in different stages of prepara-
tion including 4 resident licentiates. We have
the prospect of great increase this year. Per-
mit me to state a very pleasing fact, three of the
young men, that have gone out from this Institu-
tion have been the instruments of revivals, in
which upwards of 400 have been added to the
churches to which they minister, within the last
18 months. Others of them have had most
pleasing and animating success. Yet the call
for labourers is so great, that those who have
been licensed are lost like a rill in a vast plain
of sand.

The Institution is so regulated, that charity stu-
dents can be supported here cheaper, than at any
place I have heard of, \$25 or 30 is all his board
will cost per year. It appears, from an accurate
estimate as could be made, that our charity
students cost us for the last 9 months about one
dollar per month. Books and tuition are found
gratis. O, if christians would only come to the
help of the Lord, as they might and ought, we
might in a few years furnish considerable sup-
plies to this Western World. But still, if we
had all the means for which, we dare even hope,
how inadequate, would be the supply, we could
afford to meet the wants of the population.

We have made all our energies and means
bend to one single object, namely, increasing
the number of devoted and qualified ministers.—
And God has enabled us to do much. But no
provision is made for professors. And if the
present professors, whose labors are gratis, were
the Synod could not employ them, the
sequence gives me a good deal of uneasiness;
for in case of death or disability every thing
would be suspended. However it is the Lord's
cause, and he has provided hitherto, and will
provide, if his honor, and cause require it. Give
my undiminished love to H. Ely, Esq. and our
kind benefactors of the 1st. and 2d. Presbyterian
Churches.

Your fellow labourer in the gospel
ISAAC AEDERSON.

TEMPERANCE.

WHO COMES TO OUR HELP.

I must say that I doubt the sincerity of those
temperate men, who profess to weep over the
evils of intemperance, and to rejoice in the ex-
ertions that are made to suppress it, but who will
not lift a finger to help; and that while nothing
more is required of them, than to take a stand
on the ground of entire abstinence. I should
entertain grievous suspicions of him, who could
stand at a distance and see an alarmed popula-
tion toiling in a doubtful attempt to stop a spread-
ing fire, and do nothing but applaud these laud-
able exertions. But the two cases are parallel.
And I am free to declare my suspicions, that if
a man cares not enough about this growing evil,
to be willing to deny himself to prevent it,
he would choose on the whole not to have the
subject agitated by the exertions of his neigh-
bors.

But I now chiefly address those, who feel it
necessary for temperate men to abstain from the
use of spirits, and are willing to do it them-
selves, but are not willing to give a public pledge
and join temperate societies. You feel it right
that all should avoid the appearance of this sin.
But you say your influence will go as far, with-
out joining societies, as with. Here is the er-
ror. I think it can be shown, that in two towns
of the same temperate habits, and in every re-
spect in the same circumstances, if a temperate
society is formed in one, and not in the other,
there will in the course of two years be two men
in the former who will be gained to the practice
of abstinence, where there is one in the latter.
We may safely say that every man who joins a
society, is the means of influencing another to
abstain from spirits, who otherwise would not.
If it is any thing then to augment the numbers
of temperate men, it is the duty of all to give
their names to these societies.

But further, union is strength. The same num-
ber can exert a greater influence when associ-
ated, than in an individual capacity. The scat-
tered influence of individual example, is in a
degree unfelt. The combined influence of a
society, is like the confluence of many streams
which forms the resistless current. If union
does not augment our power, why form your
Bible societies? I can give my dollar a year to
supply the destitute with the word of life, with-
out all your machinery of societies. I can give
my twenty cents to distribute Tracts, without
the aid of a society. Now if such language as
this had been held by all Christians, can it be
imagined that one tenth part as much could
have been done in any of the great benevolent

enterprises, as has now been done? Now why
should this enterprise be made an exception?
Certainly, if any requires the strength of union,
it is this.

Besides, who knows that you do abstain, un-
less you publicly declare it? Many a man
keeps a private bottle; and if a temperate soci-
ety invites your name and you withhold it, will
it not be suspected that you wish to keep the way
open to visit a private bottle occasionally? It is
safe to conclude, that where an efficient tem-
perate society exists, the man that stands aloof
from it, gets no credit for his abstinence, and his
example is lost. I will go farther, a temperate
man standing aloof weakens the influence of the
society, gives countenance to those that are op-
posed to it, and gives them the advantage of rank-
ing a temperate man with themselves, which is
more strength to them than ten drunkards. Where
a society exists, one cannot stand in every re-
spect neuter. And though all who are not for it
may not be against it in their feelings, yet in
their influence they must be, to some extent.
Drunkards will derive encouragement from the
neutrals; and the respectability of their names
will be attached to the practice of drinking.—
Drunkards will tell us that they have as temper-
ate and respectable men on their side, and less
superstitious than can be found in the cold water
societies, and what shall we answer them?
That you may not exert an influence against us
then, we invite you to give us your names. If
you rejoice in our exertions, come forward and
prove it. If you merely say to us, be ye warm-
ed and filled, and help us not, how dwelleth the
love of temperance in you?

There is the same kind of reason for forming
societies and combining influence to stop this sin
of drunkenness, that there is for professing reli-
gion. You might as well say, you can be as
good a Christian without telling the world of it
as with, and do as much good in the world. But
God has decided that the light of your example
will shine further, by your becoming a city set
on a hill. Now if the Christian's example
shines farther in opposition to all sin by a combi-
nation and public professions, will it not against
one particular sin, by the same means?

But if you are already divorced from your bot-
tle, what objections have you to letting it be
known? Your brethren want your assistance,
and why withhold it? Is it because you fear
that you shall meet opposition and ridicule?
But why talk of opposition? Any temperate man
will not oppose you, and no others can. Drunk-
ards will flounce and semi-drunkards will scoff;
but all this will only tend to direct the public
attention to the general subject, and bring dis-
grace on the practice of drinking and make the
jugs pass more slyly and rarely. In such a
cause as this, I court the ridicule and complain-

But you will say, "I am not ready now; I
rather think eventually I shall fall in with the
plan, but I am not ready yet." I fear this de-
lay arises from some selfish cause. If you are
convinced that it is your duty, and wish to defer
it, till perhaps the oilium of it ceases, and it shall
become more popular and less self-denying, we
do not calculate much on your future influence.
"Ah, but there are some special reasons in my
case," you will say, "not proper to mention, but
such as warrant a delay." There can be no
such reasons. What is duty, is present duty,
and no reason can excuse the delay of it. "No,
but I have my eye on one or two intemperate
men, that I think I can induce to come with me
by delaying and making their coming a condition
of my own." Now I can read the English of
this. It is thus: "I have one or two drunkards
in my eye that I know never will come, and I
am willing to engage to come if they will." And
thus you keep on sure ground, and tantalize
us, with the hope of your coming strong hand-
ed, and full your own conscience. But we
know too well how to value such promises as
these.

But some ease their consciences in standing
inactive by finding fault with the plan which we
pursue. To such I would say, that experience
has proved this plan a good one. And if you
have a better, pursue it, prove that it is better
by putting it to the test, and not use it as a damp-
er on ours. But, for our part, the case is too
urgent to waste time and defeat the object in dis-
putation about the *modus operandi*. Sit not in
your easy chair, and raise objections and talk of
better ways to the discredit of this, merely to
excuse inaction. Something must be done, and
we call on you to do it. Choose your own way;
but in the name of religion and humanity, do
something. We suspect your motive, when you
talk of better methods and pursue none.

Do I misunderstand you? Do you wish us to
abandon the direct attack entirely? You say,
then, go to work and make men Christians, and
they will be temperate of course. Abandon all
this talk about trifles, preach Christ and him
crucified, and the cause of temperance will take
care of itself. This is very specious. But will
a drunken man profit by the preaching of Christ,
till he becomes sober? No: and no more will a
drunken community. The general use of stu-
pifying liquors, is the greatest hindrance in the
world to the effect of the Gospel. And, if you
will have us prophesy over drunkards, you set
us to a hopeless task. Again, you tell us the
church must be washed of its scandal, before sin-
ners will be converted. And will you not com-
mend our zeal, in influencing Christians to come
out from this sin and separate, when the name
of Christ suffers more from this than from all
others? And those very Christians, who by their
intemperance crucify the Saviour, are the very
ones to tell us to attend to experimental religion,
and let these trifles alone. And the deep feel-
ing which some of them manifest, when they
speak of the subject, seems to whisper that
their appetites have been crossed, and almost
tempts us to say, Thou art the man.—Rev. &
Telegraph.

SANDWICH ISLAND MISSION.

Extracts from a Defence of the conduct of the Missionaries at the S. I. contained in the last number of the N. A. Review.

(Continued from our last.)

The American Reviewer says, "In giving some account of Lahaina, in Maui, a choice specimen of eloquence and history is introduced, by way of episode.

The occasion was this; an insurrection broke out at Taui, in September, 1824, when Kalamokou was on that Island. He immediately sent up to windward for a thousand armed men. A large part of them volunteered at Lahaina. Mrs. Graham's account of the matter is as follows:

"At Maui the chiefs [that is the chiefs] agreed that it would be proper to send two hundred men in canoes; but the chiefs themselves, either dreading a renewal of the bloody scenes which had troubled them in the time of Tamehameha, or moved by the caprice or indolence of half civilized men, seemed unwilling to join the expedition, when Kalkioeva, an aged chief, came among them, and learning the cause of their meeting, and their backwardness to go to battle, he lifted up his withered hands and said, "Hear me ye chiefs; ye who have warred under the great Tamehameha. Kalamokou and I were born upon the same mountain in this island. We were nourished at the same breast, and our boyish sports were in common, and together we breasted yonder foaming waves. In manhood we fought side by side. When Kalamokou was wounded, I slew the chief whose spear had pierced him; and though I am now a dried and withered leaf, never be it said, that Kalkioeva deserted his friend and brother in arms in time of need. Who is on Kalamokou's side? Let him launch his war canoe and follow me." This burst of eloquence, from so approved a warrior, aroused the chiefs. In an hour all the war canoes in and near Lahaina were launched, and bore six hundred men to Taui, in time to join Kalamokou as he marched to attack the fort of Taumuarui."

To pass by other inaccuracies, the following fact shows conclusively that Mrs. G's historical memoranda must be viewed as apocryphal; that to make an Hawaiian chief deal largely in heroics would better subserve her purposes, than a strict adherence to truth.

"There was not a war canoe at Lahaina, when this celebrated speech was made; of course none could be launched. And if the shores had been lined with canoes, not one would have been launched, because the government possessed much better means of transportation. Not only was this the fact, but the editor knew it to be so; for she has recorded it (p. 192) in these words: 'The superior advantage of European vessels has, of course, as soon as felt, superseded the use of the war canoe.' Tamehameha possessed European or American vessels, and profited by them, many years ago; and the use of the war canoe had long been superseded, and yet for the sake of a flourish, war canoes are created at Lahaina, in September, 1824, and launched within an hour, in sufficient numbers for the conveyance of 600 men.

These war-canoes arrived at Taui, it seems, at the very time when Kalamokou was marching to attack the fort of Taumuarui. Now it so happens, that there is but one fort in Taui, and that Kalamokou was in undisturbed possession, when the reinforcements arrived. He had been attacked in this fort, when the insurrection broke out; but the assailants were repulsed, and they never repeated the attack. He pursued them across the island; and if they erected any temporary defences, there could have been nothing in their possession worthy of being called a fort.

The rhetorical embellishment of the aged chief "lifting up his withered hands," and calling himself a "dried and withered leaf," is amusing enough to those who have been acquainted with him. Mrs. Graham, being so intimately conversant with the Sandwich Islands, and their inhabitants, ought to have known, that he is a perfect model of plumpness and rotundity; that he has a smooth and shining skin; and that no alderman in the British metropolis appears at a greater remove from anything withered, than this same governor Kalkioeva. Thus it is, that rhetoric and history, fiction and fact are jumbled together. Many a speech has been written for a savage hero, which, if it could be repeated to him, would make him stare worse than the approach of an enemy."

Mrs. G. says that Kalamokou took the name of Wm. Pitt, while in fact, it was given him as a mere compliment, by foreigners. She says too, that Kuakini, "adopted the title of John Adams, in compliance to the president of the American Congress," mistaking the name of one of our presidents for an official title, to designate our chief magistrate.

The American Reviewer says, "We have seen in what manner the religion of the islands appeared to the editor; let us now attend to her views of the social and moral character of the people.

In the early part of the 'Voyage,' we are cheered with the design of purifying the morals and improving the manners of an intelligent, cheerful, and sweet-natured people.' (p. 53.)—The Quarterly Reviewer goes further, and says, that 'a more cheerful, inoffensive, hospitable, and kind-hearted people, than the Sandwich Islanders, do not exist in any society whatever.'—And he refers to Mr. Ellis's narrative, in which it appears that, among other enormities, two thirds of the children perish by the hands of their own parents; generally, soon after they are born, though sometimes after they are three or four years old. The same Reviewer afterwards quotes from the 'Voyage,' an account of the great council, at which Lord Byron was present, and where 'the heroic Kapiolani then said, that on the lands belonging to herself and her husband, Nahi, she had used every endeavor to establish laws for

prohibiting robbery, murder, and, especially, drunkenness, adultery, infanticide; and, on the whole, she had been tolerably successful.' It would seem to us rather singular, that upon the first dawning of christianity upon so kind-hearted and inoffensive a people, it should be necessary to establish laws against robbery, murder, adultery, and infanticide; and that when these laws were introduced among a little community of perhaps five thousand souls, all that could be said, should be, that the experiment had been tolerably successful. We must think, notwithstanding the assertion of the Reviewer to the contrary, that the people of Scotland, Switzerland, and the United States, and of other countries in which christianity has prevailed, are much more inoffensive and kind-hearted, than the Sandwich Islanders in their original state.

They are not cannibals; though the inhabitants of many islands in the Pacific occasionally eat the bodies of their slaughtered enemies. Excepting cannibalism, it is difficult to mention the crime which was not perpetrated in the Sandwich Islands, without compunction and without shame. The last nine verses of the first chapter of Romans contain a far juster account of the people, than can anywhere else be found in the same number of words. They were not, properly speaking, 'haters of God,' because they had no knowledge of God, or his attributes; nor were they remarkable for 'debate,' unless when intoxicated; but we are unable to mention any other characteristic, in that appalling description, which did not belong to them as a people, when christianity began to exert an influence upon them?"

(To be Continued.)

Extract from a letter from Mrs. Caroline M. Thayer, to a Methodist preacher, dated at Washington Mississippi Nov. 28 1827.

"But, thank God, the condition of this degraded race is improving, and the cause of injured Africa has many a warm advocate, even in Mississippi. In this neighborhood is an interesting negro, a prince and heir apparent to the throne of Coquimbo. He was captured in war, and sold at the mouth of the Gambia, about twenty years ago. He is a Mahometan, and has adhered strictly to the forms of his religion. His master has lately given him his freedom, and the Colonization Society are about to send him to Africa. He is very intelligent, and is so transported with gratitude, for the efforts of Christians to effect his liberation, that he listens favorably, and there is a good prospect of his embracing Christianity. He has a wife and several children in bondage, whom he expects to be able to redeem, when he arrives among his own people.

C. M. THAYER.

INDIAN TOLERATION.

The following articles extracted from the Constitution adopted by the Cherokee Nation, will show the light in which that tribe view matters of religion.

"ART. 16. Whereas the Ministers of the Gospel are, by their profession, devoted to the service of God, and the care of souls; and it is not to be diverted from the great duty of their function; therefore, no Ministers of the Gospel, or public preacher, of any religious persuasion, whilst he continues in the exercise of his pastoral functions, shall be eligible to the office of Principal Chief, or to a seat in either House of the General Council.

ART. 17. No person who denies the being of God, or of a future state of rewards and punishments, shall hold any office in the civil department of this Nation.

ART. 18. The free exercise of religious worship, and serving God without distinction, shall forever be allowed within this Nation: *Provided*, That this liberty of conscience shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace or safety of this Nation."

PROGRESS OF BENEVOLENT INSTITUTIONS. We select the following summary from a retrospective survey in the New-York Observer: It does not consist with the proposed brevity of this article, to detail the operations of the smaller benevolent Societies of our country; altho' many of them have been rich in good works, and in their several spheres of labor have doubtless acquitted themselves as acceptably to God, in proportion to their means, as those which have been enumerated. The subjoined table, which, with a few slight variations, we prepared some time since, will indicate the extent of their operations, and their general prosperity.

Names.	1825-6	1826-7.
Am. Board of Miss.	\$67,401 90	\$92,380 53
Am. Bible Soc.	51,339 94	64,764 13
Am. S. S. Union	12,499 68	142,000 00
Am. Edu. Soc.	12,003 99	37,574 00
Am. Tract Soc.	19,158 78	39,413 01
Am. Home Miss. Soc.	11,804 00	18,140 76
Am. Colon. Soc.	10,936 04	15,963 87
Am. Baptist Board	7,108 14	10,987 31
Am. Tract Soc. Boston	6,335 06	4,663 41
Pres. Educ. Soc. ab't	8,000 00	ab't 8,000 00
Methodist Miss. Soc.	4,908 32	6,812 29
Conn. Miss. Soc.	4,969 00	6,215 65
Ref. Dutch Miss. Soc.	2,577 93	3,528 24
West. D. M. Soc. [formed June 7, 1826]	2,577 68	
Am. Jews' Soc.	8,596 90	1,266 40

Total, \$218,636 87 \$345,572 88
Showing an increase within one year—a year which does not include the late extraordinary efforts in favor of the Bible, and foreign and domestic missions,—of \$126,941 40.

In Great Britain the pulse of benevolence beats with a strong and steady motion, carrying life and heat through the whole body politic, and to many a dark and cheerless abode of heathenism. The amount of annual contributions, in that country, for objects which relate to the moral welfare of mankind, may be safely estimated at two million dollars: a sum which may seem large when expended for the salvation of men, but would be accounted as nothing if employed for their destruction. The blessings which it is the means of conveying to the heathen—to the destitute at home—to seamen—and to lands but

partially enlightened by the Gospel—cannot all be told, and will not all be known till the judgment day. Enough, however, can be told, to convince any but the sceptical and the hardened, that these efforts constitute one of the brightest features of the age in which we live. And here we cannot better serve our purpose than by quoting, with such alterations as we have since been able to make, a schedule which we prepared a few months since from the latest authentic documents, showing the results of missionary labor in different parts of the world, as far as they could be definitely ascertained.

	Stations.	Miss. An'ts.	in sc. of Ch.	Nat. Pup. Mem.
Western Africa,	16	13	107	2259 595
South Africa,	31	55	5	775 477
African Islands,	2	11	67	2191
Mediterranean,	10	20		949 3
Black and Caspian Seas,	4	17		
Egypt,	1	5		
Siberia,	1	3		
China,	1	1	1	5
India beyond the Ganges,	4	12		461
India within the Ganges,	70	107	281	20,237 1846
Ceylon,	20	33	44	8,259 616
Indian Archipelago,	13	16		218
Australasia and Polynesia,	46	52	41	26,950 2,444
Guiana and the W. Indies,	74	99		3,058 69,406
North American Indians,	64	88		1,783 1,356
Labrador,	3	13		216
Greenland,	4	12		429

Total, 354 556 546 67,125 67,387
These, it will be allowed, are cheering results. And yet, there is every reason to believe that they fall short of the reality; since from many stations which have been long established, we can find no returns. The greatest deficiency, we presume, is in the number of pupils in the schools.

New impulse to benevolent effort.—Since the Christian era, there has not been a year which has opened with such animating and glorious prospects upon the church and the world as the present. All the improvements in science, arts and the social state, and which distinguish the times in which we live, are by a happy combination of circumstances, lending their aid to the advancement of that kingdom which is to fill the earth with righteousness and peace. The means which christian benevolence has hitherto employed for enlightening and renovating the minds of men have been small, and disproportioned to the extent of the work to be done. But the scene is rapidly changing—efforts are making, and resources are providing, which will ere long be felt in the very heart of satan's empire. Public opinion, like a wave of the sea is rolling on, and producing every moment a wider and stronger current in favour of the benevolent enterprises of the day. Incredulity may still doubt, and worldly policy may hesitate, and opposition lift her arm, but the work will go on. It is urged forward by an invisible, but by a resistless hand, and while that is the case, nothing shall stop it. The late Missionary meeting at New-York is but the beginning of a scene which is yet more to gladden the eye and to swell the heart of christian benevolence. The tone of feeling which was then cherished, as was predicted, has "by a most, been propagated all over the world," "through that great city, through this powerful nation," and will, we doubt not, yet be felt "through the world." They who love our Lord Jesus Christ will feel the constraining influence of such examples—and awake and gird themselves for action. The conversion of the world, and of the whole world, to God, will be a matter of sober calculation. The means necessary will be estimated and provided. Faith will lift her eye to God with firmer confidence.—Prayer will open the mouth wide, in supplications for spiritual blessing; and the hosts of the redeemed on earth will, ere long we trust, join the hosts of the redeemed in heaven in saying "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." Happy they for whom God has reserved the privilege of assisting to usher in such a day as that! But the time for effort is short. The spirit of the living God utters his voice, and preclaims to all—"Whatever thy hand findeth to do, DO IT WITH THY MIGHT."—Quarterly Journal, Ed. Society.

INTERESTING FACTS.

Former beneficiaries of the American Education Society refunded.—EIGHT HUNDRED DOLLARS have been refunded within three months by beneficiaries of the American Education Society, who have completed their studies, as the Treasurer's account for the present number of the Journal will show. One hundred and forty dollars have in the same time been received into the Treasury of the Maine Branch, from a former beneficiary of that Society. One hundred more is known to have been ordered to be paid into the Treasury of the Parent Society, by a young minister who is laboriously engaged in promoting the interests of one of the largest benevolent societies of our country. Total TEN HUNDRED AND FIFTY-SIX DOLLARS.—Quarterly Journal, Ed. Society.

FOR THE OBSERVER

The resolutions published in the Observer relative to keeping the Sabbath on the canal, have called forth some severe remarks. This was to have been expected. If business men—a long line of the canal would carry into effect those resolutions, every line of boats would find it for their interest to adopt the measure—it would have a more controlling influence on them than the commandment on which the resolutions are founded—one would hardly suppose objections could be raised against a proposition so reasonable. Do we believe it proper to keep the Sabbath or to comply with any of the ordinances of the Christian Religion? If we do where is the propriety of running boats on the Sabbath any more than driving your plow, sowing your seed, gathering in the harvest, keeping in operation your mills and manufactories, rearing your buildings, selling merchandize, and any other employment that may be named. The gentlemen who are engaged in running boats on the canal on the

Sabbath would revolt at the idea of having such a general prostration of that day take place.—But is there really any difference in the cases put?

An editor of a news paper on the line of the canal speaking of those resolutions observes, "That it would have a tendency to break up the channels of business—to create new and unnatural distinctions in society and to expose the conscientious individuals concerned to the uncharitable suspicion of seeking, under a pretended reverence for the Sabbath, to monopolize business." I ask how this will break up the channels of business! All owners and masters of boats are invited and solicited to come into the measure and if they comply all will enjoy equal privileges. The object of the resolutions is the observance of the Sabbath and to prevent the constant interruption of public and private worship at every village and hamlet near the canal during that day by the sounding of bugles, snapping of whips, shouting of boatmen and the lading and unloading of merchandize and other articles.

What new and unnatural distinctions will they create? there will be no other distinctions than the observers and the breakers of the Sabbath. These distinctions are not new—they have always existed—both the old and new Testament are full of them. An attempt is made to be sure, to encourage virtue and good order by giving a preference to those who carefully observe the Lords day over those who openly violate and profane the same who set at naught the whole law of God and trample under foot the principal laws of the land. This I hope, however, is not to be considered as a "new or unnatural distinction."

The conscientious individuals of whom the editor speaks, he may be assured will feel no alarm at the suggestions he makes. Instead of running their boats on the Sabbath, they will attend in the temples dedicated to God, and there kneel in humble adoration at the feet of Jesus.—Instead of violating every divine command, they will endeavor, as far as in them lies, to keep the whole law. If they are slandered and spoken ill of for their devotion, they will bear it with meekness and humility. No apprehensions need be entertained for this class of men. They have a protector ever near, who watches over them and administers to their comfort and affords them consolation.

Another objection stated, is that if boats were to lie still on the Sabbath it would be a hindrance and interruption to the forwarding business.—Suppose we grant the position? What then? Will it from thence follow that men are justified in running their boats on the Sabbath? Is it not a hindrance and interruption to the farmer, at the ingathering of his harvest: and of every other Sabbath? Is it not a hindrance and interruption to the manufacturer with his five hundred labourers whom he hires, pays and supports, to stop all business on the Sabbath, and to sustain all those labourers without any profit to himself? Is it not a hindrance and interruption to the mechanic that his workshop stands closed during the Sabbath? does not the merchant experience equal inconvenience by suspending the sale of his goods and losing the profits of business for that day? In short do not all classes of community equally experience this hindrance and delay in their business?

It is hoped and believed that a man so lost to all sense of morality is not to be found in this enlightened age and in this country who would be willing to see the Sabbath totally prostrated and wholly disregarded. Yet if the foregoing apology for running boats on the Sabbath is sound, it must necessarily follow that every other class of community are entitled to the same privilege in their respective callings.

It is said also that if the boats rest on the Sabbath, the boat men will commit more sin than they would if kept at labour on the boat. This may be true. I readily grant to spend the Sabbath in idle dissipation and sinful amusement is more wicked than to spend the same in useful labor. But cannot the proprietors and masters of boats correct this evil? can they not when they hire their men make it a condition that they shall observe the Sabbath and not spend it in vain and idle amusement and in scenes of dissipation? and if their men will not comply with those conditions dismiss them and employ others that will? A determined stand taken by the owners and masters of boats on the canal would in one month fully break up those scenes of dissipation. They have but to say it shall be done and the work is completed. All who wish for that kind of employment will most cheerfully comply with the requirement. How is it that in the largest manufacturing establishments this regulation is enforced? We see it done in them daily. No laborer thinks of violating the rule knowing that his discharge would follow the breach as a certain consequence. In those institutions a much more difficult object is also effected—entire disuse of ardent spirits. A laborer is told he must use no ardent spirits—he submits to the ordinance with cheerfulness, it being one of the conditions on which he can retain his place. The misfortune is we give encouragement to those vicious habits by suffering our laborers to indulge in them, and thereby, in some measure, sink ourselves to their level instead of holding our high rank in the moral world and bringing them up to our standard. Our object should be to elevate them, to make them men, to make them respectable members of society; thereby increas-

ing their worth and giving to them a new dignity and character. But another answer may also be given to the objection that the boatmen will dissipate during the Sabbath if not employed in labor. Is not the same the case with a considerable proportion of common laborers who dissipate at night a part of the earnings of the day? do they not almost universally spend the Sabbath in idle amusements? and on this account will it be urged that every mechanic should keep his men at work—that every builder should be sure to give his tenders full employ and that men in every station or business, who employ laborers, should keep them diligently at labor on the Sabbath to prevent and keep them from dissipation? What a state of things would this present? The whole village of Rochester resounding with the hum of business on the Sabbath to save the morals of the laborers and prevent their indulging in idle dissipation!!!

I strongly apprehend that the true reason of the opposition to those resolutions is similar to those of Demetrius 19th chapter of Acts 24th and 25th verses.

To the Editor of the Rochester Observer.

The following reasons which have induced me to discontinue, even the occasional use of ardent spirits, with myself, my family and my laborers, are at your disposal.

1st. A conviction of the duty of the christian Patriot, to take a decided stand against a habit that is so directly annoying the health, happiness, and morals of community.

2d. A conviction, from experience, that even a temperate use of ardent spirits, debilitates both the body and mind, and renders both less capable in the service of God and man.

3d. A conviction that there is a great responsibility upon the head of a family—that every habitual sin, openly practised in the family, by any of its members, is justly chargeable upon its head.

4th. A determination to divert my portion of the tax of thirty millions of dollars, paid annually by the people of these United States for ardent spirits, to the use of the Christian Benevolent Societies of our day, for meliorating the condition of man.

5th. A conviction of the duty of the Christian Patriot to be at his post, and actively engaged to avert the Divine judgments, which, like dark portentous clouds, have overcast our political horizon, and appear ready to burst on our guilty, devoted nation.

P. S. To convince my laborers that I am not governed by penurious motives in withholding the use of spirits, I propose to them to add to their wages the value of what is termed a reasonable supply of spirits, and to substitute nutritious drinks. This has hitherto satisfied my men—their work has been better done, and my family more quiet and orderly.

January 28, 1828.

ROCHESTER:

FRIDAY, FEBRUARY 6, 1828.

In our paper of last week, we published the Resolutions passed by a few gentlemen of this village, relative to the violation of the Sabbath, by running boats on the Canal. We give this week a Circular Letter from a number of influential business men, in Utica, having the same ultimate object in view—the establishment of a LINE OF STAGES which shall rest on the Sabbath according to the Commandment. Any observations of ours, to induce those who pretend to view a strict observance of the Sabbath as intimately connected with public morals, and one of the immovable landmarks which distinguish those "who obey God from those who obey him not," would be perfectly superfluous. But opposition is to be expected. Gird on then, the whole christian armor; burst the bands which lukewarmness, self-interest and worldly prudence, may have cast around you, and dare to obey God. Should the object fail of being fully accomplished, in the precise manner contemplated, yet one great good will be attained: public attention will be called to the subject; Moral courage will be called into action; and unbelieving will be found in their own ranks. The lines will be drawn: See to it on which side you shall be found.

THE SABBATH.

"In it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle!"

We are much gratified that an attempt has lately been made at Rochester, to induce the observance of the Sabbath, by those employed in Freight Boats on the Canal, and hail with peculiar joy the prospect of its success through all the Lines. Encouraged by this movement, we would hear the call of Providence urging us Onward in this good work—and we now propose that something be done to prevent travelling in Stages to and from Albany and Buffalo, on the Lord's Day. It can be done, and must be done—not by Legislative interference—but by the voice of the moral part of this community.

After consulting among ourselves, and with gentlemen from other parts of the country, we are induced to propose a meeting of one or more Delegates from each of the towns of Troy, Albany, Schenectady, Utica, Rome, Syracuse, Auburn, Geneva, Canandaigua, Rochester, Batavia, Geneseo, Buffalo, and such other places as

are disposed to send delegates; to meet at Auburn, on Wednesday the 13th of February next, at 9 o'clock in the morning, to agree on measures that shall unite the influence of all moral men, in establishing and supporting a Line of Stages which shall not violate the Laws of God and the Land. We cannot, of course, lay before you any plan fully digested; but would make a few suggestions, and rely on your delegates to make full inquiries, and come prepared to adopt and put into immediate operation, such measures as shall seem best calculated to effect the object. We think that Stage proprietors may be induced to undertake the business, upon their own responsibility and account, with the certain prospect of profit and success.

It is proposed that each delegate should bring the names of persons in his own town, who will pledge themselves to give their whole influence and business to such an establishment, for at least two years—the fare being regular and not over four cents a mile.—We estimate that two daily lines—one to run night and day, and the other allowing time for sleep—could be established, from Albany and Troy to Buffalo, for \$25,000: That of this sum, we propose that

- Albany and Troy raise \$5,000
- Utica and vicinity 5,000
- Auburn, Geneva, and Canandaigua 5,000
- Rochester and vicinity 5,000
- Buffalo, Batavia, and vicinity, 5,000

And that individuals will loan, for such time as the circumstances of the proprietors require, and such sums as are necessary, (if any,) to effect the object.

We must undertake this business counting the cost and yet remembering that it is the cause of our Lord Jesus Christ, and must prevail.

Wishing you grace, mercy, and peace, we are

- Respectfully,
- Abram Varica, A. M. Beebee,
 - Elizur Goodrich, Thos. Christian,
 - Edward Vernon, Walter King,
 - Spencer Kellogg,

Utica, January 31st, 1828.

At a meeting of about four hundred of the citizens of Rochester, called in pursuance of the following notice:—

"All persons friendly to a strict observance of the Sabbath, and the measures now in contemplation to effect that object, are requested to meet at Christopher's Long Room THIS EVENING, at 7 o'clock.—Tuesday Morning, Feb. 5."

Col. A. W. Riley was called to the chair, and D. Sibley appointed Secretary. After the meeting was organized, the following preamble and resolutions, (which were passed at a meeting of a few citizens on the 21st of Jan. last) were read on full.

"Whereas the violation of the Sabbath on our Canal has become a most alarming evil in our State; and whereas we believe the good sense and sound principle of the Christian community is decidedly against such immorality; and believing that the evil can be corrected; therefore,

Resolved, That we are of one heart and one mind on this subject, and will use our best exertions to prevent the violation of the Lord's day on the Erie Canal.

Resolved, That we will give our business and patronage to such lines of boats as do not travel on the Holy Sabbath.

Resolved, That we invite all the friends of sound morality, in all the villages and towns in the State, to co-operate with us in this important object."

On a motion that the meeting concur in the above proceedings, a lengthy, but temperate and friendly discussion of the subject took place; and it was proposed that the question should be taken on each resolution separately. The first and third resolutions passed unanimously. On the second resolution, a division of the house was called for, and resulted in the passage of the resolution by a handsome majority. It was then Resolved, that the proceedings be signed by the chairman and secretary, and published in the several papers in this village, and the meeting was adjourned.

A. W. RILEY, Ch'n.
D. SIBLEY, Sec'y.
Rochester, Feb. 5, 1828.

We were highly gratified with the deep interest that was felt by our citizens, on the subject of the above resolutions, as evinced by the numbers and respectability of the gentlemen who attended the meeting; but have neither time nor room for more than a brief outline of the proceedings.

The meeting having been called to order, and organized, and the object stated, gentlemen came forward who had visited most of the principal villages from Buffalo to Albany, to consult with, and ascertain as far as practicable, the feelings and wishes of those most deeply interested in transportation on the Canal, as to the necessity and practicability of the proposed measure.

The information thus elicited, showed that many influential, business men, whose interest would be the most materially affected by it, were not only ready to give their most cordial support, but, in fact, were "ready beforehand."

At an early stage of the proceedings, with a view of drawing out the sentiments of gentlemen on the subject to which their attention was called, a motion was made to adopt the resolutions that had been passed by a few of the friends of the sanctification of the sabbath, at a previous meeting. They were taken up separately,

and the first, and last, were passed by a unanimous vote. The second, however, met, as was anticipated, with decided opposition from gentlemen who admitted, in its fullest extent, the importance of the object, but who found, as they imagined, insuperable objections to the mode of effecting it.

Sensible that we should not do justice to the arguments of the gentlemen on either side, we shall not attempt to recapitulate them. We cannot but express our pleasure at the good feeling and frankness with which the gentlemen opposed to us expressed their opinions; and would cheerfully have sacrificed our feelings to have produced a united expression on this subject, could it have been effected without a compromise of principle: but having no authority from the word of God, to make other terms than those contained in the Fourth Commandment, no neutral ground could be found, on which to harmonize the discordant views and opinions of the advocates and opponents of this resolution. It was finally carried by a large majority, thus setting an example, which we trust will be followed by every city and village in our country, and an impulse given to christian principle that shall not cease to operate, until a compliance with the commands of God shall not be viewed as mere matter of interest or expediency, or Divine wisdom arraigned at the bar of human reason, by gravely debating the question, whether it is practicable to comply with the requirements of the Decalogue.

At a meeting of between four and five hundred of the citizens of Rochester and vicinity, comprising a large number of the active and enterprising business men of the village, called in pursuance of the following

"All persons friendly to a strict liberty of conscience as guaranteed to the citizens of these United States by the constitution thereof, and opposed to the measures now in contemplation to restrain that liberty, are requested to meet at Christopher's Long Room this Evening at precisely 7 o'clock.—Feb. 6.

The meeting being called to order, On motion, a committee of five consisting of Heman Norton, Ethu F. Marshall, Samuel G. Andrews, Seth Saxton and Edward Doyle, were appointed to retire and prepare a Preamble and Resolutions, expressive of the sense, of this meeting. After a short absence, they produced the following:

"Whereas, The violation of the Lord's day has beneve the good sense and sound principles of the Christian community are decidedly against immorality; and believing that evil can be corrected; therefore,

Resolved, unanimsously,—That we are of one heart and one mind on this subject, and that we will use our best exertions to prevent the violation of the Lord's day.

And Whereas, Freedom of conscience as guaranteed to us by the Constitution of the United States, is an inheritance purchased by the valour, blood, and sufferings of our ancestors, and that it is the foundation of all our civil and religious rights; and that every man is at liberty to embark in any business that does not violate the Constitution; therefore,—

Resolved, unanimsously,—That the second resolution, passed at the meeting held at this place last evening, (to wit: Resolved,—That we will give our business and patronage to such lines of boats as do not travel on the Holy Sabbath,) is compulsory and oppressive, and calculated to abridge the rights of individuals; and that we view the efforts of any combination of men, tending to trammel the laudable enterprise, or thwart the consciences of our citizens, as contrary to the spirit of our free institutions.

Resolved, unanimsously, That we invite all good men to aid us in promoting, temperately, but with firmness, the great interests of morality and social order; blending the humility and meekness of the Christian with the benevolence of the philanthropist.

Resolved, That the proceedings of this meeting be published in all the papers in this village.
B. F. HURLBURT, Ch'n.

We have before mentioned that the ground which had been taken by the friends to the sanctification of the Sabbath, would make the distinction more apparent between those who serve God, and those who serve him not. By the above report of the proceedings of a meeting held on Wednesday Evening, in this village, it will be seen that our prediction was correct.

The late hour at which the report was handed in, will prevent our making any remarks. Indeed we think that the best comment we can make, will be, to offer the following substitute.

Whereas the people of the State of New-York, have at an expense of Millions, constructed, for the benefit of the people, without exception, a Grand Canal to facilitate the intercourse and the exchange of commodities, between the East and West,

And, Whereas the great number of boats for transportation of Merchandize, and the products of the farmer and mechanic, together with the collection of tolls, the keeping of store-houses &c. &c. afford profitable employment to some hundred thousands of our citizens,

And Whereas this business is almost exclusively in the hands of men, who require those in

their employ, to pursue their ordinary vocations on the Sabbath, in manifest violation of the word of God.

And Whereas they will not employ any of our citizens, who refuse to labor for them on that day, and have thereby EXCLUDED a large portion of the good people of this state from a participation in the privileges and emoluments which such employment would afford; and whereas we view such conduct as unjust, "compulsory and oppressive, and calculated to abridge the rights of individuals, and as a combination tending to trammel the laudable enterprise and thwart the CONSCIENCES of those of our citizens," who would obey God rather than man, and therefore "contrary to the spirit of our free institutions," operating as a direct premium for the violation of the fourth command—demoralizing in its tendency, and eminently calculated to counteract the effects of the moral and religious efforts of the day. Therefore,

Resolved, "That we invite all GOOD MEN to aid us in promoting, temperately, but with firmness, the great interests of morality and social order; blending the humility and meekness of the Christian with the benevolence of the philanthropist."

Resolved, "That the proceedings" of this meeting, "be published in the papers of this village," and throughout the LAND.

Effects of Sabbath School Instruction.—We have recently been surprised, and have rejoiced, that the night of Catholic ignorance and superstition, in Ireland, was beginning to be dispelled by the light of the Gospel; and from the following article, we are informed of the means by which this has been effected; and we see too, that by this noble Institution, not merely a few children may be benefitted, but that by the blessing of God, it may become the means of enlightening and regenerating a nation. Sabbath Schools must have the Bible, and this "Sword of the Spirit," will cut its way, when it is read, through the ranks of infidelity, superstition and ignorance—God will make his own word effectual—Sabbath Schools have, it seems, been attended in summer and winter, for ten years in some parts of Ireland, which gives us the key to the great moral reformation, with which that country is now blessed.—Ed. Obs.

Nothing for their children. Notwithstanding their extreme poverty, Sunday schools are kept in operation both summer and winter. An old report of the school at Manorcunningham, county of Donegal, says:

"We are very poor, but we are persevering; the school has never been shut for one Sunday, since the year 1817. We have, I think, upon an average, for the winter months, fifty attendants, or perhaps more. Yesterday, the 24th of November, was a very tempestuous day—we had forty-nine children in the School, and among them, only three pair of shoes."

NEW-YORK CITY TRACT SOCIETY.
Among the incidents related by the Distributing Committee at recent meetings of the Board, are the following:

In passing down one of the piers, a lad 12 or 13 years old attracted my attention on account of his fine ruddy appearance, and being in a sailor's best dress. As I was about to pass him, "Sir," said he, "will you give me a Tract?" "Certainly, said I, with pleasure: but how did you know that I had Tracts? have I ever given you any?" "Yes sir," he replied, "you recollect you supplied the brig A—, which lay at this wharf some months since, bound to France. The captain and myself have just returned in another vessel."

A member of the Hucksters' Committee, being one morning at Williamsburg Market, observed to one of the butchers that he was going to distribute Tracts at certain vile houses near the Ferry. The butcher told him he "had better not go: for the occupants would perhaps do him injury." Said the distributor, "I am not afraid of that: at least they need Tracts, and I will see that they have them." On arriving at the place, he called at one house after another, distributing Tracts as he went, till he came to a tenement where a number of sailors were assembled. He was received by the women with a great deal of levity; but they all readily accepted Tracts. A sailor came forward, and looking at the Tracts, turned off with a sneer, muttering something that was not understood. "Ahoi, my boy," said the distributor, "why do you haul your wind so quick? Helm a-lee: 'bout ship; and haul your starboard tack." Another called out, "No mutiny; obey orders, I say; and lie to. This is no land-lubber that's hailing us." All the sailor's then came forward, and exclaimed, "What is your wish, Captain?" I told them that I had a little cherub that sits aloft, as you sailor's express it, to guard poor Jack.—Here he is, [it was the cut representing the angel having the everlasting Gospel,] and wishes to speak to you. Another asked, "Have you nothing for me?" I told him I would give him something that would tell what his mother tho't of his conduct last night. He looked very sober, and thanked me. I told them I feared they had got into shoals and quick-sands, and had better alter their course. They then all received Tracts, and as a token of gratitude, asked me to take some grog. The distributor replied (being upwards of 60 years old) that his upper works were too crazy to take in such a cargo as that, and so left them.—N. Y. Observer.

NOTICE.
The next conference of the churches will be held in Brighton, on Tuesday February the 12th. The delegates from the different churches will meet at 9 o'clock on Tuesday morning.—The day will be spent in visitations. The public exercises will commence on the day following, at 10 o'clock A. M. This conference is becoming a meeting of great importance to the churches, and we hope to see a full representation.

The subscriber returns his grateful acknowledgements to those gentlemen of his congregations, who have generously contributed thirty dollars to constitute him a life member of American Bible Society.
A. SEDGEWICK.
Ogden, Feb. 6th 1828.

Rochester, February, 1828.
Receipts since my last acknowledgement:—
From A. Samson for Miss. Herald, \$ 1 50
R. Clapp, do, 1 50
Scottsville, Monthly Concert, 5 13
Riga Gentlemen Association, 22 75
do. Ladies, do, 16 00
Rochester Mon. Concert, 1st Ch. 38 00
do. do. 2d 31 00
do. do. 3d 50 00
Monson Wright for Heathen, 1 00
Albion, — Goodrich Miss. Herald, 1 50
Total, \$168 38
Which is this day remitted to A. B. C. F. M.
JOSIAH BISELL, Jr.
Tr. M. C.

ROCHESTER MARKET.

WHEAT, - - - - -	per bushel, 75 c.
Rye, - - - - -	45
Oats, - - - - -	25
Corn, - - - - -	37
FLOUR, - - - - -	bbl. \$4.25 to 4.50
Beef, fresh, - - - - -	cwt. 3.00 to 3.50
Butter, - - - - -	lb. 13 to 16
Pork, fresh, - - - - -	cwt. 3.00
—, mess, - - - - -	bbl. 10.00
Cheese, - - - - -	cwt. 5.00 to 8.00
Tallow, - - - - -	7.00
ASHES, pot, - - - - -	ton, 80.00
—, pearl, - - - - -	85.00
Apples, - - - - -	bushel, 25 to 38
—, dried, - - - - -	50 to 75
Beans, - - - - -	85 to 100
Barley, - - - - -	44 to 50
Peas, green marofats, - - - - -	74 to 1.00
—, common, - - - - -	31 37
Potatoes, - - - - -	25
Peaches, dried, - - - - -	1.75 2.00
Turnips, - - - - -	25
Flax seed, - - - - -	88
Clover seed - - - - -	- - - - -
Timothy seed - - - - -	1.00
Beeswax, - - - - -	lb. 25 to 28
Candles, dimmed, - - - - -	11
Flax, - - - - -	8
Lard, - - - - -	6 7
Calf skins, trimmed, - - - - -	6 8
Hides, green, - - - - -	5
Flannel, domestic, - - - - -	yd. 31 38
Cider, - - - - -	bbl. 75
Eggs, - - - - -	doz. 18 25
HAY, - - - - -	ton. 11.00 12.00
Sole LEATHER, - - - - -	cwt. 20.00 24.00
Upper - - - - -	doz. 24.00 36.00
Calfskin - - - - -	do. 18.00 26.00
Beaver FURS, - - - - -	3.00 3.50
Raccoon - - - - -	In. caught, 12 19
Muskat - - - - -	25 35
Red Fox - - - - -	75 1.00
Mink - - - - -	25 35
Martin - - - - -	(Canada), 50 76
Otter - - - - -	3.00 4.00

PROPOSALS.
For a Monthly Periodical Publication, to be entitled,
THE WESTERN PREACHER,
A Series of Sermons from Living Ministers within the Bounds of the Western District of the State of New-York. Under the special direction of
BERIAH B. HOTCHKIN,
OF LE ROY, GENESEE CO. N. Y.

In offering this work to the public, the publisher deems it unnecessary to make any remarks respecting its probable utility, believing that those who are disposed to patronize it will be satisfied upon this point from a brief explanation of its nature and design.

The acknowledged deficiency of information upon important Theological principles, and the consequent laxity of doctrinal and practical christianity, first prompted the idea of the propriety of establishing this medium for the propagation of the truths of the Gospel. There are a good number of religious periodicals in the country, principally devoted to the circulation of general religious intelligence, and while their object is commendable, and they are worthy of the support of the christian public, it is all important that christian knowledge should keep pace with christian zeal.

The western preacher is intended to disseminate the principles of practical religion and the essential truths of the gospel. Those doctrines which are considered essential to the prosperity of vital and experimental religion will be maintained and defended, and it is designed that strict evangelical principles shall characterize the work. Clergymen of established talents and sound Theology are already engaged to contribute matter for it, and all who may in future be called upon for this purpose shall be of this description.—The sermons are to be prepared expressly for this work, and none will be admitted that have ever before been published.

References may be made to the Rev. Dr. Axtell of Geneva; Rev. A. D. Eddy and Walter Hubbel, Esq. Canandaigua; Rev. Joel Parker and Messrs. J. Bissell, Jr. and Samuel Chipman, Rochester; Rev. E. Fitch D. D., West Bloomfield; Rev. D. Higgins, Bath; Rev. J. H. Hotchkin, Prattsburgh; Rev. J. Myres, Le Roy; Rev. E. S. Hunter, Middlebury; Rev. G. Crawford and Mr. E. Folsom, Buffalo.

TERMS.
The Western Preacher will be published on the first Monday in every month, on good medium paper, in the octavo form, and with fair type. Each number will contain one sermon of usual length or two if they be short.

Twelve numbers will form a volume suitable for binding, to which a title page will be prefixed.

The price of subscription will be One Dollar a year, payable in advance; One Dollar and Fifty cents will be charged if payment be delayed until after the sixth month.

Clergymen and others who procure six or more subscribers, and become responsible for their subscriptions shall be allowed 20 per cent.

All letters relating to the Western Preacher must be addressed post paid to the publisher.

It is intended to issue the first number in March next.
B. B. HOTCHKIN.
Le Roy, January 1828.

LIST OF BROKEN BANKS.

Bank of Upper Canada, at	Kingston
Detroit bank,	Michigan
Castine bank,	Castine, Maine
Hallowell and Augusta bank,	do
Kennebec bank,	do
Passamaquoddy bank	do
Wiscasset bank,	do
Berkshire bank,	Pittsfield, Massachusetts
Essex bank,	Salem, do
Franklin Manufacturing company	do
Farmer's Exchange bank, Glouce.	R. Island
Eagle bank,	N. Haven, Connecticut
Derby bank,	do
Plattsburgh bank,	N. York
Greene County bank,	do
Hudson bank,	do
Barker's Exchange bank,	do
Marble manufacturing co. Bank	do
Franklin do do	do
Clinton do do	do
Jersey bank, J. C.	N. Jersey
Franklin bank of do.	do
Protection and Lombard,	do
State bank at Trenton,	do
New Hope; Del. Bridge Company,	Pennsylv.
Silver Lake	do
Northern bank of Pennsylvania, Dundaff	do
City Bank, Pittsburg,	do
Farmer's and Mechanics' Bank of do	do
Alleghany bank, at Bedford,	do
Union bank, Uniontown,	do
Bank of Beaver,	do
Bank of Washington	do
Farmer's & Mechanics' bank, of Gn. Castle	do
Junietta bank, Lewistown,	do
Marietta and Susquehanna. Trad. company	do
Agricultural & Mnufac. bank, Castile,	do
Huntingdon bank,	do
Northun. Union & Columb. bank, Milton	do
Wilkesbarre Bridge Company	do
North Western Bank at Meadville,	do
Farmer's & Mechanics' Bank, Laurel, Delaware	do
Bank of Somerset, Princess Ann,	Maryland
Somerset and Worcester, Snow Hill	do
Cumberland Bank of Alleghany,	do
Bank of Columbia, Washington,	do
Merchants bank of Alexandria,	do
Franklin bank of do.	do
Georgetown Importing and Expt. Com.	do
Virginia Saline Bank,	Virginia
Monongahela Farmer's co. Morgantown,	do
Western bank of Virginia, Parkersburgh,	do
Bank of Hamburg,	S. Carolina
Bank of Cheraw,	do
Augusta Bridge Company,	do
Tombechie Bank, St. Stephens,	Alabama
Nashville bank,	Tennessee
Farmer's & Mechanic's do. Nashville,	do
Franklin and Fayetteville, do.	do
Bank of Barbourville,	Kentucky
Kentucky Insurance comp. Lexington,	do
Indian Manufacturing company,	do
Bank of Cynthia,	do
Mount Sterling do.	do
Bank of Columbia,	do
Farmer's do. at Somerset,	do
Farmer's do. at Gallatin,	do
Bank of Cincinnati,	Ohio
Farmer's and Mechanic's of do.	do
J. H. Piatt's banking House,	do
Bank of Sandusky Bay,	do
Bank of Mansfield,	do
Bank of Muskingum,	do
Bank of West Union,	do
Canton Bank,	do
Columbian bank of New Lisbon,	do
Commercial bank of Lake Erie,	do
Farmer's Bank of New Salem,	do
German Bank of Wooster,	do
Lebanon, Miami, Exporting company,	do
Urbana Banking company, Lebanon,	do
Zanesville Canal & Manufacturing comp'y,	do
Granville, Alexandria Society,	do

200 Large Family Bibles, of various qualities; Price from \$2.50 to \$9.
Also, Clark's Commentary on the New-Testament, 2 vols. price \$6,
For sale by
Feb. 1, 1828. E. Peck & Co. - 6tf

D. R. VILL's Commentary on the Old and New Testament, 9 vols. Quarto, very cheap, for sale by
Feb. 10, 1828. E. Peck, & Co.

DEFAULT having been made in the payment of a certain sum of money, secured by indenture of mortgage bearing date the twenty fourth day of April, in the year of our Lord one thousand eight hundred and twenty six, and executed by Cornelius A. Van Slyck and Thomas Matthews, to Josiah Bissell, Jr. and said mortgage having been duly assigned to the subscriber—NOTICE is hereby given, that by virtue of a power of sale contained in said indenture of mortgage, in pursuance of the statute in such case made and provided, the mortgaged premises, being certain lots of land in the town of Gates, county of Monroe, and State of New-York, described as follows, viz.—Lots number one, (1) twenty three, (23) twenty four, (24) twenty five, (25) on Cornhill, (so called) for more particular description reference being had to Josiah Bissell, Jr.'s deed of even date with said indenture of mortgage, to said Cornelius A. Van Slyck and Thomas Matthews, will be sold at Public Vendue at the Court House, in the county of Monroe, on the eleventh day of August next, at ten o'clock in the forenoon of that day. Dated February 7th, 1828.
ARISTARCHUS CHAMPION.
CHA'S PERKINS, Attorney. 6m6

JUSTICES' BLANKS,
For sale at this office.

GLOBE BUILDINGS, NO. 13.

A. & J. SOUTHWORTH, Dealers in Groceries, Domestic Dry Goods, Crockery, and Glassware, have just opened an extensive assortment of Goods in their line—consisting of
GROCERIES, Domestic Dry Goods, CROCKERY, GLASSWARE, HARDWARE, &c. &c. &c.
Tavern Keepers, Grocers, and all others, wishing to purchase are invited to call and examine quality and prices. Their goods are entirely new, and were purchased for cash, and will be sold, wholesale or retail, at a small advance for cash or most kinds of produce.
Rochester, January 4, 1828. 11f

NEW GOODS.—The subscribers have recently received an extensive assortment of
Domestic Goods, Groceries, Crockery, Glassware, Hollow Ware, &c. &c.
Which they offer for sale low for Cash, or in exchange for Country Produce. Jan. 4, 1828.—11f
MURDOCK & COFFIN,
Main street, opposite the Globe Buildings.

ROCHESTER CASH STORE.
C. J. HILL has on hand, for the winter trade, a larger stock of GOODS, of all the various descriptions, than he has ever before offered for sale—consisting as usual of **STAPLE AND FANCY FOREIGN DRY GOODS, 66 packages Domestic Dry Goods, CROCKERY, GLASS, WINDOW-GLASS, AND HARDWARE, AND SALT.**
Also a full stock of GROCERIES—among which are **FRESH TEAS,** of superior quality.
The above Goods are selling, wholesale and retail, at very low prices, for prompt pay.
January 3, 1828. 11f

T. S. INGOLS, FASHIONABLE HAIR DRESSER, No. 22 Globe Buildings, respectfully informs his friends and the public generally, that he has taken the above stand—where he will attend to the business of
HAIR CUTTING AND SHAVING.
A share of the public patronage is solicited. Razors set at short notice. Jan. 15.—31f

H. GRAHAM, Physician and Surgeon, respectfully offers his professional services to the citizens of Rochester and its vicinity. Office on River-street, one door south of Dr. J. W. Smith's, in the room lately occupied by A. House, Esq.
Rochester, 4th Jan. 1828. 11f

120 ACRES OF WOOD AND TIMBER, for sale, on the Stone Farm. Terms—\$20 per acre, on credit, till July 1st, with interest, in lots not less than 10 acres; any number of persons may combine for a ten acre lot. The security must be good.
Dec. 21, 1827. **JOSIAH BISSELL, Jr.**

NOTICE.—The subscribers, having formed a connection in business in the practice of LAW, under the firm of **GREGORY & HUMPHREY,** have opened an office in the west part of the Globe Buildings, second story, where they will, at all times, be ready to attend to any professional business which may be entrusted to them.
JAMES H. GREGORY, HENRY HUMPHREY.

VALUABLE LOTS.—The subscribers are now ready to sell their valuable LOTS, on the east side of Genesee River. The advantages of this tract are apparent by an inspection of the Map; being intersected by the Canal, the Feeder from the Genesee River, Livingston county Road, and the great Road to Canandaigua, and is the most probable point at which the Olean Canal will unite with the Erie. More than
200 LOTS JOIN THE ERIE CANAL; and offer favorable locations for Boat Yards, Basins, Dry Docks, Lumber Yards, and for any branch of business connected with the Canal. The proprietors consent to make, at their own expense, great improvements on the tract; such as arching Broadway, 80 feet wide, and covering it with stone and gravel—building several Canal bridges—constructing a Basin and Warehouse at the foot of Charing Cross, between a handsome street will be opened to meet the Henrietta Road, together with other improvements necessary to facilitate the settlement of this pleasant section of the village.

The many advantages of this Tract are a great inducement for actual settlers and speculators to make profitable investments. Persons wishing to purchase to the amount of one thousand dollars or more, will have a
Liberal Discount made; and to actual settlers great facilities will be offered, and every aid and accommodation granted. Ten per cent. of the purchase money will be required down, and the balance on a liberal term of years.
Application to be made at the Office of either Elisha Johnson or William Atkinson, where a Map of said premises may be seen.
ELISHA JOHNSON, WILLIAM ATKINSON.
Rochester, January 4, 1828. 11f

MISSIONARY HERALD.—Each church in the county of Monroe and vicinity, is requested to send me the names of persons entitled to the Missionary Herald gratis, by reason of their paying \$12 a year, or over, to the Treasury of the American Board of Commissioners for Foreign Missions, or collecting \$20 for the funds of the Board, that they may be ordered for them.
JOSIAH BISSELL, Jr. Agent.
Rochester, 1st Jan. 1828. 11f

ROCHESTER READING ROOM.—The subscribers have concluded to establish a Reading Room, in connexion with his Library, in the Globe Buildings. He has made arrangements to furnish his room with a variety of NEWSPAPERS, and other

LITERARY PRODUCTIONS, and he can assure the public, that he will be enabled to keep an establishment worthy of a reading community. If all persons who are disposed to encourage the undertaking are respectfully invited to call and subscribe for its support.
The terms are—\$1 per quarter; or, \$4 per year. Strangers of respectability, who do not stay to exceed one week, are invited to call and read the news without any expense.
T. SCOTT
Rochester, January 3, 1828. 31f

DEFAULT having been made in the payment of a sum of money secured by mortgage, dated the 5th day of March 1827, executed by Charles O'Hara, of the village of Rochester and county of Monroe, to Jared N. Stebbins and William T. Cuyler, of the same place, of all that certain piece or parcel of land, known and distinguished as a part of cut lots numbers thirteen (13), fourteen (14), fifteen (15) and sixteen (16), in the Atwater and Andrews Tract, so called, as surveyed by David Hudson, situated on the east side of the Genesee river, in the village of Rochester, and being lots numbers one hundred and eighteen (118), one hundred and nineteen (119), and one hundred and twenty (120), in the subdivision of said lot, as surveyed and allowed by E. Johnson, reference had to his map and field notes of the same—Notice is hereby given, that the said premises will be sold at public auction, by virtue of a power contained in said mortgage, and pursuant to the statute, &c. at the Franklin House in the village of Rochester, on the fourth day of August next, at 10 o'clock in the forenoon. Dated January 24, 1828.
JARED N. STEBBINS, WILLIAM T. CUYLER, Mortgagees.
Harvey Humphrey, Attorney. 31f

POLITICS IN FRANCE.
Extract of a private letter to the Editor of the New-York Daily Advertiser, from a gentleman of New-York, dated
Paris, November 10th, 1827.
If you were here, you could discover in a thousand little circumstances, the organized attempts that are making to bring the government and the people back to the old arbitrary and unenlightened system. You could see it in the support given to the Jesuits; in the numerous pictures and statues latterly given to the churches: in old superstitions that are reviving; in the discouragement of schools of mutual instruction, and the substitution of others under the influence of priests; in the diminution of the number of collegians educated at the expense of the State; in the little respect which the ultras entertain for the Charter; in the measures to fetter the press and bring back the right of primogeniture, in the control exercised over literary men, wherever it can be exercised: in short, opinion is feared, and must be controlled or kept in silence.

A Society was formed at Charleston, S. C. on the 21st of December last, whose object is to educate pious young men for the Gospel Ministry.

The Gospel among the Hottentots.—From the diary of the Missionaries of the United Brethren in Enon, South Africa, we extract the following:—
A man said, "I am a great sinner, and not worthy to be suffered to sit here, but I cry to God to forgive all my sins, and have hope, since Jesus has already shown favor to me, and permitted me to be a candidate for baptism. I now pray him to let me be baptised and to wash me from sin in his blood."

Another expressed himself thus: "I am a lost creature, and have a very corrupt heart; but I sincerely wish to be delivered from all that is evil within me. But ah! how can I expect it, miserable as I am! where shall I find Jesus, of whom I hear that He loves poor sinners?" He was directed to apply simply, and in faith, to our Saviour for the remission of sin, for the sake of his precious blood.

A youth said: "I have lived long at Enon, but I never felt so happy as since Christmas day last; for on that day the Lord heard my prayer, and I could believe that He had forgiven me my sins. O! that I might always have the same joy, and live to the praise of the Lord Jesus!"
A female observed, that she had come hither, merely for the sake of her soul. "I am a great sinner," said she, "and pray that Jesus, of whose love to sinners I hear so much, may forgive me my sins, for I am old, and cannot expect to live much longer in this world."

Subjects for the Pulpit.—"The preacher of everlasting truth, has certainly the noblest subjects that ever elevated and enkindled the soul of man. Not the intrigues of a Philip, not the treacheries of a Judas, the meanness and weakness of the Son of God, the resurrection of man, the dissolution of nature, the general judgment, and the final confirmation of countless millions of men and angels in happiness or misery. No subjects are so sublime; none are so interesting to the feelings of a reflecting audience. No orator was himself ever so deeply interested in his subject, as a godly minister is in the truths which he presses upon his hearers. If on any topic he can become impassioned, and be carried beyond himself, it is on the theme of immortal love, and the everlasting destinies of men."

NEW FASHIONABLE HAT SHORE.
No. 12, Globe Buildings.
VAN KLEEK & DIVOLL, respectfully inform their friends and the public in general, that they have commenced the manufacturing of

HATS,
On an extensive scale, in the village of Rochester, and are now opening at their establishment in the west corner of the Globe Buildings, a general assortment of
Gentlemen's Beaver, Castor, Military and Imitation Beaver HATS,
With a general assortment of Youth's and Children's Fancy Hats of the latest and most approved fashions; together with a variety of Men's Youth's and Children's Fur, Seal, Hare and Cloth CAPS, for Collars, Buffalo Robes, &c. which will be sold as low for cash, or approved paper, as they can be had in the state.
They have also on hand, and offer for sale, a general assortment of **Stock and Trimmings,** to which they invite the attention of Hatters generally.
Hats of all kinds made to order, and on the shortest notice. Cash, and the highest prices paid for all kinds of Hatting and Shipping Furs.
Jan. 26. 51f

NEW ARRANGEMENT.
THE Book-Binding business heretofore carried on by E. Peck & Co. will hereafter be conducted by the subscriber, at the old stand in the rear of E. Peck & Co's Bookstore, where every variety of Plain and Fancy Binding will be done, in a superior style.
BLANK BOOKS ruled and bound to any Pattern.
JOHN STITT.
Rochester, Jan. 21, 1828. 5

D. BRACE, Has on hand, a complete assortment of **Drugs and Medicines, Paints, Oils, Glass, &c.** which he offers very low for cash.
ALSO, a choice supply of **Liquors, Wines, Teas, Sugars, Coffee,** and Groceries of all kinds, for sale as above, two doors east of the Market, Exchange Buildings.
Rochester, January, 1828. 145f

FANCY DRY GOODS.
C. DUNNING & CO. have constantly on hand many choice articles in the
FANCY DRY GOODS LINE.
Among which is a SUPERIOR ASSORTMENT of
Long and square Merino Shawls, Black and white Lace Veils, Heavy white Satin for Dresses, Mixed Camblets and Pongees, Satin Levantines and India Satins, Italian Lustrings and Grosdenaples, Frog and Daisy Buttons, Cords, &c. &c. &c.
Together with a general assortment of the more STAPLE ARTICLES, which will always be sold at the lowest CASH prices. Rochester, 25th January, 1828.—41f

MY wife Mary has eloped from my bed and board without a just cause, therefore I forbid all persons trusting her on my account, for I will not pay any debts of her contracting after this date.
STEPHEN ROSSETER.
Rush, January 18, 1828.

HOW TO SECURE AN ELECTION.
Fragment of a Conversation between a Candidate and his Christian Friend.
Candidate. My dear sir, can you inform me how I may secure my election?
Friend. Yes sir; by diligence. You must give all diligence to make it sure.

Cand. That I have already done, sir; I have spared, I assure you, neither trouble nor expense. I have opened houses for entertainment; I have canvassed personally; I have employed agents to collect voters; I have set the printer to work on broadsides and handbills; and to let you into a secret, I have got a clever fellow from ——— to draw them up; one who is used to write for the newspapers, and can draw up an advertisement with spirit, and a little smart abuse of my antagonists.

Fr. Alas! sir, that a gentleman and a Christian, as you no doubt profess to be, should stoop to such arts, to influence and corrupt the minds of the people. I heartily wish you would bestow as much pains to secure your election for a better place!

Cand. A better place, sir! How do you mean? Is not this a respectable borough as any in this part of the country?
Fr. True sir; but I refer to a city, and even to an heavenly one. The true Christian, sir, is a "citizen of no mean city." My advice is, to "give all diligence to make your election sure," in the New Jerusalem.

Cand. O ho! I understand you now. But gentlemen of your sentiments, I believe, consider that business as already settled. Do you not, sir, consider your election already fixed and unalterable?
Fr. Not more, sir, than the business in which you are engaged.

Cand. How so? I wish my election were as sure as you represent.
Fr. And do you not think the event is known to God?

Cand. Certainly.
Fr. Then the event is sure to him.
Cand. No doubt of it.
Fr. And must infallibly correspond with his foreknowledge.

Cand. That it is certainly foreknown to the Supreme Being, I have no doubt; but that does not make it sure to me.
Fr. I admit that, and therefore your anxiety to make it sure to you. But why not employ the same diligence in a case of infinitely more importance?

Cand. O, sir, if I am to be saved, I shall be saved; and if not, you know I cannot help it.
Fr. And if you are to be elected for this borough, you will be elected; why then all this trouble and expense?

Cand. Ah, sir! if I do not use the means, I know that I shall not be chosen.
Fr. And what reason have you to suppose you shall be saved without means?

Cand. That subject we will defer, if you please, to a "more convenient season." I must wait on my electors.
Fr. Reasoned on righteousness, temperance, and judgment to come," but that season never came; and I much fear it may be so with you. The world will always find you an excuse for neglecting religion; and the enemy of souls will represent every thing as more important than the one thing needful. The Lord awakens you from the delusion.

Swearing on Ship-Board prevented.—Once when I was returning from Ireland, said the Rev. Rowland Hill, I found myself much annoyed by the reprobate conduct of the captain and mate, who were both sadly given to the scandalous habit of swearing. First, the captain swore at the mate—then the mate swore at the captain—then they both swore at the wind—when I called to them with a strong voice for fair play. "Stop! stop!" said I, "If you please, gentlemen, let us have fair play; it's my turn now." "At what is it your turn pray?" inquired the captain. "At swearing," I replied. Well, they waited and waited, until their patience was exhausted, and then wanted me to make haste and take my turn. I told them however, that I had a right to take my own time, and swear at my own convenience. To this the captain replied, with a laugh, "Perhaps you don't mean to take your turn?" "Pardon me captain, but I do, as soon as I can find out the good of doing so." I did not hear another oath on the voyage.

Distressing Fatality.—A family passed through this place on Monday evening last, by the name of Scott, on their way from Twigg's county to the New Purchase, and camped for the night a mile or two from town. In the night, a daughter, who had been some time unwell, but who was thought to be on the recovery, was suddenly taken ill, and in a few minutes expired! And the mother, who hid down to rest, in apparent health, was found in the morning a corpse in her bed! These two cases of mortality occurring in the same family, so near together, and without any apparent cause, are attributed by the survivors to poison; but from what means, is not conjectured.—*Macon, Ga. Tel. Dec. 24.*

Curious Clock.—In the long room of the public library at Geneva, is a clock in the form of a temple, on the dome of which stands a figure of the bird "whose lofty and shrill sounding throat awakes the god of day." The mechanism being wound up, chanticleer flaps his wings, and crows lustily; whereupon twelve figures, representing the Apostles, dance to the music of chimes, round a peristyle. Still lower down the mimic structure is a balcony, in which the Virgin Mary sits enthroned; to her, out of a door on the right, comes a winged figure, representing an angel of the annunciation. Presently after, from another door on the left hand side, a skeleton, as the image of Death, advances, and falls prostrate at the feet of the Virgin. At that moment a personage in the centre of the dome, behind "Our Lady," opens a third door, and strikes upon a bell the time of the day. On this whimsical piece of horology the date of 1650 is inscribed.

rious cause. On us God has conferred this honor and privilege; and we may not ingloriously put them away from us, and refer them to those whom he shall raise up in future years.
That the openings of Providence are far in advance of the Society's operations, the following facts indubitably show:
The demands for Tracts have, from the formation of the Society, greatly exceeded the ability to publish them. In endeavoring to meet these demands, the Society printed,

Tracts.
During the year ending May 1, 1826, 697,900
During the year ending May 1, 1827, 3,117,100
In 8 months, fr. May 1, 1827, to Jan. 1, 1828, 2,500,000

This amount of printing has been done with a treasury rarely containing funds enough to bear the current expenses of two weeks, and often entirely empty; and with obligations resting on the Committee for paper purchased, to an amount which at no time, for several months past, has been less than nine or ten thousand dollars.

And notwithstanding this amount of printing done, the whole amount of Tracts in the General Depository, January 1, 1828, very little exceeded 400,000.

This is not more than one-third or one-fourth the amount of Tracts which the General Depository ought to contain, in order to enable the Society to meet, without embarrassment, the claims of the community. If twice this amount, or 800,000 Tracts, were added, their cost would be about \$8,000; if three times this amount, or 1,200,000 Tracts were added, their cost would be about \$12,000.

In this state of things, the Committee have also made gratuitous distributions of Tracts, chiefly to very destitute parts of this and other countries, amounting, in eight months, ending January 1, to 1,200,000 pages; and the calls for gratuitous distributions, especially in our extensive New Settlements, are continually on the increase.

We ask the friends of this Society and of the cause of Christian Benevolence, not to shut their eyes upon or slightly consider these facts. Most of them are of a nature which precludes the possibility of mistake. Their general accuracy is certain. And if there is reason for faith in God, that the great work of diffusing a knowledge of the Gospel among men shall prevail, and if God is to continue to use the instrumentality of this Society, as his providence now clearly indicates, then it is certain, that the Society exceedingly needs, at the present hour, donations to the amount of many thousands of dollars.

Ten thousand dollars would only enable it to discharge its obligations for paper purchased, of which it has now no more on hand than it should have at all times; and ten thousand dollars more would no more than furnish means for supplying the General Depository as it should be. And this would only meet the present wants of the Society. Its wants may probably at no future time be so great; but new fields of usefulness will doubtless open, and new calls be made, east of South America, and other foreign countries. We dare contemplate no cessation of effort in future years. These streams must continue to flow, and the personal efforts, now required, must continue to be made, till the grand enemy of souls is vanquished, and "the kingdoms of this world have become the kingdom of our Lord and of his Christ." There is no rest for a Christian of the nineteenth century, till he rests in heaven.

And is it a great thing, that this Society, established for the benefit of the millions of this whole Western World, should need donations to the amount of twenty thousand dollars? Would it be a great thing for the Christian community to contribute this sum, to enable the Society to issue two millions of these portions of truth, and keep them in circulation from year to year?

Are there not benevolent individuals in our large cities, who will contribute \$5,000, or more, for this object?

Will not the 500 Auxiliaries of the Society contribute \$5,000 more in donations?

Are there not 100 churches which have friends enough of the cause in each to contribute \$50, to constitute their Pastor a Director for life, and thus raise \$5,000 more?

Are there not 250 other churches which will contribute \$20 each, to constitute their Pastor a Member for life, and thus raise \$5,000 more?
And is this a great thing for the friends of Zion to accomplish? It cannot be thought so by any one who knows the value of an immortal soul, which one Tract may be the means of saving from perdition! It cannot be thought so by any one who will look at the spiritual wants of our country till he shall see what they really are—how many millions are destitute of the means of grace—and how small provision is yet made for their supply! It is not thought so by the Son of God, who left heaven and died on the cross for the salvation of sinners; or by the Holy Spirit, who often, very often, accompanies these simple exhibitions of truth with his saving mercy!

If any friend of the cause shall observe these facts, and shall feel moved in some way to give effective aid to the Society, we pray him to mark the facts yet again, till they shall be clearly before his view; and if constrained to feel, that Providence calls him to do something, let him think, that the wants of the Society are immediate—that whatever he can add to its funds will be appropriated by a Committee, who, in addition to liberal contributions, give their faithful services from week to week, with no earthly reward—that it will cheer and encourage the hearts of those engaged in the cause—that it will convey spiritual light to many now sitting in darkness—that God will be glorified thereby, and the Saviour honored—and that, if he acts with an eye single to the glory of God, "he shall in no wise lose his reward."

On the day of his death, in his 80th year, Elliott "the apostle to the Indians" was found teaching an Indian child his alphabet by his bed side and thanked God, that now he was unable to preach he had strength to teach that little child his alphabet.

THE DYING BLIND BOY TO HIS MOTHER.
This pathetic poem is copied from an English publication, called the World. Whoever can read the plaintive strains of the poem, and not experience an emotion difficult to be suppressed, must possess feelings different from those which act upon our hearts.

Mother, I am dying now,
Death's cold damps are on my brow!
Leave me not—each pang grows stronger,
Patient watch a little longer.
Sweet it is your voice to hear,
Though dull and heavy grows mine ear;
Wait and take my last adieu,
Never mother lov'd like you!
Though your form I ne'er might see,
Your image was not hid from me—
Stamp'd on my adoring mind,
Beautiful, but undefin'd;
Ever fair and ever bright,
That vision fill'd me with delight.
Well I knew, what'er might be,
Those oft-prais'd forms I could not see.
Might I all their beauty view,
None of them would rival you.
Life to me was sweet and dear,
While I liv'd the tales to hear,
Told by you on wintry hearth,
All to make your blind boy mirth;
And I lov'd my voice to join
In chorus of those hymns divine,
By which you fondly taught your boy,
To look to Heaven with hope and joy.
Sun or moon I could not see,
But love measured time for me;
When your kiss my slumber broke,
Then I knew the morn had woke:
And when came the hour to pray,
Then I knew 'twas clos'd of day;
When I heard the loud winds blow,
And I felt the warm fire glow,
Then I knew it was winter wild,
And kept at home—your helpless child!
When the air grew mild and soft,
And the gay lark sang aloft;
And I heard the streamlet flowing,
And I smelt the wild flower blowing,
And the bee did round me hum,
Then I knew the spring was come.
Forth I wandered with delight,
And I knew when days were bright;
When I climb'd the green hill's side
Fancy trac'd the prospect wide;
And 'twas pleasant when I press'd
The warm and downy turf to rest—
Now I never more shall roam
The many paths around my home:
And you will often look in vain,
Nor hail your wanderer o'er again,
Never more on tripod creep,
Where he lay as if asleep.
Or with low and plaintive moan,
Humming to himself alone,
On a bed of wild flowers stretch'd,
Starting when a kiss you snatch'd,
Till nature whisper'd 'twas my mother,
And affection gave another!
But 'tis sweeter thus to die,
Than to be in life alone,
When she and every friend were gone.
Mourn not o'er me, broken hearted,
Not for long shall we be parted;
Soon in vales which ever bloom,
Which unfading flowers perfume,
In realms of life, of light and joy,
You will meet your poor blind boy!

* It has been related of some who were recovered from early blindness, that they evidently expected to find those whom affection and kindness had endeared to them, the most beautiful to the eye.

From the American Tract Magazine.

PROGRESS OF THE AMERICAN TRACT SOCIETY.
This Institution, though an infant in years, is now called on, in the providence of God and by the exigencies of our great community, to put forth the efforts of a full grown man. And there is nothing in the nature of the Institution to prevent its immediately possessing the strength and vigor of maturity, if its real wants are known, and sufficient means and adequate personal exertions are promptly contributed.

"One characteristic of this cause," as the Committee of the Society have well said, "which gives it especial interest in the present state of our country, is its rapidity of movement. It brings the art of stereotyping, and the full power of the press, of which every body has spoken, but the extent of which perhaps no one has ever duly estimated, to bear, in all the perfection of their energy, upon the moral welfare of our country. And it is scarcely too much to say, that numerous as our population is, and rapidly as it is increasing, Religious Tracts, with no demand upon the treasures of the Christian public which would impoverish them, with no sacrifices of effort which would imbitter their peace or mar their enjoyment, and with benefit to every other Benevolent Institution in our land, may soon be sent into every family, and placed in the hand of every little child. Twelve millions of inhabitants are indeed a great many; but twelve millions of Tracts can be printed, and printed in one year, with no essential sacrifice to the community. Our population is indeed increasing with a rapidity that astoundes us; but the amount of Religious Tracts issued may soon be made to equal it, and surpass it. And a little active effort of Christians, which would only render their lives happy, and, through grace, give them unspeakable joy in the great day of account, will put them all into circulation."

There is nothing to prevent those whose hearts and hands are now engaged in this work, from extending it almost beyond any assignable bounds. We are not called on to measure out our limited and feeble efforts, and wait for those who come after us to accomplish the work. It need not be delayed till the cause of infidelity and sin have been strengthening through an age, and one whole generation of those who are far from God have gone down to death and into eternity. The voice of Providence most manifestly calls us to great and noble efforts now. Every facility for printing, and communication with the most distant parts, is afforded. The call is on us, who now occupy these churches, and who have assumed the responsibility of urging forward, under the Divine direction and blessings, this glo-

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR.

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FOR THE ROCHESTER OBSERVER.

The advantage and necessity of the Christian Re-
velation, shown from the state of Religion in the
Heathen world.

PART III.—With respect to the belief of a future
state of rewards and punishments.

CHAPTER V.

[Continued from our last.]

We shall now proceed to make some observa-
tions, by which it will appear how far the in-
structions of those that believed this doctrine
could be depended upon, and were of real ser-
vice to mankind. Here it may be remarked,

First, that the best of these Philosophers
placed this doctrine on wrong foundations, or
mixed things with it which tended greatly to
weaken the belief, or defeat the influence of it.
This was the case of the Pythagoreans who
maintained the immortality of the soul, because
it was a part of the substance of God himself.
Other philosophers adopted the same sentiment,
tho' they did not all of them, as the stoics for in-
stance, argue from it the soul's immortality.—
As to the sentiments of Plato on this head, the
learned are not agreed. Plutarch in one place
gives it as Plato's opinion, that "the soul being
partaker of understanding, reason, and harmony,
is not the work of God only, but a part of him;
and is not made by him, but from him and out
of him." But in another place he gives it as
the opinion of Plato, that "the soul is immortal,
and that it is not God, but the work of the Eter-
nal God." It is not easy to reconcile these things.

But not to insist longer on this, it is certain
that those philosophers who argued for the im-
mortality of the soul, held its pre-existence be-
fore it animated the human body: and laid the
stress of the argument for its eternal existence
after its departure from the body, upon its ex-
istence from times immemorial, or even from
everlasting before its entrance into it. This the
learned Dr. Cudworth affirms was the case with
all the ancient assertors of the soul's immortality.
The method of proof used by Socrates in Pla-
to's Phædo is of this kind. He first endeavors
to show that the soul existed before its entrance
into the body, and that the knowledge which we
now have, is only a reminiscence of that which
we had in the pre-existent state, and then pro-
ceeds to prove that it shall exist after it is sepa-
rated from the body. Cicero says, "it was a
principle universally acknowledged, that what-
ever is born and hath a beginning, must also have
an end"; and in arguing himself for the soul's
immortality, he maintains its pre-existence from
eternity. Thus they argued for the soul's im-
mortality upon a principle which it was impos-
sible for them to prove, and which really weak-
ened the doctrine they intended to establish.—
Their arguments were placed on wrong founda-
tions.

Another way in which they weakened and
corrupted their doctrine was, by mixing with it
the notion of the transmigration of souls; an idea
which seems to have spread very generally
among the nations, and was embraced not only

by the vulgar, but by the most wise and learned.
This proved to be a great corruption and depra-
vation of the true original doctrine of the soul's
immortality and a future state; for tho' they en-
deavored to explain it so as to accommodate it to
moral purposes, by supposing different kinds of
bodies which they were appointed to animate,
in order to preserve some appearance of future
rewards and punishments; yet as the soul was
supposed to have no remembrance in a succeeding
body, of the actions it had done, and the events
which had happened to it in a former one, there
could not on this scheme in reality be any
proper retributions in another life for what was
done in the present. The soul cannot be properly
said to be rewarded or punished for what it
has done of which it has no manner of conscious-
ness.

It has already been observed concerning these
transmigrations that there were exceptions made
in favor of some privileged persons. This leads
to another observation on the doctrine of those
Philosophers who professed to believe a future
state; and that is, that when they speak in the
highest strain of future happiness it relates chiefly
to some privileged souls of distinguished emi-
nence, but affords no great comfort or encour-
agement to the common sort of pious and virtu-
ous persons. With regard to these last, Socrates
and Plato supposed them to go to Elysium and
the Islands of the blessed, but after a temporary
abode there, to pass thro' several transmigra-
tions; and were at length to return to life again
in such bodies of men or beasts as were best
suited to them, or as they themselves should
choose. Both of these philosophers give a high
idea of the happiness to which some souls are
exalted after death; but this was the peculiar
privilege of great souls, from which common
persons, however virtuous, were excluded.

It appears then that the Gospel doctrine of
eternal life and happiness, promised and pre-
pared for all good men without exception, whether
in a high or low condition, learned or unlearned,
who live soberly, righteously, and godly in this
present world, was not taught by the most emi-
nent of those philosophers who professed to be-
lieve the immortality of the soul and a future
state. The happiness of those that went to Ely-
sium was of short duration; and even that of
those which were raised to the condition of de-
mi-gods and were exalted to heaven; at the end
of certain periods termed by the Stoics conflagra-
tions, and by the Pythagoreans and Platonists
the great year was to come to an end, for then
they was all to close their individual existence,
and be resumed into the soul of the universe.—
had wrong and confused notions concerning this
doctrine.

From the Connecticut Observer.

Reasons for not embracing the doctrine of Universal
Salvation, in a series of Letters to a Friend.

LETTER IV.

DEAR SIR—Before adducing direct testimony
from the Bible against the doctrine of universal
salvation, permit me to suggest a few other to-
pics of collateral evidence. I observe then,

4. That I feel constrained to regard the Doct-
rine in question with much suspicion, because it
stands opposed to the dictates of conscience and
the natural apprehensions of men. By whatever
name you please to call it whether consistency,
reason, or the direct monition of God, it is not to
be denied that there is something in the mind of
man, or in the circumstances of his earthly exis-
tence, that forebodes the same punishment to the
wicked in another world, which is denounced
against them in the Bible. It is indeed often as-
serted by the advocates of universalism, that the
doctrine of future punishment is inconsistent with
reason and the known character of God.—
But this assertion is in opposition to facts. In
every age, and on every side of the globe, men
have generally believed that in the future world
the righteous will be rewarded, and the wicked
punished. "Some very few persons excepted,"
all men, according to Dr. Hartley, whether Pa-
gans, Jews, or Christians, have held the opinion
not only that the wicked are to be punished after
death, but that their punishment is to be eternal.
Now this general foreboding of future misery to
the wicked can be accounted for only in one of
two ways.—Either it has come down by tradi-
tion from an original revelation, and thus shows
how revelation was understood from the begin-
ning; or else it arises from the very constitution
of the human mind, and is thus to be regarded
as the voice of God, speaking through the medi-
um of conscience, and pointing men to a day
when he will judge the world in righteousness.
In either case, it equally disproves the assertion
of the Universalist, that the doctrine of future
punishment is contrary to reason and the known
attributes of God.

The amount of what I would say under this
head is this. The foreboding of future punish-
ment to the wicked, which has prevailed in every
age, and among all nations, is strong presump-
tive evidence that they will be punished; and
decisive evidence that universalism is inconsis-
tent with the views which men naturally have of
their own deserts and of the divine character.

5. The doctrine of universal salvation is in-
consistent with the character of God as a re-
warder, and with the principles of a righteous
moral government.
Throughout the bible, God is represented in
the character of a rewarder. He that cometh to
God, must believe that he is, and that he is a
rewarder of them that diligently seek him. Ver-
ily there is a reward for the righteous; and their
reward in heaven is great. But what is implied
in God's being a rewarder of the righteous?
Is it not that he feels a peculiar complacency in
their character; that he regards them as the ob-
jects of his love, and will finally make a public
and visible distinction between them and the
wicked? Suppose that the righteous and the
wicked are regarded by God with equal complac-
ency, and are alike to enjoy immortal life in
heaven; how will you explain those numerous
passages of scripture which speak of him as a

rewarder of the pious? Reward always implies
distinction; and distinction made manifest by a
difference in the manner of treating the obedi-
ent and the disobedient. What is bestowed in-
discriminately on all, is reward to none. Con-
sidered in reference to God's treatment of the
subjects of his government, reward is an expres-
sion of his approbation of the righteous, and his
abhorrence of the wicked; an expression made
known by the favours he confers on the one, and
the punishment he inflicts on the other.

Now let me ask, is there any such distinction
made between the righteous and the wicked in
the present life, as is implied in the character of
God as a rewarder? Are not the recompenses
made to either class in the present state, very im-
perfect, and far from corresponding with their
respective characters? It is a favorite maxim, I
know, with the Universalists, that virtue is its
own reward, and vice its own punishment.—
But this, if it were true, (as it most surely is not)
is nothing to the point. The question is, does
God reward virtue and punish vice in the pre-
sent world? Does he make any such distinction
in his present treatment of the righteous and
the wicked, as clearly manifests him to be a re-
warder of the one, and a punisher of the other?
Look around you and contemplate the general
aspect of Providence. Is it not as favorable to
the wicked as it is to the righteous? Do you not
behold innumerable instances of successful vice,
and unrewarded virtue? What is the language
of scripture on this subject? One event happens
to all, to the good, to the clean, and to the unclean.
God makes his sun to rise on the evil and on the
good, and sendeth rain on the just and on the
unjust.

Admit, if you please, that flagrant vices com-
monly bring their own chastisement with them;
what will you say as to that sober sort of intem-
perance, that prudent degree of covetousness,
that sharp attention to self-interest and self-indul-
gence, that neglect of God, and cold insensibili-
ty to eternal things, which are so common among
men? Are these sins uniformly punished in the
present life? Are those who are habitually guilty
of them marked out in the providence of God as
the objects of his holy displeasure? Rather are
not these "the ungodly who prosper in the world;
who increase in riches; whose eyes stand out
with fatness; who have more than heart could
wish?" No man, I am sure, who regards either
the testimony of facts or the word of God, can be-
lieve that the present is a state of retribution, in
which the righteous receive their reward, and the
wicked their punishment, according to their
respective deserts. What is the inference?—
world vice is not to be punished, and virtue re-
warded, then God is not a righteous moral gov-
ernor; he makes no public and manifest dis-
tinction between those who serve him and those
who serve him not; he does not sustain the
character of a rewarder; but is to be regarded
as an indifferent spectator of the conduct of his
subjects; neither loving holiness, nor hating sin;
neither rewarding the righteous, nor punishing
the wicked. To these monstrous conclusions I
am necessarily driven, the moment I adopt the
supposition that the same happiness is to be be-
stowed upon the wicked in the future world as
upon the righteous. I cannot come to God, be-
lieving that he is a rewarder of them that
diligently seek him; for, according to this sup-
position, he treats all alike, making no distinc-
tion between those who seek him and those who
seek him not. I cannot regard myself and my
fellow men as the subjects of a righteous moral
government, under which reward and punish-
ments are dispensed according to each one's
character and deserts; for no visible distinction
is made between the holy and the unholy, the
obedient and the disobedient, but all are alike
the objects of divine favour and heirs of eternal
life. I can no longer consider myself and my
fellow men as in a state of probation and trial,
forming a character for eternity, and acting with
reference to a retribution in which each one is to
be rewarded or punished according to the deeds
done in the body; for if all are to be saved,
whether penitent or impenitent, present actions
have no reference to future retribution, and pre-
sent character no influence on the final condi-
tion of the soul. I have nothing to hope and
nothing to fear hereafter, on account of any thing
I do or neglect to do in this life. It is impos-
sible for me to do any thing to prevent my salva-
tion. I may live as I list, embrace the gospel
or reject it, practise religion or despise it, walk
with God or blaspheme his name, it will be equal-
ly well with me in the future world. I shall
certainly escape all future punishment, and final-
ly sit down with Abraham, Isaac and Jacob, in
the kingdom of glory. Can you reconcile this
with the character of God as a rewarder; or
with the principles of a righteous moral govern-
ment, or with the great and essential truth that
men are now in a state of probation, and acting
in reference to a future retribution?

Before I close this part of the subject, I wish
to call your attention to a fact which must, I am
confident, have great weight with every serious
and reflecting mind. It is this: The bible every-
where divides mankind into two classes, and
makes a distinction between them, which is re-
cognised throughout every period of their exist-
ence.

First, This distinction is recognised in their
present character. They are described under
the distinctive names of righteous and wicked,
just and unjust, holy and unholy, godly and un-
godly, saints and sinners, penitent and impeni-
tent, believers and unbelievers, the children of
light and the children of darkness, the friends of
God and the enemies of God.
Secondly, This distinction is recognised in the
different feelings which God is represented as
having towards the righteous and the wicked.
God judgeth the righteous; and God is angry
with the wicked every day. The Lord trieth
the righteous; but the wicked and him that doeth
violence, his soul hateth. Upon the wicked
he shall rain snares, fire and brimstone, & an hor-

rible tempest; this shall be the portion of their
cup. For the righteous Lord loveth righteous-
ness; his countenance doth behold the upright.
They that are of a froward heart are an abomi-
nation to the Lord; but such as are upright in
their ways are his delight.

Thirdly, This distinction is recognised in their
being at present in entirely different states.—
The righteous are in a state of reconciliation to
God; but the wicked are in a state of alienation
from God. The righteous are in a pardoned
and justified state; but the wicked are in a state
of guilt and condemnation; under the curse
of the law, and having the wrath of God abiding
upon them.

Fourthly, This distinction is recognised in the
general resurrection. And the multitude of them
that sleep in the dust of the earth shall awake;
some to everlasting life, and some to shame and
everlasting contempt. The hour is coming in
the which all that are in their graves shall come
forth; they that have done good unto the resur-
rection of life, and they that have done evil unto
the resurrection of damnation.

Fifthly, This distinction is recognised at the
judgment day. When the Son of Man shall
come in his glory with all his holy angels with
him, then shall he sit upon the throne of his glo-
ry. And before him shall be gathered all na-
tions; and he shall separate them one from
another, as a shepherd divideth his sheep from
the goats. And he shall set the sheep on his
right hand and the goats on his left.

Sixthly, This distinction is recognised in the
sentence of the final Judge. Then shall the
King say unto them on his right hand, "Come
ye blessed of my Father inherit the kingdom pre-
pared for you from the foundation of the world;"
and to those on his left, "Depart from me, ye
cursed, into everlasting fire, prepared for the
devil and his angels. And these shall go away
into everlasting punishment; but the righteous
into life eternal." Here the scene closes. The
righteous ascend to heaven; the wicked sink
down to hell; and there the bible leaves them.
We hear nothing more of them, except that their
worm dieth not, and their fire is not quenched.
The bible leaves the wicked in hell. It gives
no intimation of any future day of mercy, or of
any redemption from their sufferings. Who
then shall presume to say, in the silence of God's
word, that they are to be delivered from the
world of wo, and made finally happy in heaven?
Yours, &c.

REVIVALS OF RELIGION.

In the factory at Hopeville, Otsego county, a
the hopeful subjects of grace, and many are in-
quiring the way of life. It gives us pleasure to
state that this revival originated in the *Sunday
School*.

In Barrington, (Nova Scotia,) and on Cape
Sable Island adjoining, five Sabbath Schools have
been formed, the last season. In these schools
a revival commenced, and five teachers and
twenty-five others, it is hoped, are converted to
God.

Boston has been blessed with a continued
revival for nearly two years; as the fruits of which,
more than, one thousand persons give evidence
of conversion." Socinianism, as might be ex-
pected, is tottering under the influence of
such Divine power. The plan of colonization
has been adopted to a good extent, and several
churches of orthodox faith, have been planted,
by the self-denying efforts of the faithful, in va-
rious parts of the city.

The New-York Observer estimates the num-
ber of additions to the several evangelical com-
munities in the Union, during the last year, at
FIFTY THOUSAND. "How many of these,"
says the Observer, "will at last plant their feet
within the gates of the New Jerusalem, the light
of eternity will unfold."

In these revivals which are so extensively
blessing our land, we find the surest signal of
the rapid coming of the Prince of Peace, to set
up his holy and universal kingdom.

In Berkshire county, Mass. it is calculated
that within a few months, in the early part of the
last year, about *Two Thousand* souls were brought
into the kingdom of the Redeemer.

REVIVAL AT SEA.

The following extract of a letter was communicated
to the Editors of the N. Y. Observer, as evidence of the
power of grace recently manifested "on board one of our ships
of war on a foreign station." The letter was received a
few days since from one of the Lieutenants belonging to
the ship.

"Norfolk, Va. Jan. 10, 1828.

"I hope, sir, you will not suppose I
have no pleasure in thinking of you. I have
spent many happy hours in your society, and am
indebted to you for instruction in the road that
leads to life eternal. I have pleasure in commu-
nicating my feelings to one of the Lord's people.
You know the heart of man, and its joys and
trials when brought out of darkness into God's
marvellous light. I have had much experience
of this, since I saw you: Showers of divine mer-
cy, and I trust some dropping and refreshing in-
fluences of the Holy Spirit. One thing I know;
—that whereas I was blind, now I see. The
sublime glories of the Cross, which were once
foolishness to me, are now opened to my view,
and my soul swells with rapture, and delights to
reflect and dwell upon the coming wonders. I
trust I rejoice in the prospect. I trust I am
anxious for the glory of God. I walk out and
look, as it were, at "the whole creation burthen-
ed, and groaning until now;" and then think of
Him who has taken off the heavy burden, with
feelings that I cannot describe. I feel safe un-
der His garments of righteousness, who has taken
away the terror of death—brought life and im-
mortality clearly to light; and cling close to
Him who is the resurrection and the life. O
my friend, I do long for the period when this cor-
ruptible shall put on incorruption, and this mor-
tal shall put on immortality. Roused, as I have
been, from the heavy stupor of carnal security
and deep unbelief, I am in a manner dazzled by

the brightness of the unexpected light which
darts from every quarter into my hitherto benight-
ed mind. No Hottentot was ever more in the
dark,—no wretch ever more deserving eternal
darkness and despair. But the precious blood
has been spilled,—I have heard the proclama-
tion, and I trust have accepted the pardon. O
wonderous pardon! And not only pardon; but a
crown—an immortal "crown of life." O how
precious, how unspeakably precious, is that blood
which has cleansed and saved so many myriads
of the sons of perdition! I could weep to see the
offers of mercy daily neglected,—but God's holy
will be done. He knows his own. He is a
good Shepherd, and will bring them in his own
time. Since we left you, five of our officers
have been led to embrace the Saviour, and sev-
eral of the men are "seeking Jesus." O pray
that the seed which has been sown may soon
spring up—pray for me that I may be humble
and practical—send 50 Bibles, and also Tracts."
The above extract I have copied more at large
because the matter and whole connection seem-
ed to require it. It cannot fail to be to your nu-
merous pious readers, "good news from a far
country." And to our Navy in general, and all
Navies, and all shipmasters and mariners, our
heart's desire and prayer to God is, that it may
be abundantly blest, and excite many with glad-
ness and admiration to exclaim, "what hath God
wrought."

TEMPERANCE.

The following article we copy from the "On-
tario Chronicle." It is the same paper which
has heretofore been published under the title of
"Geneva Chronicle" and "Canandaigua Chro-
nicle," edited by Messrs. Jackson and Wilson;
but under the new arrangement has passed into
the hands of Messrs. Jackson & Cowdery. The
last named gentleman has been, since the com-
mencement of the present vol. of the Observer,
engaged in this office. As to the political char-
acter of the paper we have nothing to say, but
as we have in the character of the Editors a
pledge that the moral influence of the Chronicle
will be on the side of virtue and favorable to the
benevolent efforts of the age, we wish them
success.

TO THE EDITOR OF THE GENEVA CHRONICLE.

Sir—The Presbytery of Geneva feel, that by
the late movements in the church and in our
land, for the suppression of intemperance, they
are loudly called upon to express their gratitude
to God, for what has been done, and to lend
their united as well as individual influence to a
work, than which none is more important to our
suffering country. That as a body, we have done
so little, while this most destructive vice has
spread its desolating around us, and triumphed
in its conquests over the property, the lives and
the souls of our fellow men, and has so loudly
threatened the destruction of all that is valuable
in religion, is to us a subject of deep regret. To
suffer this subject to pass, without further notice,
would subject us to deserved reproach, while we
trust that the expression of our views and feel-
ings may subserve the cause of our divine Master.

Therefore, Resolved, That we are fully satis-
fied, the use of distilled spirits is not necessary,
but prejudicial to the prosecution of any business,
whether agricultural, mechanical, or profes-
sional.

Resolved, That it is our duty and the duty of
all the members of our churches, to discourage
the use of distilled spirits by entire abstinence
ourselves, to prohibit the use of it by our chil-
dren and dependants, and to employ all proper
means to check the use of it in all our relations
in society; except when prescribed as a medicine.

Resolved, That it is our duty, and we recom-
mend it to all our members, to discourage the
distillation, the sale and the use of spirits, by ex-
ample and all such arguments as can be drawn
from other sources.

Resolved, That we highly approve of Dr.
Beecher's sermons, and the address of Jonathan
Kitteridge, Esq. on the subject of intemperance,
and recommend, that all proper efforts be made
to put them in every family.

A. D. EDDY, Moderator.

THOS. LOUNSBURY, Clerk.

The following resolution has been passed by
the New-England Methodist Conference, lately
convened at Lisbon, N. H.

Resolved, That we witness with great satis-
faction the exertions that are making to sup-
press the use of ardent spirits: and that it is pecu-
liarly the duty of this Conference at this time, to
enforce in their administration, as well as by
example the rules of our Discipline respecting the
use of spirituous liquors.

For the information of the friends of the
"Pennsylvania Society for discouraging the use
of ardent spirits," we are happy to state, that
they are still pursuing the great object of their
association; and that, among other measures to
influence public opinion (which is the great me-
dium of success in this matter;) a mission to
Harrisburg is in contemplation, to present to the
members of the Legislature and others, their
claims to public favor, and to enlist as many as
possible in the zealous promotion of their designs.
—Philadelphia.

Seventy-five persons were in one week
brought before the Police of Philadelphia, and
either committed or fined. Among the number
25 were for intoxication; four persons were
fined two dollars each for using wheel-barrows on
the foot pavements; one person was fined 4 dol-
lars for driving at an immoderate rate; and one
fined five dollars and costs, for riding on the foot-
way.

SANDWICH ISLAND MISSION.

Extracts from a Defence of the conduct of the Missionaries at the S. I. contained in the last number of the N. A. Review.

(Continued from our last).

The British Reviewer, in another place, calls the Sandwich Islanders a 'simple-minded people,' by which we suppose he means, that they are ready to believe what they are told, and that they are frank and honest in their own declarations. This is a total mistake. Distrust and treachery are among the vices of almost all savages. For their distrust, however, they are not so much to be blamed; because it is the result of their painful experience. The universal want of confidence is perhaps their greatest source of torment; and it is the great evil with which missionaries have to contend, for a series of years, at the commencement of every mission. So much have savages usually seen, both among themselves and their visitors, of treachery, fraud, and villainy, that they do not believe it possible, that any man should be actuated by other than selfish and sinister views. They utterly discredit professions of disinterested friendship; though they do not always tell you so to your face.—They know nothing, either from what passes within their own bosoms, or from what takes place within the range of their observation, which would make them think, that missionaries should leave their homes, and reside in a foreign land, merely for the sake of doing good. But when they have looked on for a few years, and have witnessed the coincidence between professions and conduct; when they have seen missionaries labor patiently for the benefit of froward and heedless strangers; and when they experience the salutary influence of such labors; it is not uncommon that they yield a confidence unlimited, in the same proportion as it had been pertinaciously withheld. The Reviewer, in the case before us, seeing this confidence reposed in the American missionaries, and not knowing how laboriously, against how many obstacles it had been won, supposed it was to be accounted for by looking at the simple-mindedness of the natives.

When the first missionaries arrived, in the spring of 1820, the mass of the people were in a state of ignorance, degradation, and misery, greater than can be imagined by any one, who has always resided in a christian country. There is no doubt, that they were much more wretched, than when the islands were discovered by Captain Cook. Two most frightful causes of calamity had been introduced by foreigners; namely a loathsome disease, and the use of distilled spirits; and both these causes, with many others, had been in such a state of aggravation, as to threaten the islands with absolute depopulation. It is believed, on good grounds, that the number of inhabitants had diminished one half, in little more than forty years; and that the downward course was never more rapid, than at the time here alluded to. The common people were poor in the extreme, almost utterly destitute of clothing, living in hovels, with the loose straw on which they slept, and their matted hair, filled with vermin. To raise up such a people, from their degradation, did the missionaries devote their lives.

But the moral condition of the islands cannot be more forcibly represented by any one fact, than by the notorious practice of celebrating the death of a high chief by Bacchanalian and Eleusinian orgies; or, in plainer language, by an unbounded license, extended through several days, for every individual to do what he pleased.—One would think that now was the time for a kind-hearted people to show their kindness; and for an inoffensive people to do no harm; for here was no constraint of any kind. The theory of the custom, or what may be called the fiction of the law, was, that the grief of the people was so excessive, that they knew not what they did, and therefore they could not be held responsible for their conduct. In accordance with this fiction, immediately on the death of a chief being announced, a most ungovernable wailing ensued; all the people of both sexes crying, screaming, shrieking, and expressing their sorrow by most vehement gesticulations, and working themselves up to a most extravagant frenzy. They tore out their hair, beat their breasts, knocked out their teeth, cut themselves, and struck themselves on the head, with clubs, or any hard substance, which fell in their way. Then followed a universal, promiscuous, public, shameless prostitution of females, from which neither age nor rank was exempt. In these days of riot and debauchery, robberies were perpetrated, every old grudge was remembered, and murders were not uncommon. Language is inadequate to describe the scene.

After such a recital, it is pleasing to add, that christianity has already put an end to these abominations.

Every person acquainted with the human character is aware, that no vice is more destructive of all that is noble and generous in man, and that none leaves a more indelible stain, or brings more deep and thorough debasement, than lewdness in its aggravated forms. Yet this vice is of all others least restrained throughout Polynesia. Of this fact, the editor of the 'Voyage' seems to have been not altogether unapprized. In connexion with some benefits, indirectly acknowledged, as conferred upon the natives by the American mission, we find the following sentence.

"It is to be hoped, also, that the spiritual doctrine that those gentlemen are inculcating, and the habit of universal clothing, which the chiefs, who have travelled, are desirous of introducing, will check the vice and its consequent evils, which have been too often mentioned and lamented by former visitors, to require a more serious notice here." p. 137.

Now let it be recollected that these are the same people who, in the British Quarterly, are represented as the "most inoffensive, hospitable, and kind hearted people that exist in any society whatever." Another thing ought not to pass unnoticed in the above passage; that is, that the practice of universal clothing, which the natives are adopting, is owing to the influence of those chiefs who have travelled; whereas, we

speaking advisedly when we say, that this practice has in no way been influenced by this circumstance, but is attributable solely to the influence of Missionary instruction and example, and that nothing but poverty prevents every native from adopting the European dress.

A few years since, the Rev. Daniel Tyerman, and Mr. George Bennet, were appointed by the London Missionary Society, as a deputation to visit most of their foreign missions, but with particular reference to those of the South Sea Islands. They spent 3 months with the American missionaries at the Sandwich Islands. They afterwards visited New Holland, New Zealand, Java, Canton, and were, at the last dates, in Bengal. Many were the dangers to which they were exposed, but the Providence of God, ever watchful over his servants, delivered them.—The following extract, giving an account of some of the perils through which they passed, is from a letter of Mr. Tyerman's to the publisher of this paper, received since his return to this country.

"In so long and intricate a journey as ours, it is impossible to recount the dangers to which we have been exposed, both seen and unseen. But I shall mention one or two. We touched at New Zealand; and owing to the imprudence of our captain, the natives rose upon us, took us and our vessel, and both were in their hands about an hour and a half. They stood over us with uplifted axes and weapons of destruction, as if waiting till some signal was given—and we expected ever moment to be our last,—and to be eaten as soon as killed. One of these horrid cannibals came and handled my person to see what sort of food I should be for them. At length a boat arrived, in which was a chief of influence and one of the Wesleyan missionaries. The chief acted the most friendly part as well as the missionary, and we were delivered and peace restored.—This very chief who came as our deliverer, had a few years before instigated a plot, and cut off a large ship, and the whole crew were devoured—upwards of 90 persons. The wreck of this ship was before our eyes at the moment of our captivity. We sustained no personal injury whatever.

"In making a tour in Java, we were in imminent danger from the rebels of that country.—Immediately after our arrival, a large party of Javanese declared against the Dutch government, with a determination to rid themselves of all foreigners. When we reached the city of Solo, there was no way by which we could return to Batavia, but near the seat of rebellion. The deep ravines. We had much reason to fear that the rebels might have made a descent upon the road, and cut the bridges, so as to fall under our carriage, or dug pits in the road, filled with sharp poles at the bottom, and covered over so as to deceive and entrap us, as they had done in some places in the neighborhood. But we escaped, and got safely to Batavia, travelling with all speed. But we had not reached that place more than two or three days, when news came to say that the rebels had made a descent upon the main road, burnt and destroyed the Post Houses for a considerable distance, and intercepted all communication—sparing none—not even the English who are generally esteemed in Java.—While at Batavia the dreadful fever raged to which that place is subject, and multitudes were carried off—but it was not suffered to come near us.—In going from Batavia to Singapore, we had to pass the straits of Banca and Rhio—these places abound with pirate, and the vessel in which we were obliged to take our passage was so small and miserably manned by Malays, that had we been attacked, we must have been taken. In these cases they kill the foreigners, and enslave the Malays. But here also, God was our defence and our shield; and we reached our place of destination in safety. In travelling by land, our carriages have broken down and overturned, yet no harm has overtaken us. O for hearts to love, and to adore Him who is so full of compassion and so gracious."

Extract from Doct. E. Porter's Sermon on "The duty of Christians to pray for the Missionary cause."

"Among modern missionaries, though literal persecution and chains have seldom been known, severe labours and privations are common. A few examples, already familiar I am aware to many of my hearers, may illustrate this remark. The first is an incidental glance at the life of David Brainerd, from a cursory sketch of his own pen. 'I live, (said he), in the most lonely desert, about eighteen miles from Albany. My diet consists chiefly of boiled corn, and bread baked in the ashes. My lodging is a little heap of straw, laid upon some boards, a little above the ground; for it is a long room, without any floor, that I lodge in. My work is exceeding hard: I travel on foot a mile and a half almost daily, and back again; for I live so far from my Indians.' Again he said, 'In my weak state of body I was distressed for want of suitable food. I had no bread, nor could I get any; but through divine goodness, I had some meal, of which I made little cakes. In these circumstances, I felt sweetly resigned, and blessed God as much as if I had been a king. For the conversion of the heathen I long and love to be a pilgrim; I would not exchange my present mission, for any other business in the world.' Here again is heavenly benevolence, fortifying the heart to encounter hardship and suffering, sickness, poverty, and toil, in the missionary work. Let the ambitious minister look at Brainerd, and learn humility. Let the complaining minister look at Brainerd, & learn contentment. Let the self-indulgent slothful minister look at Brainerd, and be ashamed."

THE HORSE.

A gentleman, residing near one of our principal cities, who was much devoted to the Sabbath School cause, but whose efforts to establish

schools in different towns was seriously impeded from want of the means of conveyance, having in a letter to a friend some hundred miles distant, casually mentioned the subject, his friend immediately returned him an answer, enclosing an open letter to gentlemen in the city of —, of which the following is a copy.

"To my friend A. B., greeting. Grace, mercy, and peace from God our Father, and the Lord Jesus Christ.—

To thee, brother, I have a message.—Mr. H. of —, "a faithful brother, as I suppose," wants a horse for Sabbath school purposes.

The use of a horse is indispensably necessary to the successful prosecution of his most important object. Now, I keep two horses for that purpose, when I have not for my own self, the need of half the services of one. You will not be taxed with keeping the horse, as Mr. H. will take him away. For this relief of expense, I hope you will be thankful, and be glad that you have only to buy and pay for the horse, and that others will have to keep him, whereby you will have the more money to pay into the treasury of the Lord, for other purposes.

I take it for granted, brother, that you hold the doctrine of Jesus Christ, that it is more blessed to give than to receive; and are ready to inquire, What have I, that I have not received?

You and I are rich enough. Let us from henceforth pour all our profits into the treasury of our Lord; and I am satisfied, that in so doing, there is a satisfaction, to which the covetous man, or even the man called "prudent," is an utter stranger.

I think I saw Emmons in your library; I have lately read him, and perceive he understands the deadly evil of selfishness, as the source of all sin. Let us escape from it as for our lives, and pour all our lives, and health, and strength, and reason, and property, and all we have, and all we are, daily, as an oblation to the Lord, and consider ourselves as stewards; and use, and do all, for his glory.

If you want any help about buying the horse, which I think you do not, you are authorized to call on C. and D. &c. and if the money cannot be got in your city, send Mr. H. to —, and I will see it paid. However, brother, I doubt not your works of faith and labor of love.

Be strong in the Lord. Say always, "Wo to them that are at ease in Zion;" and say to the living Christian, peace and salvation.

Your's, affectionately."

There was something in the directness and personality of this appeal, as well as in the manly confidence implied in the nature of the request, which probably emboldened Mr. H. with a hope of success, hardly warranted by so eccentric a document. He repaired to the city, and delivered the unsealed letter, not without apprehension lest a message suited to the apostrophe of measured liberality, should be returned in this manner.

The request, however, had been directed to a kindred spirit. After a perusal of the letter, the gentleman inquired of H. when he proposed to leave the city. An hour before the time named by H. the next day, a fine horse, with proper equipments, was brought to his lodgings; and the Sunday-school missionary embarked in the undertaking for which he had so long panted, with a spirit of increased devotion to a cause, so evidently blessed of God.—S. S. Magazine.

The following is an extract from a very interesting and instructive Editorial article, taken from the New-York Observer.

We acknowledge the receipt, through the Post Office, of a lot of Theatre bills from Boston; addressed to the "Editor of the New-York Observer, New-York City, three sheets periodical." We are truly thankful for the silent compliment which is thus paid us, as if distinguished in our opposition to the corrupting influence of the Stage;—though we know not what morality, except that of the Theatre, would justify a fraud upon the Post Office. The sheets are not "periodical," neither are they "three" in number; and but for this false memorandum, they would have been charged 75 cents.

Possibly some of our readers would like to know what it is that so delights and instructs immortal minds, hastening to the bar of God and the awards of eternity. The first thing that meets our eyes, is "Lovers' Quarrels." Next a song entitled "Yet whoop, Barnaby! off with thy liquor." Then a play in which a "waiter at a gambling house" is introduced. Also "whims of a comedian!!" consisting of ventriloquism, &c. &c." One of the characters, a female, is "not to be seen, on account of being in bed."—Duett, "Pretty, Pretty Polly Hopkins." The characters in another play are "a servant," "a drunken cobbler," "a ballad singer," "a drummer," "a French songstress," "a madam," "an actress," &c. What an interesting assemblage! How must virtue be promoted by witnessing their abominations!—For a future occasion is announced "A school of Reform," which we presume is only another name for the Theatre.—On another bill we have a song entitled "The lass that loves a Sailor;" and a dozen other things equally edifying. But we will not go through with the disgusting detail.

If any further evidence is wanting of the pernicious effects of the Theatre, let the reader turn his eyes to the class of houses and shops which are collected in the neighborhood of the Theatres in this city. If a stranger were to set down there, he would be strongly tempted to inquire if Sodom had been rebuilt. It is but a few days since, that a man was brought before the Police for passing a counterfeit bill, who stated that he received it in gambling, at a tavern, near the Bowers Theatre. A correspondent says, "I am personally knowing to three cases of dreadful defection in consequence of the Theatre;"—one of which was his own son. Another tells how two of his sons, whom he had qualified to enter upon the professions of their choice, and committed them with prayers and tears to the care and direction of merchants of known integrity, "were led on from step to step in guilt and crime," through the influence of the Theatre, "till one of them strangely disappeared, without the possibility of [his] knowing his fate." Another

speaks of "one of his apprentices, whom he took much pains to instruct, and to whom he looked for future usefulness;"—but he was enticed away by the attractions of the Theatre, and at length brought upon the Stage as an actor. One of the principal Theatre-puffers in this city a few months since, is now in his grave,—not by sickness, nor famine, nor the visitation of God, but by "fashionable murder." Another distinguished advocate of the Theatre, is also in his grave,—not by pestilence, nor war, nor accident, but by his own hand.

We mention these things, not to pain the feelings of any being that lives: but that they may serve as beacons, to warn others of this tremendous gulph. Those who have been constantly in the habit of witnessing murders and suicides, and poisonings and seductions on the Stage, are far more likely than others, to be guilty of the same crimes themselves. This is the language of reason and of fact.—But we will not prolong our remarks.

We extract the following from A "concise view of the American Education Society," from the last Quarterly Journal of that institution.

"General Principles.—The following positions are received as axioms:—That the good which the Society is to accomplish must depend, under God, upon the character of the man whom it patronises; that the enterprise should be conducted with reference to the entire wants of our country, and of the world; and that the foundations of the Institution should be laid as broad and permanent as possible. These general principles make it necessary that care be taken in the selection of beneficiaries; that the education required be thorough; that aid be afforded in such a manner, and to such an extent, as to prevent serious embarrassment, and at the same time, to excite to effort and economy, and to promote strength and energy of character, which object it is found, on experience, is better obtained by a system of advantageous loans, than by simple charity;—the same leading principles suggest the importance of a faithful and affectionate pastoral supervision over all who are patronised, through the different stages of their education, and the necessity of a regular and permanent income, in order that this great object may be effectually secured; and they require that an enlarged policy should be pursued, in appropriating aid to young men of piety and promise, of different denominations.

Amount Appropriated.—Besides occasional gratuities, in clothing, books, &c. \$48 per year are appropriated to young men in academies, called the first stage; \$72 to those in college, or the 2nd stage; and \$80 per year to those in theological seminaries, which is the third stage of education. The appropriations are made quarterly, unless for special reasons, a longer period is required.

ROCHESTER:

FRIDAY, FEBRUARY 5, 1826.

It certainly is rather amusing to observe the extreme sensitiveness of certain people, with reference to the proposed measures to cause the Sabbath to be regarded on the Canal. They talk about combination and proscription as clamorously and with as much confidence, as if none but those who would have the Sabbath disregarded, have a right to combine—as if they were in the possession of prescriptive rights, with which none are at liberty to interfere.—Legislative interference is not asked for—the appeal is made to the moral sense of the community. Those who, from religious principle, do not attend to their secular concerns on the Sabbath, have resolved to employ those only, to transport their goods or produce, who will obey that self interest has dictated this measure, for if it is true that freight will be delayed in its passage by the proposed arrangement, its advocates are the persons to suffer by it, as their goods and produce will be delayed, while that of others who choose to proceed on that day, may reap all the advantages to be derived from getting earlier to market.

The opposers of the measure appear to be much troubled about the means proposed to effect the object, and represent them as compulsory. We think proper to give our business to certain men, and for certain reasons—just as we give our business to one merchant, one miller, or one mechanic, in preference to another.—So far as this is compulsory, so far we plead guilty to the charge; for we have yet to learn that those gentlemen are to dictate to us whether our goods shall travel six days in the week or seven. Beside, we are invited to abandon this business, and combine to compel the intemperate to reform, by withholding from them any employment if they will not wholly abstain from the use of ardent spirits. Here we agree as to the extent of the evil, and the means of producing reformation. But why there is not as much combination and proscription, in using this sort of compulsory measure, for the purpose of reforming the drunkard, as in that proposed to reform the Sabbath breaker, we do not readily perceive.

The fact is we all assent to the principle, taken in the abstract, that every man has a right to employ such persons as he chooses to do his business, but the difficulty is in the application. Here we apprehend is all the difficulty in this case. Both the meetings which have been hol-

den on the subject of the profanation of the Sabbath, have been unanimous in acknowledging and deprecating the evil, and in pledging themselves "to use their best endeavors to prevent it." The difference is, the first meeting propose a remedy which affects those engaged in the forwarding business.—The second denounce this remedy as compulsory; an infringement of the liberty of conscience, &c. but do not propose any means to effect an object which they profess to have so much at heart. Of the sincerity of their professions we have nothing to say, but as the conduct of men is most readily influenced by motives of interest we are led to believe, from the clamor which has been raised, that the mode proposed by the first meeting, was conceived in wisdom. The pretence that it is contrary to the principles of our free institutions, might carry more force in it, were it true, as many seem to suppose, that the essence of civil liberty consists in trampling on the laws of God without restraint. But this is not American liberty, the enjoyment of which, in its fullest extent, does not and cannot require the violation of a single command of the Decalogue: "And yet," says a late writer, "panic-struck will many become about liberty of conscience, who long since have ceased to have any conscience; and suddenly will many fall in love with civil liberty, who all their days and with all their might, have by their pernicious influence, been employed in attempts to undermine her deep foundations." Although there are very many to whom this remark might apply, yet we would by no means apply it to all who differ from us on the subject of the Sabbath.—We are told that this is not the time for attempting to effect the sanctification of the Sabbath; that this may be done "when every description of persons shall assemble together on the Sabbath and all with one heart and one tongue, sincerely and devoutly worship their Creator."—Now we have supposed that when this time arrives, there will be few grievances to be redressed, and if there should be any, that of an habitual violation of the Sabbath by running boats on the Canal will not be among the number as "all will be engaged in worshipping their Creator," now, it will hardly be necessary then; and let it be recollected distinctly that it is those only who oppose, that talk about Legislative enactments—we ask for none.

But there are at this day, as there ever have been, reformers, who will not commence their operations until mankind have all fallen so much in love with virtue as to preclude the possibility of moral improvement—who would never commence reformation until all mankind were reformed. When this era shall arrive, what boldness will they exhibit! What sacrifices will they make! What self denials will they practice!—Until then they will not be so bigoted, superstitious and hypocritical, as to sacrifice their present ease or present gain for a mere "Thus saith the Lord." Oh! how elegantly would the mantle of Luther set upon their shoulders!

TURKEY AND THE ALLIED POWERS.

The New-York Daily Advertiser says that a letter from a very respectable house in Gibraltar, gives information of a formal declaration of war by the Sublime Porte, against the Allies, and that the Allied Fleet had sailed to intercept the Turkish Fleet, should it, as was expected, leave Constantinople.

A letter from Paris, of the 7th Dec. confirms the above. The Turks, instead of being humbled by the chastisement which they received at Navarino, became imperious in their demands, requiring as a preliminary to negotiation, that the three powers should make a public and solemn reparation to the Ottoman Porte for the insult offered to its flag at Navarino—that they should wholly indemnify the Porte for the losses resulting from this insult.

We sincerely regret that the Ontario Repository, containing the proceedings of a meeting of Delegates from the counties of Ontario, Wayne, Yates and Seneca, held at Geneva, on the 7th inst. relative to the violation of the Sabbath on the Erie Canal, was received so late that we have only time to say, they are in full accordance with the sentiments of the meeting holden in this village on the 5th inst. Irad Gould, Perez Hastings, and Ephraim Scoville, were appointed Delegates to attend the Convention at Auburn, on Wednesday last. One of the resolutions of the meeting at Geneva was—

"Resolved, That this convention highly approve of the efforts recently originated in Rochester, to check the violation of the Sabbath on the Erie Canal, and that we pledge ourselves as citizens and men of business, to give our patronage to such men as do not permit their boats to run on the Sabbath."

The communication of G. is received, and in declining to insert it we feel bound to give our reasons for so doing. The subject is an important one, and the talent with which it is written, gives us assurance that the writer can make a very material improvement, by condensing into a smaller compass, which is more particularly desirable, as our columns are already so crowded with long articles as to exclude much interesting intelligence relating to the passing events of the day which gives to our paper rather a forbidding appearance to the generality of our readers. We trust that the writer will find "time to write shorter," and instead of being deterred from making another attempt, will more frequently favor us with communications.

A number of articles which were in type for this week's Observer, are necessarily delayed to give room for the very interesting letter of the Rev. M. P. Squier, agent of the Home Missionary Society.

FOR THE OBSERVER.

Mr. Editor—In your last paper you said something about the difficulties of editors. I live in the country, and for myself, felt glad when I heard of your undertaking. I had long wanted to become a subscriber for some paper of this kind, for I was ignorant, with a great many of my neighbors, of what was doing in the religious world. I have long taken a common political paper, but like the desert, it is barren of religious information. I have felt a drought upon this subject; and I reproach myself very much, that I have lived so long, and devoted so much time to reading nothing but politics and idle matter; and I hope I shall be more consistent in reading something about the cause of the Redeemer in future. Since I have taken your paper, I more than ever lament my past foolish mis-improvement of time and money; for I have felt more satisfaction in four weeks, in reading what God was doing, and hearing of the blessed work of "Christian enterprise," and in perusing other pieces in your paper, which have struck me, than in all the light reading which has consumed my time, and the idle stories and party strife with which many other papers are filled. And, Mr. Editor, I think every professor ought to be more consistent, and love and support the cause of Zion, and manifest it by promoting the circulation of the Bible, and by promoting a consistent preference to them, over all others. Don't be discouraged, Mr. Editor, because Deacon A. and professor C. have withdrawn their subscriptions. You will, I hope, have an increase of subscribers as you go on. There are a great many, I believe, all over the country, who would take your paper if it was shown to them; and I shall do all in my power to promote its circulation. Religious newspapers are much needed through this country, and I believe there are thousands of professing Christians, who don't scruple to pay the price of a common paper, devoted to party politics, who never think of looking out for a religious newspaper. I hope they will awaken to a sense of the importance of this subject, to say nothing of duty, although that, I should think, ought to be uppermost in this, as in every thing else. Now, to remove any delicacy which you may feel about publishing this, I will add that I have no other interest than that of a well-wisher to the cause, and subscribe myself a friend and well-wisher, thirty miles off. A Countryman.

For the Observer.

Mr. Editor—Notwithstanding the exertions that are making to suppress the use of spirituous liquors, some professors of religion plead, that "in this western country the water is so impure that a temperate use of it is very necessary to destroy the bad properties." I would suggest to some of your readers, that it probably would do much good if they would take it upon them to prove that this "poison" sharpens every bad property of the water, and serves as a double poison. This excuse I verily believe is making more drunkards than any one that can be mentioned. TOUCH NOT.

REVIVALS OF RELIGION.

FOR THE OBSERVER.

Geneca, Feb. 11, 1828.

DEAR SIR,
We are now enabled to say that the "Lord is with us of a truth." In respect to the blessing of God on our missionary stations, we feel inclined to adopt the language of "the song of Solomon,"—"Lo, the winter is past, the rain is over and gone. The flowers appear on the earth; and the time of the singing of birds is come, and the voice of the turtle is heard in our land."

Recent intelligence from our missionaries, indicate that at about one seventh of all the stations within the agency, (fifty in all), the day of "special refreshing" is at this time granted, "from the presence of the Lord." I send an extract from the last report of one of our missionaries in Wayne county. The Rev. Mr. Burbank, writes, under date of Jan. 23d ult. as follows:

"I have the happiness to inform you, dear sir, that it has pleased the great Head of the church, to pour out his Holy Spirit on the people of Marion, in a very signal manner. The work commenced about ten days ago, immediately after

observing a second season of fasting, and prayer. Since that time, it has been very powerful and rapid. Convictions have been deep and of short continuance,—meetings very frequent, much crowded, awfully solemn, and sometimes unavoidably continued to a late hour. Temporal business with many has been made a secondary object,—professors have manifested great engagedness in the work, and it has been almost like one continual Sabbath since the revival commenced. It has already spread through a great part of the town, & begins to be very interesting in some of our schools. Probably between forty and fifty, have already been enabled to hope in the pardoning mercy of God. A considerable number are anxious, and the prospect that the work will be a general one over the town, at present is very encouraging.

"The means which have been principally owned and blessed by God, in the commencement and progress of this revival, are the preaching of the word, and prayer. I frequently preach three times on the Sabbath, and suppose I could assemble a large congregation on every other day of the week to hear preaching and every evening for prayer and conference. Two things in this precious effusion of the Holy Spirit, are remarkable. One is, that the first subjects of it were those who appeared most unlikely ever to become religious people, and the other is, that about two-thirds of those who have hopefully been brought into the kingdom of Jesus, are males. It is the youth principally who have shared in this merciful visitation. Pray for us, dear brother, that this work of the Lord, may spread extensively among us, and long continue."

An equally interesting revival is in progress at Sodus, as we learn from the last report of our venerable missionary there, the Rev. Jesse Townsend, and also at the spot of Conesus Lake, under the labors of Rev. H. Galpin, of which, and others I have not time or room to give you an account now;—but from facts already detailed may we not exclaim, "How precious is the missionary work," and ask for renewed prayer and exertions to put the whole land under gospel cultivation in this day of special mercy, when the Holy Ghost seems so ready to sanctify truth to the salvation of the soul.

MILES P. SQUIER,

Cor. Sec. of the West. Ag. for the A. H. M. S.

IN KENTUCKY.

Paris.—A letter to the editor from the Rev. S. Y. Garrison, dated Paris, Jan. 18th says—"We have just closed our four days meeting gloriously among the people." Last night was an awfully solemn night here; the church was crowded: Forty-five have been added on this occasion." The whole number received into the Presbyterian Church in Paris, since the revival commenced, is about ninety.

At Lebanon, Washington county, on the 2d Sabbath of this month, forty-six were added to the Presbyterian church.

Danville.—The Danville Olive Branch, of Saturday last, says—

"At a four days sacramental meeting held in this place, commencing 11th inst. about 30 members were for the first time admitted to the communion and fellowship of the Presbyterian Church. Notwithstanding the extreme badness of the weather, the congregations each day were overflowing. Rev. James K. Burch, Dr. Nelson and Rev. G. Blackburn conducted the meeting.

Garrard County.—"At the same time, we understand that Rev. John R. Kerr, held a sacramental meeting at the Fork Meeting house in Garrard county, when 15 members were added to the Presbyterian Church at that place.

Richmond.—A sacramental meeting was held in this place, commencing on Friday, and ending on Monday. We do not know the number who confessed their reliance on Christ and their determination to follow him, that was received into communion on the Sabbath, but it was considerable. On the last day of the meeting, the anxious seats were crowded, and indeed there appeared to be a serious, an awful and a melancholy sensibility felt throughout the house, which was quite full.

"The most marked attention was paid on all occasions, by those who went to listen to the word of God. Heavy and almost constant showers of rain were pouring from the Heavens, during the four days, but this circumstance appeared not in the least to retard the anxious desire of the citizens of the place to attend the worship of God; our streets were exceedingly muddy and the nights very dark, yet regardless of all these inconveniences, the turn out to the nocturnal meetings was nearly as general as to those held during the day.

Harrodsburg.—At a sacramental meeting in Harrodsburg, on the last Sabbath in December, sixteen were added to the Presbyterian Church.

Pisgah.—A considerable number have been added to the church at Pisgah, since the account we gave a few weeks ago, and the number of anxious persons is also increasing.

Walnut-Hill.—The good work at Walnut-Hill, in Fayette county, is still going on. Upwards of thirty have been received into the church, on a profession of their faith, since the revival commenced, and on last Sabbath, we are informed, about thirty others, professed that they were anxious about the salvation of their souls, and desired the prayers of the church.—Western Luminary.

IN YORK, PA.

Extract of a letter from a Minister of the Gospel, in York, Pa. to his friend in Philadelphia, dated January 14, 1828.

"An extensive revival of religion has taken place here in the German Reformed congregation under the pastoral care of the Rev. Mr. Reilly. It is still progressing. He holds meetings almost every evening in the week, which are crowded to excess by persons who appear anx-

ious to seek the Lord while he may be found; about two hundred young persons have actually professed their determination to devote the remnant of their days to the service of the Lord.—Perhaps about three hundred begin to be convinced of sin and to feel a solemn concern for their future state. Although the work appears to be confined principally to the young, yet there are a number of aged persons whose hearts begin to melt under the precious influences of Divine grace. I hope this is but the beginning of a more glorious harvest, when great multitudes in this region will be gathered into the fold of Christ."

IN ILLINOIS AND MISSOURI.

A letter from Rev. Joshua Bradley, to the editor of the Watchman, dated Rock Spring, Illinois, Nov. 9, says—"About one hundred have professed to know Jesus, in the counties north of us, through which I travelled last Sept. The work began in June last. In the counties east of us, a work has begun lately. About eighty made a profession in about five weeks. A gentleman informed me last week, that the work is powerful, and spreads rapidly. Amongst the colored part of my congregation in St. Louis, are some symptoms of a revival. Blessed be God for any drops of mercy that he pleases to scatter in that flourishing city." Mr. Bradley concludes by requesting that he and his associates may be remembered in our prayer meetings.

From the Connecticut Observer.

Education Societies.—From the Quarterly Journal of the American Education Society, we learn that of 872, the whole number of students educated at Andover, Princeton, and Auburn, 555 have been charity students. Forty-four of the students of these Seminaries have become missionaries to Foreign lands—of which number thirty-four were charity students.

Ordinations, &c.—The number of Ordinations, &c. on the Quarterly list, is 87—of which 51 are Pastors, 26 Evangelists, and 5 Missionaries.

Deaths of Clergymen.—The number of deaths of Clergymen on the Quarterly list, is 35—and the average of their ages, so far as specified, 57 years. Of this number, 5 were Congregationalists, 4 Presbyterians, 3 Baptists, 7 Methodists, and 2 Episcopalians.

Revivals in Berkshire County.—In the same Journal we are informed that 1700 were the subjects of the Revivals in the Association of Berkshire, during the last year.

At a late examination in case of assault and battery of one female upon another, in which one received a dangerous wound from a knife; a girl of 16 years of age was called to testify, who, on being examined by Mr. Brougham, gave

Mr. Brougham—"How old are you?" "Sixteen." "Can you read?" "No!" "Were you ever at Church?" "No!" "Nor Chapel?" "No!" "Do you know the nature of an oath?" "No!" "Are you aware that if you perjure yourself you will be punished hereafter?" "No!" "Do you know there is a God?" "No!" "Does your mother go, or ever take you to Church?" "No!" "How is she employed on Sundays?" "She works when she can get it." The magistrate here turned round and inquired whether there was not a clergyman who visited Eillon's court (the residence of the party), and he was answered there was no one but a street preacher. He then said it was incumbent on the parish authorities to represent the court.—Lond. paper.

SUMMARY.

Gambling in New-Orleans.—A New-Orleans paper states that the mania for gambling appears to be spreading with much rapidity in that city, through all classes of society—it seems to be far more contagious than the yellow fever, for the negroes are not excepted from its influence.

A Novelty.—At a Thanksgiving ball in Peterborough, N. H. near 150 persons were present, and no spirituous liquors or wine of any description were used. Hot coffee was the substitute.

Papers in Vermont.—Besides the several religious publications in the state, monthly, semi-monthly, and weekly, we have no less than 18 newspapers of the old sort. The aggregate circulation, in the state, of all our periodical publications, probably amounts to from 20,000 to 25,000 a week; or not far from 1 to every 2 families. [Vt. Chronicle.]

American Education Society.—At the last Quarterly Meeting of the Board of Directors, 23 young men were received under the patronage of the Society. The resources of the past quarter, were sufficient to meet the expenditure. About one third of the money appropriated at the meeting, was received into the Treasury from former Beneficiaries of the Society."

On a thorough survey of the County of Orange by the agents of the Bible Society, it was found that 537 families were without the Bible; of which number, more than two thirds have since been supplied. The work will be completed.

At a meeting of the Domestic Missionary Society for the Counties of Orange and Sullivan, held in Blooming Grove, January 22, it was resolved, that in reliance upon divine aid, they would raise within the present year, one thousand dollars, to supply the destitute within their bounds, with the ministrations of the Gospel.—Of this sum, \$230 has been subscribed by the Board of Managers.

The U. States Ship Delaware, which will sail for the Mediterranean, is 53 feet high, 55 wide, 253 from keel to mast head, and carries 96 guns.

Destitute Churches.—More than 2000 churches are said in the Quarterly Journal, to be destitute of Pastors, in the Presbyterian, Congregational, Baptist, Episcopal and Methodist denominations in this country.

A sermon was recently preached in the Wood-Dutch Church which was on its journey through the streets from its old location in Herring-street, to a new one in Charles-street, New York. It was in reality a moving spectacle,—the building progressing on rollers during the discourse.

Orthodox Congregational Churches in New-England.—Grand total, with a few allowances for deficiencies, 62 Associations, 960 Churches, including 67 in Massachusetts as not being reported, 720 ministers, 240 churches vacant.—Besides the above, there are, as has been already intimated, a number of Congregational churches in New England not associated; and a number more might be reckoned which are out of New England. The number of Unitarian churches is not known. Probably it is between 190 and 150. The number of ministers is not far from the same.

Abolition of Slavery.—The number of Anti-slavery Associations in the United States is 130, of which 106 are located in the slave-holding States. The number of their members is 6525.

Interesting Resolution.—At a special meeting of the Genesee County Bible Society, at Batavia, on the 5th inst. it was

Resolved, That in dependence upon the blessing and assistance of Almighty God, every family in the county of Genesee shall be supplied with a copy of the Holy Scriptures within the period of five months.—Le Roy Gaz.

No less than 105,507 hogs have passed the turnpike gate at Cumberland river, Tenn. the past season.

The amount of salt inspected in the town of Salina, was—

In 1824,	827,162 bushels.
In 1825,	768,188 ..
In 1826,	816,053 ..
In 1827, ending Oct. 31,	990,419 ..
In November last,	122,453 ..

A Good Law.—A law has been passed in South Carolina, that from and after the first day of May next, the books of account of tavern keepers, shop-keepers or retailers of spirituous liquors shall not be admitted, allowed, or received, as evidence in any court having a right to try the same, of any debt contracted, monies due for spirituous liquors, sold in less quantity than a quart.

The editor of the Ithica Journal has been assured upon good authority that a coal mine has been discovered on Cayuga Lake, in a ravine near the beach of the Lake, almost a mile and a half from Kidder's Ferry.

A person advertises in a New York paper for a partner, who, with himself, would be willing to devote 20 per cent. of the profits of a provision and grocery store to religious purposes. One of the papers, commenting on the offer, says—"About the year 1780 a company of merchants at Cadiz, associated together for the purpose of insurance on ships, and to diminish the possibility of loss, actually took the Virgin Mary into partnership, confident that she would protect any property in which the company was interested as a decent share of the profits was to be allotted to her shrine, and her name was regularly inserted in the policy of insurance. The gentleman who proposes to commence a Grog and Ham stand by the same pious motives as the devout speculators of Cadiz."

Novel Experiment, Burying Alive.—At Neustrelitz, Prussia, Mr. Counsellor Hesse, in order to prove an apparatus for preventing injury to persons who may be buried alive, had himself buried two feet under ground in a close coffin, to which two tin tubes were attached, one for breathing and another for communicating with his assistants, by means of a bell. He remained two hours in this situation, and was disinterred in good health, except that he was very hot. The thermometer which stood at 12, (Reimaur) outside, rose to nineteen in the coffin.—French pap.

An acquaintance of the editor, who was addicted to intemperance, not long since helped himself privately to a dram, from a cupboard where he had no right. In a short time, he began to sicken, and vomited most terribly: when, lo! it appeared that he had taken a hearty draught of Dr. Chambers' remedy for intemperance—a lucky theft for him; for he cannot endure ardent spirits since.—Juvenile Gazette.

Collected for Sabbath School Missions, at Teacher's Monthly Concert, Rochester, \$12,69

LEVI A. WARD,

W. Gen. S. S. Union.

Rochester, Feb. 11, 1828.

Agents who have obtained subscribers for the OBSERVER, are requested to forward their names without delay.

MARRIED.

In this village, on the 5th ult. by the Rev. Mr. Miller, Mr. Isaac Helms, to Miss Lovewell Frink, all of Rochester.—On Wednesday evening last by the Rev. Joel Parker, Mr. Hawley Finch of Ogden, to Miss Levena Dyer.

In Shelby, Orleans co. on the 7th inst. by the Rev. Mr. Kendrick, Mr. Hermon B. Potter, to Miss Minerva Lhomedue.

In Seneca, on the 7th inst. by the Rev. Mr. Nisbet, Capt. JOHN BLACK, to Miss MARY HAYNES, eldest daughter of Mr. Nathan Haynes. In Cohocton, John H. Cheedell, of Auburn, to Metila, daughter of Philip Cook, Esq.

We stop the press to announce that Gov. Clinton is no more. He died suddenly at Albany on Monday Evening last.

DIED.

At Portsmouth, (N. H.) Mr. F. C. Schaeffer, aged 96, a native of Frankfort, Germany. He was a dragoon in the service of Frederick the Great, and attached to the same corps with Baron Trenck. He received in London, about 65 years since, the degree of doctor of music.

In Penfield Monroe co. on the 11th inst. suddenly, Mr. RICHARD M. ELY, merchant, aged about 38 years.

GROCERIES, Drugs & Medicines, Dye-Woods and Dye-Staffs, Paints, Oils, and Shaker Wares, wholesale and retail, by

W. S. ROSSITER,

Two doors north of the Canal, Exchange Street, Rochester.—ALSO, Shakers' Leather, Varnish, Paste and Liquid Blacking, Ink, Gold-Leaf, Bronze, Smalt, Brushes, Sieves, Family and Medicinal; Perfumery, Seidlitz and Soda Powders, Shaker Herbs and Garden Seeds, Stoughton's Bitters, Patent Medicines, &c. &c.

ROCHESTER MARKET.

WHEAT,	per bushel,	75 c.
Rye,	do.	45
Oats,	do.	25
Corn,	do.	37
Flour,	bbl.	\$4.25 to 4.50
Beef, fresh,	cwt.	3.00 to 3.50
Butter,	lb.	13 to 16
Pork, fresh,	cwt.	3.00
—, mess,	bbl.	10.00
Cheese,	cwt.	5.00 to 8.00
Tallow,	ton,	7.00
ASHES, pot,	ton,	80.00
—, pearl,	do.	85.00
Apples,	bushel,	25 to 38
—, dried,	do.	50 to 75
Beans,	do.	75 to 87
Barley,	do.	44 to 50
Peas, green marofats,	do.	74 to 1.00
—, common,	do.	31 37
Potatoes,	do.	25
Peaches, dried,	do.	1.75 2.00
Turnips,	do.	25
Flax seed,	do.	88
Clover seed,	do.	1.00
Timothy seed,	do.	1.00
Beeswax,	lb.	25 to 28
Candles, dipped,	do.	11
—, mould,	do.	13
Flax,	do.	8
Lard,	do.	6 7
Calf skins, trimmed,	do.	6 8
Hides, green,	do.	5
Flannel, domestic,	yd.	31 38
Cider,	bbl.	1 to 1.25
Eggs,	doz.	12 15
HAY,	ton,	11.00 12.00
Sole LEATHER,	cwt.	20.00 24.00
Upper —, dressed,	do.	24.00 36.00
Calfskin —, do.	do.	18.00 26.00
Beaver FURS,	do.	3.00 3.50
Raccoon —, In caught,	do.	12 19
Muskat —,	do.	25 35
Red Fox —,	do.	75 1.00
Mink —,	do.	25 35
Martin — (Canada),	do.	50 76
Otter —,	do.	3.00 4.00

ORNAMENTAL HAIR WORK.

J. ROBINSON, Hair Cutter, Exchange Street, Sign of the Golden Eagle, has constantly on hand a great variety of Wigs, Toupees, Flat Curly, Madona Hair Bands, Eczetts, Ringlets, &c. comprising a general assortment of Fashionable Hair Work, of the best workmanship, which he will sell at reduced prices. N. B. Hair Cutting executed in the first style, in the new room back of the Sales room. Rochester, Feb. 12, 1828. 716

THEOLOGICAL BOOKS,

At Reduced Prices, for sale by E. Peck & Co. NEWTON'S works, 4 vols. Scott's do. 6 vols. Buck's do. 6 vols. Dwight's Theology, 4 vols. Cruden's Concordance, [English edition] Brown's Jewish Antiquities, 2 vols. Brown's Divinity, Mosheim's Ecclesiastical History, 4 vols. Brown's History of Missions, Paley's works, 4 vols. Sermon's sermons, 8 vols. Orton's Exposition, 6 vols. Cooper's Sermons, 2 vols. Chalmers' Sermons, 4 vols. Burder's do. 4 vols. Life of Thomas Scott, Shuckford's Connections, Paxton's Illustrations, Robinson's Greek and English Lexicon, Parkhurst's Hebrew do. Parkhurst's Greek do. Massillon's Sermons, Backus' do. Magee on the Atonement, Reid's Philosophical works, 3 vols. Life of Mrs. Graham, do. Mrs. Huntington, do. Scott, do. Martyn, Jay's Sermons, Josephus's works, Brainerd's Life, Ward's History of the Hittos, Alexander's Evidence, do. on the Canon, Butlerworth's Concordance, Calvin's Institutes, Miller's Letters on Clerical Manners, Mather's Magnalia, 2 vols. Scott's Reply to Tomline, 2 vols. Porter's Analysis of Rhetoric, Hood's Preacher's Manual, Blair's Sermons, Milton's prose works, 2 vols. Mills' Life, Hebrew Bible, 2 vols. Bucks Theological Dictionary, Brown's Bible Dictionary, Cotterill's Family Prayer, Berians, do. Edward on the Affections, Law's Call, Clark on the Romans, Clark's Commentary, 2 vols. Gill's do. 9 vols. Scott's do. 6 vols. Emmons' Sermon, Smith on moral Sentiments, Butlers Analogy, Hoyland's Sacred History, 2 vols. Horne's Introduction, Adams' Dictionary of all Religions. Feb. 15, 1828.

AMERICAN

JOURNAL OF EDUCATION. Published at Boston on the 15th of every Month, terms \$4 per annum.

EXTRACT FROM A NOTICE IN THE NORTHAMERICAN REVIEW. "A principal purpose of the JOURNAL, according to the Prospectus, and one which seems to be in a successful course of execution, is to collect and record facts, in regard to the state of education in the United States and foreign countries, and consequently to give some account of Schools, Colleges, and Universities in all their varieties and gradations. This part of the plan we consider very important, and one which will prove to be interesting to a great number of readers, and will be the means of extending the improvements in education, which originate in one portion of our great republic, to every other part. We cheerfully recommend this Journal to all heads of families, to instructors of youth, and to pupils who have made any considerable advances in knowledge." A specimen of the work may be seen at the Bookstore, where subscriptions will be received. E. PECK & Co. Agents. Rochester, Feb. 15th 1828.

TO PRINTERS.

FOR SALE, a fount of BURGEIOISE, with Long-Primer face, partly worn. A specimen of it may be seen in this advertisement. Enquire at this Office. Feb. 15, 1828.

By order of Moses Chapin, first judge of the county courts of Monroe county.—Notice is hereby given, to all the creditors of William W. Weed, of Brighton, in said county, an insolvent debtor, to show cause, if any they have, before the said judge, at his office, in the town of Gates, in the county of Monroe, on the 25th day of April next, at 10 o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819.—Dated this 8th day of February, 1828. WILLIAM W. WEED, Insolvent.

By order of Moses Chapin, first judge of the county courts of Monroe county.—Notice is hereby given, to all the creditors of Arad Melvin, of Brighton, in said county, an insolvent debtor, to show cause, if any they have, before the said judge, at his office, in the town of Gates, in the county of Monroe, on the 31st day of March next, at 10 o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819.—Dated this 13th day of February, 1828. ARAD MELVIN, Insolvent.

By virtue of a power contained in a mortgage dated August 25, 1827, from Frederick Hanford, and Mary his wife, to the subscriber, (receiver in a cause in the court of Chancery, in trust for, and in behalf of the infant heirs of William Waring, deceased, by an appointment from the Chancellor of the state of New York), the twenty-sixth day of July next, at ten o'clock in the forenoon—All the parcels or lots of Land, lying and being in the town of Greece, county of Monroe, and state of New-York, in township number one, short range, to-wit:—The one equal third part, in quantity, of lot number fifty eight, to be taken off from the west end of said lot, by a line parallel with the west line of said lot.—Also, the one equal third part, in quantity, of lot number eighty eight, to be taken off from the east end of said lot.—Also, the one equal third part, in quantity, of lot number ninety seven, to be taken off from the south end of said lot, by a line parallel with the south line of said lot.—Also, the one equal third part, in quantity, of lot number ninety seven, to be taken off from the south end of said lot, by a line parallel with the south line of said lot.—Also, the one equal third part, in quantity, of lot number ninety seven, to be taken off from the north end of said lot, by a line parallel with the north line of said lot.—Also, the one equal undivided sixth part, of lot number fifty nine.—Also, all those two certain pieces or lots of land, in the town of Greece aforesaid, in township number two, short range, to-wit:—One hundred acres of Land to be taken off from the west end of lot number fifty nine, by a line parallel with the west line of said lot. Dated February 4, 1828. WILLIAM SMITH, Mortgagee.

M. CHAPIN, Attorney.

From the Christian Watchman.
"Know Thyself."—Solon.

There is a treasure, valued more
Than yellow dust on Afric's shore,
Surpassing far the richest mines
Concealed beneath the rugged pines
Of Andes' top.

'Tis not enclosed by azure founts
In deeps unknown to human eyes,
Nor buried low within the mounds
Whose whitening heights become the sky's
Apparent prop.

There is a gem, whose lustre beams
Beyond the stones of India's streams,
The crown which eastern monarchs wear,
Or diamonds which adorn the fair
In British halls.

'Tis not the gain of distant lands,
Where savage hordes forever roam;
'Tis not confined to lordly stands,
But graces too the poor man's home,
The cottage walls.

There is a prize, might tempt the eyes
Of kings, and all the world outwits,
Excelling far what conquerors wore,
'The laurel wreath, on Grecian shore,
In her best days.

'Tis not a goal beyond their power,
Whose eager feet her pathway trace,
Regardless of the toilsome hour,
In hopes to win celestial grace,
And angel's praise.

There is a book of knowledge rare,
A science so exceeding fair,
Philosophers have sought in vain
To comprehend the good we gain
From such a store.

'Tis not a book of language hard,
A science, all but classics dread;
Alike the herdsman and the bard
May read and learn what has been read
So oft before.

To know thyself, the treasure is, the gem,
The prize, the science so exceeding fair,
That India's boast, and Europe's glory, hide
From her; as stars before the morning sun.
A task so easy, all thy kindred learn;
Thyself alone concerned, art yet unskilled
To trace the windings of thy heart. Thy foes
Have known the long, thy folly long exposed;
But pride inflates thy empty brain, and hides
From thee alone, thyself. A wise man said,
And placed among her gods; the incense smoked
From cold Siberia and Iceland's heights,
To cape Comorin and the Southern waves;
The saying, "Know thyself," was revered thus
By all; by few obeyed. O saddest fate
Of human kind; to worship most, what most
We dread; and while we bow at wisdom's shrine,
Herself despise, and all her glory shun!

PELLIO.

THE MAN IN THE BELL.

The following tale is said to be from the pen of Mr. Brougham, the celebrated English Statesman; and is an interesting and vivid description of an incident that appears to carry on its face all the appearance of probability. —*Alb. Christian Register.*

In my younger days, bell-ringing was much more in fashion among the young men of — than it is now. Nobody, I believe, practices it there at present except the servants of the church, and the melody has been much injured in consequence. Some fifty years ago, about twenty of us who dwelt in the vicinity of the Cathedral, formed a club, which used to ring every peal that was called for; and, from continual practice and a rivalry which arose between us and a club attached to another steeple, and which tended considerably to sharpen our zeal, we became very Mozart on our favorite instruments. But my bell-ringing practice was shortened by a singular accident, which not only stopped my performance, but made even the sound of a bell terrible to my ears.

One Sunday, I went with another into the belfry to ring for noon prayers, but the second stroke he had pulled showed us that the clapper of the bell we were at was muffled. Some one had been buried that morning, and it had been prepared, of course, to ring a mournful note. We did not know of this, but the remedy was easy. "Jack," said my companion, "step up to the loft, and cut off the hat;" for the way we had of muffling was by tying a piece of an old hat, or of cloth, (the former was preferred,) to one side of the clapper, which deadened every second toll. I complied, and mounting into the belfry, crept as usual into the bell, where I began to cut away. The hat had been tied on in some more complicated manner than usual, and I was perhaps three or four minutes in getting it off; during which, my companion below was hastily called away, by a message from his sweet-heart I believe, but that is not material to my story. The person who called him was a brother of the club, who knowing that the time had come for ringing for service, and not thinking that any one was above, began to pull. At this moment I was just getting out, when I felt the bell moving; I guessed the reason at once—it was a moment of terror; but by a hasty, and almost convulsive effort, I succeeded in jumping down, and throwing myself on the flat of my back under the bell.

The room in which it was, was little more than sufficient to contain it, the bottom of the bell coming within a couple of feet of the floor of lath. At that time I certainly was not so bulky as I am now; but as I lay, it was within an inch of my face. I had not laid myself down a second, when the ringing began. It was a dreadful situation. Over me swung an immense mass of metal, one touch of which would have crushed me to pieces; the floor under me was principally composed of crazy laths, and if they gave way, I was precipitated to the distance of about fifty feet upon a loft, which would, in all probability, have sunk the impulse of my fall, and sent me to be dashed to atoms upon the marble floor of the chancel, an hundred feet below. I remembered—for fear is quick in recollection—how a common clock-right, about four weeks before, had fallen, and bursting through

the floors of the steeple, driven in the ceilings of the porch, and even broken into the marble tombstone of a bishop who slept beneath. This was my first terror, but the ringing had not continued a minute, before a more awful and immediate dread came on me. The deafening sound of the bell smote into my ears with a thunder which made me fear their drums would crack. There was not a fibre of my body it did not thrill through: It entered my very soul; thought and reflection were almost utterly banished; I only retained the sensation of agonizing terror. Every moment I saw the bell sweep within an inch of my face; and my eyes—I could not close them, though to look at the object was bitter as death—followed it instinctively in its oscillating progress until it came back again. It was in vain I said to myself that it could come no nearer at any future swing than it did at first; every time it descended, I endeavored to shrink into the very floor to avoid being buried under the down-sweeping mass; and then reflecting on the danger of pressing too weightily on my frail support, would cover up again as far as I dared.

At first my fears were mere matter of fact. I was afraid the pulleys above would give way, and let the bell plunge on me. At another time, the possibility of the clapper being shot out in some sweep, and dashing through my body, as I had seen a ramrod glide through a door, flitted across my mind. The dread also, as I have already mentioned, of the crazy floor, tormented me, but these soon gave way to fears not more unfounded, but more visionary, and of course more tremendous. The roaring of the bell confused my intellect, and my fancy soon began to teem with all sort of strange and terrifying ideas. The bell pealing above, and opening its jaws with a hideous clamor, seemed to me at one time a ravening monster, raging to devour me; at another, a whirlpool ready to suck me into its bellowing abyss. As I gazed on it, it assumed all shapes; it was a flying eagle, or rather a roc of the Arabian story-tellers, clapping its wings and screaming over me. As I looked upward into it, it would appear sometimes to lengthen into indefinite extent, or to be twisted at the end in the spiral folds of the tail of a flying dragon. Nor was the flaming breath, or fiery glance of that fabled animal wanting to complete the picture. My eyes inflamed, blood-shot and glaring, invested the supposed monster with a full proportion of unholy light.

It would be endless were I to merely hint at all the fancies that possessed my mind. Every object that was hideous and roaring, presented itself to my imagination. I often thought that I was in a hurricane at sea, and that the vessel in which I was embarked, tossed under me with the most furious vehemence. The air, set in motion by the swinging of the bell, blew over me, nearly with the violence, and more than the force of a hurricane. As I looked up, I felt as if I were under me, as under a drunken man. But the most awful of all the ideas that seized on me were drawn from the supernatural. In the vast cavern of the bell, hideous faces appeared, and glared down on me with terrifying frowns, or with grinning mockery, still more appalling. At last, the devil himself, accoutred, in the common description of the evil spirit, with hoof, horn, and tail, and eyes of infernal lustre, made his appearance, and called on me to curse God and worship him, who was powerful to save me. This dread suggestion he uttered with the full-toned clangor of the bell. I had him within an inch of me, and I thought on the fate of the Santon Barsisa. I struggled and desperately I defied him, and bade him begone. Reason, then, for a moment, resumed her sway, but it was only to fill me with fresh terror, just as the lightning dispels the gloom that surrounds the benighted mariner but to show him that his vessel is driving on a rock, where she must inevitably be dashed to pieces. I found I was becoming delirious, and trembled lest reason should utterly desert me. This is at all times an agonizing thought, but it smote me then with tenfold agony. I feared lest, when utterly deprived of my senses, I should rise, to do which I was every moment tempted by that strange feeling which calls on a man, whose head is dizzy from standing on the battlement of a lofty castle, to precipitate himself from it, and then death would be instant and tremendous. When I thought of this, I became desperate. I caught the floor with a grasp which drove the blood from my nails; and I yelled with the cry of despair. I called for help, I prayed, I shouted, but all the efforts of my voice were, of course, drowned in the bell. As it passed over my mouth, it occasionally echoed my cries, which mixed not with its own sound, but preserved their distinct character. Perhaps this was but fancy. To me, I know, they then sounded as if they were the shouting, howling, or laughing of the fiends with which my imagination had peopled the gloomy cave which swung over me.

You may accuse me of exaggerating my feelings; but I am not. Many a scene of dread have I since passed through, but they are nothing to the self-inflicted terrors of this half hour. The ancients have doomed one of the damned, in their Tartarus, to lie under a rock, which every moment seems to annihilate him—and an awful punishment it would be. But if to this you add clamor as loud as if ten thousand furies were howling about you—a deafening uproar banishing reason, and driving you to madness, you must allow that the bitterness of the pang was rendered more terrible. There is no man, firm as his nerves may be, who could retain his courage in this situation.

In twenty minutes the ringing was done. Half of that time passed over me without power of computation—the other half appeared an age. When it ceased, I became gradually more quiet, but a new fear retained me. I knew that five minutes would elapse without ringing, but at the end of that short time, the bell would be rung a second time, for five minutes more. I could not calculate time. A minute and an hour were of equal duration. I feared to rise, lest the five minutes should have elapsed, and the ringing be again commenced, in which case I should be crushed, before I could escape, against the walls or frame-work of the bell. I therefore still continued to lie down, cautiously shifting

myself, however, with a careful gliding, so that my eye no longer looked into the hollow. This was of itself a considerable relief. The cessation of the noise had, in a great measure, the effect of stupifying me, for my attention, being no longer occupied by the chimeras I had conjured up, began to flag. All that now distressed me was the constant expectation of the second ringing, for which however, I settled myself with a kind of stupid resolution. I closed my eyes, and clenched my teeth as firmly as if they were screwed in a vice. At last the dreaded moment came, and the first swing of the bell exerted a groan from me, as they say the most resolute victim screams at the sight of the rack, to which he is for a second time destined. After this, however, I lay silent and lethargic, without a thought. Wrapt in the defensive armour of stupidity, I defied the bell and its intonations. When it ceased, I was roused a little by the hope of escape, I did not, however, decide on this step hastily, but touched up my hand with the utmost caution, I touched the rim. Though the ringing had ceased, it was still tremulous from the sound, and shook under my hand, which instantly recoiled as from an electric jar. A quarter of an hour probably elapsed before I again dared to make the experiment, and then I found it at rest. I determined to lose no time, fearing that I might have lain there already, too long, and that the bell for evening service would catch me. This dread stimulated me, and I slipped out with the utmost rapidity, and arose. I stood, I suppose for a minute, looking with silly wonder on the place of my imprisonment, penetrated with joy at my escaping, but then rushed down the stony and irregular stair with the velocity of lightning, and arrived in the bell-ringer's room. This was the last act I had power to accomplish. I leaned against the wall, motionless and deprived of thought, in which posture my companions found me, when, in the course of a couple of hours, they returned to their occupation.

They were shocked, as well as they might, at the figure before them. The wind of the bell had excoriated my face, and my dim and stupified eyes were fixed with a lack-lustre gaze in my raw eye-lids. My hands were torn and bleeding, my hair dishevelled, and my clothes tattered. They spoke to me, but I gave no answer. They shook me, but I remained insensible. They then became alarmed, and hastened to remove me. He who had first gone up with me in the forenoon, met them as they carried me through the churchyard, and through him, who was shocked at having, in some measures, occasioned the accident, the cause of my misfortune was discovered, I was put to bed at home, remained for three days delirious, but gradually recovered my senses. You may be sure the bell formed a prominent topic of my ravings, and if I heard a peal, they were instantly increased to a roar, my sleep was continually broken by imagined tings, and my dreams were haunted by the fancies which almost maddened me while in the steeple.

My friends removed me to a house in the country, which was sufficiently distant from any place of worship, to save me from the apprehensions of hearing the church-going bell; for what Alexander Selkirk, in Cowper's poem, complained of as a misfortune, was then to me as a blessing. Here I recovered; but even long after recovery, if a gale wafted the notes of a peal towards me, I started with nervous apprehension. I felt a Mahometan hatred to all the bell tribe, and envied the subjects of the Commander of the Faithful the sonorous voice of their Muezzin. Time cured this, as it does the most of our follies; but even at the present day, if, by chance, my nerves be unstrung some particular tones of the cathedral bell have power to surprise me into a momentary start.

Creek Indians.—The controversy between Georgia and the Creek Indians is at length amicably and finally terminated. The Georgia Telegraph informs us that a full Council of the Creek Nation of Indians assembled at their Council Ground on Monday, the 31st ult. and continued for several days. At this council, the Treaty made by Col. McKenney, with the Chiefs, for the purchase of their remaining strip of land in the boundaries of Georgia was laid before them by the Agent, and received their full assent.—The Government is to pay them \$47,491—being \$5,000 more than mentioned by Colonel McKenney, in his letter to the Secretary of War.—*National Intelligencer.*

Kidnapping.—One of the high constables of Philadelphia, who was despatched some time since to Mississippi, to take charge of several black children who had been kidnapped from that city, and "sold into slavery" in that state, has returned with the three children for whom he was sent. He has also discovered in that state twelve other children, abducted in a similar manner, whom he has caused to be placed in security until he can obtain proper vouchers and formal orders for their redemption.—*Commercial.*

PROPOSALS.

For a Monthly Periodical Publication, to be entitled,
THE WESTERN PREACHER,
A Series of Sermons from Living Ministers within the Bounds of the Western District of the State of New-York. Under the special direction of
BERIAH B. HOTCHKIN,
OF LE ROY, GENESSEE CO. N. Y.

In offering this work to the public, the publisher deems it unnecessary to make any remarks respecting its probable utility, believing that those who are disposed to patronize it will be satisfied upon this point from a brief explanation of its nature and design. The acknowledged deficiency of information upon important Theological principles, and the consequent laxity of doctrinal and practical christianity, first prompted the idea of the propriety of establishing this medium for the propagation of the truths of the Gospel. There are a good number of religious periodicals in the country, principally devoted to the circulation of gen-

eral religious intelligence, and while their object is commendable, and they are worthy of the support of the christian public, it is all important that christian knowledge should keep pace with christian zeal.

The western preacher is intended to disseminate the principles of practical religion and the essential truths of the gospel. Those doctrines which are considered essential to the prosperity of vital and experimental religion will be maintained and defended, and it is designed that strict evangelical principles shall characterize the work. Clergymen of established talents and sound Theology are already engaged to contribute matter for it, and all who may in future be called upon for this purpose shall be of this description.—The sermons are to be prepared expressly for this work, and none will be admitted that have ever before been published.

References may be made to the Rev. Dr. Ax-tell of Geneva; Rev. A. D. Eddy and Walter Hubbel, Esq. Canandaigua; Rev. Joel Parker and Messrs. J. Bissell Jr. and Samuel Chipman, Rochester; Rev. E. Fitch D. D., West Bloomfield; Rev. D. Higgins, Bath; Rev. J. H. Hotchkin, Prattsburgh; Rev. J. Myres, Le Roy; Rev. E. S. Hunter, Middlebury; Rev. G. Crawford and Mr. E. Folsom, Buffalo.

TERMS.
The Western Preacher will be published on the first Monday in every month, on good medium paper, in the octavo form, and with fair type. Each number will contain one sermon of usual length or two if they be short.

Twelve numbers will form a volume suitable for binding, to which a title page will be prefixed. The price of subscription will be *One Dollar* a year, payable in advance; *One Dollar and Fifty cents* will be charged if payment be delayed until after the sixth month.

Clergymen and others who procure six or more subscribers, and become responsible for their subscriptions shall be allowed 20 per cent.

All letters relating to the Western Preacher must be addressed *post paid* to the publisher.

It is intended to issue the first number in March next.

B. B. HOTCHKIN.

Le Roy, January 1828.

200 Large Family Bibles, of various qualities. Price from \$2.50 to \$9. Also, Clark's Commentary on the New Testament, 2 vols. price \$6.

For sale by E. Peck & Co. Feb. 1, 1828.

D. R. GILL'S Commentary on the Old and New Testament, 9 vols. Quarto, very cheap, for sale by E. Peck & Co. Feb. 10, 1828.

NEW FASHIONABLE HAT SHORE. No. 12, Globe Buildings.

W. TAN KLEEK & DIEDL, commenced the manufacturing of

HATS.

On an extensive scale, in the village of Rochester, and are now opening at their establishment in the west corner of the Globe Buildings, a general assortment of

Gentlemen's Beaver, Castor, Military and Imitation Beaver HATS,

With a general assortment of Youth's and Children's Fancy Hats of the latest and most approved fashions; together with a variety of Men's Youth's and Children's Fur Seal, Hare and Cloth CAPS, for Collars, Buffalo Robes, &c. which will be sold as low for cash, or approved paper, as they can be had in the state.

They have also on hand, and offer for sale, a general assortment of Stock and Trimmings, to which they invite the attention of Hatters generally.

Hats of all kinds made to order, and on the shortest notice. Cash, and the highest prices paid for all kinds of Hatting and Shipping Furs. Jan. 26. 51f

FANCY DRY GOODS.

C. DUNNING & CO. have constantly on hand many choice articles in the

FANCY DRY GOODS LINE.

Among which is a SUPERIOR ASSORTMENT of

Long and square Merino Shawls, Black and white Lace Veils, Heavy white Satin for Dresses, Mixed Cambrils and Pongees, Satin Levantines and India Satins, Italian Lustrings and Grosdenaples, Frog and Daisy Buttons, Cords, &c. &c. &c.

Together with a general assortment of the more STAPLE ARTICLES, which will always be sold at the lowest CASH prices. Rochester, 25th January, 1828.—41f

D. BRACE, Has on hand, a complete assortment of Drugs and Medicines, Pains, Oils, Glass, &c. which he offers very low for cash.

ALSO, a choice supply of Liquors, Wines, Teas, Sugar, Coffee, and Groceries of all kinds, for sale as above, two doors east of the Market, Exchange Buildings. Rochester, January, 1828. 14w5

NEW ARRANGEMENT.

THE Book-Binding business heretofore carried on by E. Peck & Co. will hereafter be conducted by the subscriber, at the old stand in the rear of E. Peck & Co.'s Bookstore, where every variety of Plain and Fancy Binding will be done, in a superior style.

BLANK BOOKS ruled and bound to any Pattern. JOHN STITT. Rochester, Jan. 21, 1828. 5

NEW GOODS.—The subscribers have recently received an extensive assortment of

Domestic Goods, Groceries, Crockery, Glassware,

Woolen Ware, &c. &c.

Which they offer for sale low for Cash, or in exchange for Country Produce. Jan. 4, 1828.—11f

MURDOCK & COFFIN, Main street, opposite the Globe Buildings.

ROCHESTER CASH STORE.

C. J. HILL has on hand, for the winter trade, a larger stock of GOODS, of all the various descriptions, than he has ever before offered for sale—consisting as usual of STAPLE AND FANCY

FOREIGN DRY GOODS, 66 packages Domestic Dry Goods.

—ALSO—CROCKERY, GLASS | WINDOW-GLASS, AND HARDWARE, AND SALT. Also—a full stock of GROCERIES—among which are FRESH TEAS, of superior quality. The above Goods are selling, wholesale and retail, at very low prices, for prompt pay. January 3, 1828. 11f

ROCHESTER READING ROOM.—The subscriber has concluded to establish a Reading Room in connexion with his Library, in the Globe Buildings. He has made arrangements to furnish his room with a variety of NEWSPAPERS, and other

LITERARY PRODUCTIONS, and he can assure the public, that he will be enabled to keep an establishment worthy of a reading community. All persons who are disposed to encourage the undertaking are respectfully invited to call and subscribe for its support.

The terms are—\$1 per quarter; or, \$4 per year. Strangers of respectability, who do not stay in the city more than a week, are invited to call and read the news without any expense. T. SCOTT, Rochester, January 3, 1828. 31f

NOTICE.—The subscribers, having formed a connection in business in the practice of LAW, under the firm of GREGORY & HUMPHREY, have opened an office in the west part of the Globe Buildings, second story, where they will, at all times, be ready to attend to any professional business which may be entrusted to them. JAMES H. GREGORY, HARVEY HUMPHREY. Dec. 28, 1827. 11f

H. GRAHAM, Physician and Surgeon, respectfully offers his professional services to the citizens of Rochester and its vicinity. Office on River-street, one door south of Dr. J. W. Smith's, in the room lately occupied by A. House, Esq. Rochester, 4th Jan. 1828. 11f

T. S. INGOLS, FASHIONABLE HAIR DRESSER, No. 22 Globe Buildings, respectfully informs his friends and the public generally, that he has taken the above stand—where he will attend to the business of

HAIR CUTTING AND SHAVING. A share of the public patronage is solicited. Razors set at short notice. Jan. 18.—31f

120 ACRES OF WOOD AND TIMBER, for sale, on the Stone Farm. Terms—\$20 per acre, on credit till July 1st, with interest, in lots not less than 10 acres; any number of persons may combine for a ten acre lot. The security must be good. Dec. 21, 1827. JOSIAH BISSELL, Jr.

GLOBE BUILDINGS, No. 13.

A. & J. SOUTHWORTH, Dealers in Groceries, Domestic Dry Goods, Crockery, and Glassware, have just opened an extensive assortment of

Goods in their line—consisting of GROCERIES, Domestic Dry Goods, CROCKERY, GLASSWARE, HARDWARE, &c. &c.

Tavern Keepers, Grocers, and all others, wishing to purchase are invited to call and examine quality and price. Their goods are entirely new, and were purchased for cash—and will be sold wholesale or retail, at a small advance for cash or most kinds of produce. Rochester, January 4, 1828. 11f

VALUABLE LOTS.—The subscribers are now ready to sell their valuable LOTS, on the east side of Genesee River. The advantages of this tract appear by an inspection of the Map; being intersected by the Canal, the Feeder from the Genesee River, Livingston County Road, and the great Road to Canandaigua, and is the most probable point at which the Olean Canal will unite with the Erie. More than

200 LOTS JOIN THE ERIE CANAL; and offer favorable locations for Boat Yards, Bins, Dry and other purposes. The Proprietors contemplate to make, at their own expense, great improvements on the Tract; such as arching Broadway, 80 feet wide, and covering it with stone and gravel—building several Canal bridges—constructing a Basin and Warehouse at the foot of Charing Cross, whence a handsome street will be opened to meet the Henrietta Road, together with other improvements necessary to facilitate the settlement of this pleasant section of the village.

The many advantages of this Tract are a great inducement for actual settlers and speculators to make profitable investments. Persons wishing to purchase to the amount of one thousand dollars or more, will have a

Liberal Discount made; and to actual settlers great facilities will be offered, and every aid and accommodation granted. Ten per cent. of the purchase money will be required down, and the balance on a liberal term of years.

Application to be made at the Office of either Elisha Johnson or William Atkinson, where a Map of said premises may be seen. ELISHA JOHNSON, WILLIAM ATKINSON. Rochester, January 4, 1828. 11f

MISSOURI HERALD.—Each church in the county of Monroe and vicinity, is requested to send me the names of persons entitled to the Missouri Herald gratis, by reason of their paying \$12 a year, or over, to the Treasury of the American Board of Commissioners for Foreign Missions, or collecting \$20 for the funds of the Board, that they may be ordered for them. JOSIAH BISSELL, Jr. Agent. Rochester, 1st Jan. 1828. 11f

F. ARENCH and German BIBLES, Ladies' ALBUMS in great variety, very elegant.—Also—Thermometers and Hydrometers, and Gauging and

Wantage Rods—for sale at E. PECK & CO.'S BOOKSTORE. Carroll-street Jan. 18. 31f

DEFAULT having been made in the payment of a certain sum of money, secured by indenture of mortgage bearing date the twenty fourth day of April, in the year of our Lord one thousand eight hundred and twenty six, and executed by Cornelius A. Van Slyck and Thomas Matthews, to Josiah Bissell, Jr. and said mortgage having been duly assigned to the subscriber—NOTICE is hereby given, that by virtue of a power of sale contained in said indenture of mortgage, in pursuance of the statute in such case made and provided, the mortgage premises, being certain lots of Land in the town of Gates, county of Monroe, and State of New York, described as follows, viz.—Lots number one, (1) twenty three, (23) twenty four, (24) twenty five, (25) on Cornhill, (so called) for more particular description reference being had to Josiah Bissell, Jr.'s deed of even date with said indenture of mortgage to said Cornelius A. Van Slyck and Thomas Matthews, will be sold at Public Vendue at the Court House, in the county of Monroe, on the eleventh day of August next, at ten o'clock in the forenoon of that day. Dated February 7th, 1828. ARISTARCHUS CHAMPION. CHA'S PERRINS Attorney. 6m6

DEFAULT having been made in the payment of a sum of money secured by mortgage, dated the fifth day of March 1827, executed by Charles O'Hara, of the village of Rochester and county of Monroe, to Jared N. Stebbins and William T. Cuyler, of the same place, of all that certain piece or parcel of land, known and distinguished as a part of lot numbers thirteen (13), fourteen (14), fifteen (15) and sixteen (16), in the Atwater and Andrews Tract, so called, as surveyed by David Hudson, situated on the east side of the Genesee river, in the village of Rochester, and being lots numbers one hundred and eighteen (118), one hundred and nineteen (119), and one hundred and twenty (120), in the subdivision of said lot, as surveyed and allotted by E. Johnson, reference had to his map and field notes of the same—NOTICE is hereby given, that the said premises will be sold at public auction, by virtue of a power contained in said mortgage, and pursuant to the statute, &c. at the Franklin House in the village of Rochester, on the fourth day of August next, at ten o'clock in the forenoon. Dated January 24, 1828. JARED N. STEBBINS, WILLIAM T. CUYLER, Mortgagees. Harvey Humphrey, Attorney. 6m

JUSTICES' BLANKS, For sale at this office.

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR.

FRIDAY, FEBRUARY 22, 1828.

VOLUME II.—NO. 8.

ROCHESTER, MONROE COUNTY, N. Y.

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ELISHA LOOMIS.

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not but acknowledge to be useful and even necessary to society.

This was the case with Pythagoras, and also of Timæus, one of his most celebrated followers. Tho' Plato has many passages concerning future punishments, he sometimes rejects them altogether as giving too frightful an idea of Hades or the future state. The same is true of Cicero. Tho' none of the philosophers have argued better for a future state in general, yet in that very treatise where he takes the most pains to prove it, he discards the notion of future punishments, and openly disavows and ridicules them. Indeed, the philosophers in general maintained, that "they were either to be happy after death, or not to be at all." Seneca says "the dead man is afflicted with no evils;" and Plutarch, that "the wicked need no other punishment, but their own bad lives and actions."

From the Connecticut Observer. Reasons for not embracing the doctrine of Universal Salvation, in a series of Letters to a Friend.

LETTER VI

DEAR SIR—Universalists are very apt to conclude that if they can show that the terms, everlasting, eternal, &c. are sometimes used to denote a limited duration, they entirely overturn the doctrine of the endless punishment of the wicked. But this conclusion, like their hope, rests upon a foundation of sand. Strong and even decisive as I think the argument is, which is derived from these terms, I am far from believing that they furnish the only or even the chief source of evidence in support of the doctrine in question.

To satisfy your mind on this point, I will now lay before you some of the many forms of speech, in which I conceive the eternity of future punishment is asserted not less decisively than in the terms everlasting, eternal, and for ever.

1. In the first place, then, the endless punishment of the wicked is asserted by negation, or by forms of speech which deny the termination of their punishment; or, which is the same thing, deny forgiveness and all future good to the sinner. He that believeth not the Son shall not see life; but the wrath of God abideth on him. The blasphemy against the Holy Ghost shall not be forgiven unto men, neither in this world, neither in the world to come. Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven. For I say unto you, that none of those which were bidden shall taste of my supper. No murderer hath eternal life. Between us and you there is a great gulf fixed; so that they who would pass from hence to you cannot climb. Their worm is not quenched, and their fire is not quenched. He will burn up the chaff with unquenchable fire. I go my way, and ye shall seek me, and shall die in your sins; whither I go, ye cannot come. He that sheweth no mercy, shall have judgment without mercy. Whosoever shall offend one of these little ones, which are of the Lord, shall offend against the Lord. Stronger and more unequivocal terms to express the eternity of future punishment cannot be found in our language. This negative form of expression is often used in the bible to denote the eternity of the divine existence; thy years shall have no end; the eternity of the Redeemer's kingdom; thy dominion, which shall not pass away; and the eternity of the saint's happiness; ye shall receive a crown of glory that fadeth not away. But if this negative mode of expression proves the eternity of God, of Christ's kingdom, and of the future happiness of the righteous; why does it not equally prove the eternity of the sinner's punishment? If all future good is denied to the wicked; all future forgiveness and end of their sorrows; if some shall not see life, but the wrath of God abideth on them; if those who blaspheme against the Holy Ghost are never to be pardoned; if the fire in the world of punishment is never to be quenched, and the worm never to die; if those who die in their sins are never to come where Christ is; if their end is destruction, and their portion judgment without mercy, then, unquestionably, some of mankind will fall of salvation, and be finally lost. Shall not see life, shall never be forgiven, the fire that is not quenched, the worm that dieth not, the great gulf fixed which none can pass over, are phrases which express more strongly, if possible, the endlessness of future punishment than the terms everlasting, forever, and eternal.

2. This doctrine is asserted by implication. All the commands, invitations, and promises of the bible, imply reward to the righteous, and punishment to the wicked; all the expressions of love and favour to the penitent, imply hatred and wrath to the impenitent. The argument from this source deserves, and, I trust, will receive your serious attention. When it is said of the wicked, they have their portion in this life, is it not implied that they have no portion in the life to come? When it is said, there is a reward to the righteous, is it not implied that there is a punishment to the wicked? When it is said that God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life, is it not implied that those who do not believe on him shall not have everlasting life? When it is said, the gospel is the power of God unto salvation to every one that believeth, is it not implied that it shall not save the unbeliever? So when we read such passages as the following:—If any man purge himself from these things, he shall be a vessel unto honor; looking diligently, lest any man fail of the grace of God; he that continueth to the end shall be saved; strive to enter in at the strait gate; how shall we escape if we neglect so great salvation; what is a man profited if he gain the whole world and lose his own soul. Is it not plainly implied that those who do not purge themselves from these things shall be vessels unto dishonor; that those who do not look diligently and continue to the end, shall fail of the grace of God, and not be saved; that those who do not strive shall not enter in at the strait gate; that those who neglect the great

salvation, and seek the world rather than heaven, shall not escape, but shall lose their souls and be cast away? What else can be the meaning of these passages? If the righteous and the wicked are to fare alike in the future world, why is salvation always promised conditionally? If the happiness of heaven is alike sure to all, why is it uniformly spoken of throughout the scriptures in such terms as clearly imply, that repentance and faith, that piety and obedience are indispensable qualifications for the attainment of it? On the principle of universalism, it is equally well, so far as it respects my salvation, whether I obey or disobey the commands of God; whether I receive or reject his invitations; whether I fear or disregard his threatenings; whether I believe or disbelieve his gospel; whether I am penitent or impenitent, a friend or an enemy of my Maker. Salvation comes to me unconditionally; I can do nothing to help or hinder it; & on this principle, I must say that all those passages, which either directly or by implication, teach that future happiness is suspended on present conduct, and is to be attained only by compliance with certain specified conditions, appear to me entirely unmeaning and absurd.

(To be Continued.)

MY MOTHER'S GRAVE.

"I had a mother once, like you,
Who o'er my pillow hung,
Kissed from my cheek the briny dew,
And taught my faltering tongue.
But, then there came a fearful day,
I sought my mother's bed,
Till harsh hands tore me thence away,
And told me she was dead." L. H. S.

It was thirteen years since my mother's death, when, after a long absence from my native village, I stood beside the sacred mound, beneath which I had seen her buried. Since that mournful period, great changes had come over me. My childish years had passed away; and with them had passed my youthful character. The world was altered too; and as I stood at my mother's grave, I could hardly realize that I was the same thoughtless, happy creature, whose cheek she had so often kissed in her excess of tenderness. But the varied events of thirteen years had not effaced the remembrance of a mother's smile. It seemed as if I had seen her yesterday—as if the blessed sound of her voice was then in my ear. The gay dreams of my infancy and childhood were brought back so distinctly to my mind, that had it not been for one bitter recollection, the tears I shed would have been agonizing to my heart—and I relate it, that those children who have parents to love them, may learn to value them as they ought.

My mother had been ill a long time; and I had become so much accustomed to her pale face, and weak voice, that I was not frightened by them, as children usually are. At first, it is true, I had sobbed violently—for they told me she would die; but when, day after day, I returned from school, and found her the same, I began to believe she would always be spared to me.

One day when I had lost my place in the class, and done my work wrong-side-outward, I came home discouraged and fretful. I went into my mother's chamber. She was paler than usual—but she met me with the same affectionate smile that always welcomed my return. Alas, when I look back, through the lapse of thirteen years, I think my heart must have been stone, not to have been melted by it.

She requested me to go down stairs, and bring her a glass of water—I pettishly asked why she did not call a domestic to do it. With a look of mild reproach, which I shall never forget, if I live to be a hundred years old, she said, "And will not my daughter bring a glass of water for her poor sick mother?" I could not sleep; and I stole into her chamber, to ask forgiveness. She had just sunk into an uneasy slumber; and they told me I must not waken her. I did not tell any one what troubled me; but stole back to my bed, resolved to rise early in the morning and tell her how sorry I was for my conduct.

The sun was shining brightly when I awoke, and hurrying on my dothes, I hastened to my mother's room. She was dead!—She never spoke to me more—never smiled upon me again—and when I touched the hand that used to rest upon my head in blessing, it was so cold, it made me start. I bowed down by her side, and sobbed in the bitterness of my heart. I thought then I wished I could die, and be buried with her; and old as I now am, I would give worlds, were they mine to give, could my mother but have lived to tell me she forgave my childish ingratitude. But I cannot call her back; and when I stand by her grave, and whenever I think of her manifold kindness, the memory of that reproachful look she gave me, will "bite like a serpent, and sting like an adder."—*Japonic Miscellany.*

We have just received a very interesting Annual Report of the Charleston [S. C.] Bethel Union—Thomas Nipier, President, Rev. Joseph Brown, Corresponding Secretary. It must rejoice the heart of every sincere disciple of our Saviour, to see the simultaneous efforts of Christian enterprise, in all parts of our beloved country, to improve the condition of all

classes of its citizens, so that it may no longer be said with truth, by those engaged in any occupation, "no one cometh for us"—"While we are ministering to the temporal wants of our fellow men—adding to the wealth and resources of our country, our spiritual wants are neglected, and our souls treated as if they were not hastening to the same judgment bar." This Report affords additional evidence of a fact which ought not to be lost sight of, and cannot but be noticed by all who keep an eye upon the "signs of the times," that the multiplication of objects of christian charity, instead of paralyzing the movements and causing existing objects to be neglected, only tends to stimulate to redoubled energy; and that the amount of good to be effected is only limited by the faith with which the mind lays hold of the promises of God, and the share which we possess of that spirit of Benevolence that laid the foundation of the christian's hope—"God is Love."

We have only room to give a few extracts.—The following is from the first part of the Report:—

"The period has arrived, when the operations of benevolence are becoming the order of the day,—the pulse of the community,—the springs of moral life, and health, and soundness to individuals, to cities, to nations, and to the world. Zion appears to be rising, and shaking herself; to be preparing her armour and girding it on, to be collecting her forces, and marshalling them, and in a word, to be arraying herself for the conflict, by which the strong man armed is to be dispossessed of his goods, and they and his empire given to the Prince of Peace.

In commencing these arrangements, the Church has found, that she has need of a Navy as well as of an Army, that the enemy has many strong entrenchments upon the borders of the sea, that his kingdom has been greatly advanced, enriched and strengthened by navigation and commerce, and that before he can be subdued, the power of these mighty engines must be diverted from its present direction, and wielded by the friends of God and man against these strong holds of Satan, and in the extension of light and knowledge through the world.

"In examining her articles received from her King, she has recognized the declaration, that she has begun to inquire, how she shall put this part of her hosts in requisition, or in other words, in what manner this conversion is to be effected? The result of her inquiries is, that this declaration refers to the men, who go down to the sea in ships, and do business brought into the kingdom of Christ by the use of the same means, that God has appointed for the conversion of other men, by the application of his word in the various forms, by which it may be brought to bear upon the understanding, the conscience, and the heart. From their situation and habits, it has been found, that places of worship must be opened, and ministers of the Gospel set apart expressly for them. Where this has been done, they have generally assembled in cheering numbers, and listened to the Oracles of truth with serious attention, and many have become the hopeful subjects of renewing grace. But it has been ascertained, that seamen are placed under peculiar disadvantages for receiving benefit from the gospel, that, with few exceptions, they are surrounded with almost insuperable obstacles to its gaining access to their minds, or dominion over their hearts. Their general "character, every where reprobated," gives them no passport to any respectable society. Unlike all other men, the better part of them, as well as the worse, are sent out through the world without any testimonial of merit, without any recommendation or introduction to any individual. The houses hitherto opened for boarding seamen, in most parts of the world, have generally been dram shops, and many of them in one way or another, connected with practices of dissipation and infamy, at which the human mind, in any measure enlightened by the Gospel, instinctively revolts. If they wish for quiet, they cannot enjoy it there. If they go to the house of God, or the place of prayer, their ears are assailed upon their return with accents too incongruous, and too often repeated, not to erase every impression of seriousness, unless divine grace interpose."

The Report then goes on to propose remedies for the evils to which the life of Seamen has, hitherto, been peculiarly exposed. They are embraced under the following heads:—*Good Boarding Houses—Register Offices* in which those who merit them, may obtain testimonials of good character.—*Reading Rooms and Libraries* for Masters in connexion with the Register Offices, and for the Sailors at the Bethel Boarding Houses. *Savings Banks and Schools—Prayer Meetings*—the distribution of *Bibles, Tracts, and Magazines*, and with "visiting from house to house, and from ship to ship, in such manner as to show seamen distinctly that christians are their friends." The Managers say—

"The Charleston Bethel Union have special difficulties to encounter. They have no resident seamen to be co-workers with them, and so few from abroad visit this port in summer, that our exertions are, necessarily, almost entirely suspended for several months every year. Still the Board would thank God and take courage.—From the formation of the Society, excepting unavoidable interruptions, *Prayer Meetings*, have been held two or three times a week. At several

periods, they have been peculiarly interesting and the hope is indulged, that they have been profitable.

They next notice the "Vast Disparity in their estimation, between the exertions made for the benefit of seamen, and other portions of the human family, in proportion to their relative claims. It is supposed, that there are a hundred thousand seamen belonging to America. These men are constantly at our own doors, and they understand our own language. We need not cross oceans to meet them, nor learn foreign languages before we can address them. All acknowledge, that the preservation of morals in our seaports, is inseparable from their reformation, and that an entire influence of the Gospel among the Heathen, is absolutely impossible without a change in their character. Yet, while we are sending forth more than a Hundred Preachers, and with them another hundred Male and Female Teachers to foreign lands, how many Ministers of the Gospel are furnished for these hundred thousand men upon our own shores? The answer must be, that, except some occasional services, at no one time, have there been more than five, exclusively devoted to the whole number.

"The Secretary of the Navy has published a Resolution, that no person shall hereafter be admitted to the office of Chaplain in the Naval Department, except regularly ordained Ministers of some denomination. This resolution is a subject of special interest, both as it regards the influence of our Chaplains for the future, and as an expression of the feelings of our Government in relation to the best interests of seamen.

Some ship owners in the United States, engaged in the Whale Fishery, have recently taken into consideration, the propriety of opening their articles for Master, Officers and Men, upon the express condition, that there shall be no fishing upon the Sabbath. Should they adopt this course, the example will tell upon the cause of seamen to the end of the world, not merely with regard to fishing on the Holy Sabbath, but also with regard to sailing on that day. The continuance or rejection of both these practices, rests principally with ship owners, and agents. Theirs will be the honor, and the blessing, if these are given up from a sense of duty. And theirs will be the responsibility, if they are continued, in opposition to the positive command of God, and as an almost insuperable barrier to the influence of the Gospel among seamen.

DYING HOURS OF REV. DR. HENRY,

late of Charleston, S. C.
On the morning of the 1st of Oct. 1827, he was well as usual in the afternoon he was under the arrest of death. He had just finished correcting a work which he had written for the press, when a sudden chillness gave the first indication of the approach of that malignant disease, which in less than four days, terminated his life. In the evening already very ill, he tends, but if my work is done, I shall be glad to go home," and then repeated the following lines:—

Sweet to rejoice in lively hope,
That when my change shall come,
Angels shall hover round my bed,
And wait my spirit home.

During the two next days, the symptoms of his disease, fluctuating as they advanced, filled his friends with alternate fear and hope for his life. When informed, at length, that his physicians thought his case very critical, he observed, "I think it very possible—I feel that I cannot remain long in this situation." "It is more than possible," it was said—"it is extremely probable that you have not long to live—how do you feel in prospect of so great a change?" "I feel a sweet, composed, delightful calm—I am willing to trust all in the hands of my Redeemer. He is now very gracious to me." "Have you a desire to depart and be with Jesus?" "I cannot say," he answered, "that I have any particular desire, one way or the other. I am willing to leave myself and all in the hands of God." "And can you leave me," said Mrs. H. "and the dear little children, and the church, in his hands?" "Yes—I know he can provide for you all, and I can rely on his promises and his grace. I can leave you all, my work is done." "Do you wish to leave any directions," asked a friend, "respecting your temporal concerns, or any message for your father?" "I wish you to understand," he replied, "that I have no anxiety, not the least, in the prospect of death;"—and then, having expressed his will, as to the disposal of his affairs, requested that he might be left alone with his wife. He afterwards called for his children, spoke to them affectionately and gave them his last embrace. "I shall soon know," he then observed, "more of eternity than I now do. Eternity! there is my exalted, glorious home. Oh, how vain, how trifling, how little does every thing appear in the light of a nearing eternity." After prayer, offered up at his request, he said to Mrs. H. "My dear wife, you will now have to go alone;" and added, addressing himself to Dr. Palmer, "We have thus far passed sweetly through life together." "Our work," said he, taking the hand of a member of his church, "will soon be done; we shall soon be in eternity—Oh! be ready for it. He was asked, "Are you ready to go?" "I am rejoicing," he replied, "in a merciful Redeemer. If he calls me away I am safe." "You have chosen," it was said, "the good path." "Oh, I have won it," he replied; "I have not the shadow of a doubt, or a fear, upon my mind. I have not a wish, desire, hope, or thought, on earth; they are all above; nothing can turn my thoughts." "Have you no anxiety," said Dr. Palmer, "in leaving your worldly friends?" "I have had, but have none now. I can leave them in the Saviour's hands. But for this, I should be most miserable." The church he feared, would go wrong; but being reminded that Christ was her King—"Yes," he said, "there is safety there." To Dr. Palmer he re-

FOR THE ROCHESTER OBSERVER.

The advantage and necessity of the Christian Religion, shown from the state of Religion in the Heathen world.

PART III.—With respect to the belief of a future state of rewards and punishments.

CHAPTER VI.

[Continued from our last.]

Another important observation with regard to the philosophers is, that after all the pains they took to prove this doctrine, they did not pretend to an absolute certainty, nor do they seem to have satisfied themselves concerning it. Socrates rather expresses a strong hope that it was true than dares to affirm it. Plato does no more.—Cicero takes care to let us know that he followed only that which appeared to him the most probable conjecture, and which was the utmost he could attain to, but did not take upon him to affirm it as certain.

But what shows the uncertainty of these philosophers is, that in their discourses which were designed to fortify themselves and others against the fear of death, they still proceeded upon alternatives; that death is either a translation to a better state, or is an utter extinction of being, or at least a state of insensibility. Socrates, Plato, Cicero, Seneca, Plutarch, &c. reasoned in this manner.

The same thing appears from the fact that they never applied this doctrine to those excellent ends and purposes for which it seems naturally fitted and designed. They seldom made use of it to support men against the troubles and sorrows of the present state, and the fear of death; or to animate men to the practice of virtue amidst the many difficulties and discouragements to which they are here exposed. Any one at all acquainted with their writings must be satisfied of this.

CHAPTER VII.

The doctrine of a future state comprehends both rewards and punishments. The one of these cannot be rightly separated from the other. The belief of the latter is as necessary as that of the former; without which the consideration of a future state will have no great influence on the moral condition of mankind.

The wisest of the heathen were sensible of this; and it is to be observed that punishments as well as rewards always make a part of the representations of a future state exhibited in the mysteries, which were under the direction of the civil magistrate. Timæus, Socrates, Plato, Cicero, Plutarch, &c.—and the Poets who were the popular divines, from the manner in which they speak of future punishments, show their conviction of its importance to the cause of virtue and good order in the world. Celsus was so sensible of this that he would not allow to christianity the honor of being thought to have taught it to mankind.

But notwithstanding this it cannot be denied that many of the most celebrated philosophers have endeavored to weaken and explode that doctrine of future punishments which they could

marked, "I am unwilling to say that any denomi-
nation is altogether right." Some time after he
exclaimed, "Come Lord Jesus, come quickly,
come now, come immediately, this moment,
just as suits thy holy will." Observing the grief
of his wife, he said, "is that right my dear,
is that right? we shall soon meet in heaven." "I
hope so," he replied. "Hope so," he answered,
"we must, we shall—how could it be other-
wise." He afterwards remarked, "God has
been very merciful in sparing me so long and
making me an instrument of good." He said
to a friend, "we have often conversed together
about heaven. I shall know and love you there."
He offered up early in the evening a short but
comprehensive and fervent prayer, which he
concluded by saying very emphatically, "for the
Redeemer's sake—for the Redeemer's—Amen."
Dr. P. said to him several hours after, "My
dear brother, do you know me?" He replied,
with great earnestness, "yes, my dear friend,
Dr. Palmer." "Are your prospects still bright?"
"The same; no change, no change." "Has
death lost its sting?" "There is a kind of mild,
meek, sweet departing, going down of the soul."
Shortly after he exclaimed, "Oh glorious expecta-
tion—glorious expectation," and then repeated
the lines—

Angels will hover round my bed,
And waft my spirit home.

Having given some directions concerning a
work of his then in press, he said, "I have done
I have done." Dr. Palmer asked him, "Do
you find that gloom in death which some appre-
hend?" He replied with difficulty, on account
of the shortness of his breathing, "a sweet fall-
ing of the soul in Jesus—Oh! what mercy! what
mercy! I don't understand it." It was not long
before the close of this scene of triumphant
grace, that a friend said to him, doubting whether
he was still conscious to earthly sounds—
"You will soon be presented spotless through
the blood of the Lamb." "Oh!" said he, "you
interrupted me; I had a beautiful train of tho'ts."
In a little while that thinking mind,
which thus asserted its indestructibility, by
continuing its functions active and vigorous in
the very juncture of separation from the body,
went rejoicing from this stage of fearful trial,
to commingle with pure spirits before the throne
of God.

He died Oct. 4th, 1827, at 4 o'clock in the
morning, in the 38th year of his age, and the
11th of his ministry.—*Philad. Christian Adv.*

[The following is an interesting extract from the
Report of the managers of the society for the
reformation of Juvenile Delinquents, in the
city of New-York, showing the practical ef-
fects of that "school of morals," the Theatre.
It gives an account of a youth of respectable
connexions, and presents a case of juvenile
depravity which the annals of villany can
hardly parallel.]

"The first thing he recollects to have stolen
was six large silver spoons from his mother, about
two years of age, and he gave to his cousin, and
spent the other in gambling on the 4th of July.
The next was five dollars from his father, after
which he ran away, and was absent about one
week; he then took a large six dollar atlas, which
his step-father gave him, and sold it for three
dollars, and spent it by going to the theatre; he
then stole a box of mathematical instruments from
his father, which he sold for three dollars; at
different times a large number of books from
his father's library, one of which he sold for five
dollars, it being full of valuable plates; next his
mother's gold watch, which he pawned for ten
dollars, but his mother obtained it again by pay-
ing the sum for which it was pawned. He stole
his sister's necklaces, offered them for sale, and
the man detaining them, his sister obtained them
again. His father then found him in the theatre,
and sent him to his brother-in-law's, with a view
to save him; he continued there thirteen months,
and then returned to Philadelphia. On his de-
parture from his brother-in-law's, Mr. G. T. he
stole two watches, which, upon his arrival in
Philadelphia, he sold for twelve dollars and a
half, and as his father was in New-York on busi-
ness, he spent it in going to the theatre, &c.
It appears that as he came to New-York, on his
return from his brother-in-law's, by the way of
Philadelphia, he commenced his old trade with
renewed vigor; the first commencement was in
sacrificing his father's library, by selling Rollin's
Ancient History, breaking a set of the Encyclo-
pædia, by selling eight volumes out of forty,
French and German books, dictionaries, &c.;
next a suit of his mother's bed curtains, for which
he obtained seven dollars. He about this time
formed an acquaintance with a thief by the name
of C. A. Crossing from Brooklyn, one night, on
their way he made an agreement with A. to meet
him at his father's house, very early next morn-
ing, and he would furnish him with some of his
mother's bed clothes; A. came and J. gave him
a load, which he sold, and returned him half
the proceeds.

"It would be well here to remark that it was
now in the summer season, and J.'s mother had
put away her curtains, sheets, blankets, &c. in
trunks, in their garret. A. and J. continued for
a week or more to lug off these articles, until
they had stripped the house pretty thoroughly;
the last articles that A. was furnished with, were
Mrs. H.'s cloth coat, silk frock, white dress, &c.
which he kept and returned no more. The
greatest amount that J. ever received from Al-
len, at any one time, was ten dollars, for his
mother's goods stolen. J. also stole his father's
saddle and bridle, for which he obtained seven
dollars; then he went to a neighboring clerk, and
by stratagem, persuaded him to sign a merchant's
name to five checks, one for \$45, two for \$35
each, one for \$25, and another for \$15. He
went to different shops where his father dealt, and
changed the greater part of them, and raised
about \$100, and stole \$50 more from his father.
This occurred on a Saturday evening, and Sun-
day morning he started for Philadelphia. His
father, accidentally, received early information
of his departure, and overtook him at Elizabeth

Town, in the afternoon; had him locked up one
day, and on the following day told him that he
could trust him no longer, and that he should be
obliged to send him to sea. J. did not wish to
go, therefore he went to a house where Mr. C.,
President of the L. S. boarded, and told the la-
dy that Mr. C. had sent him for his coat, which
he obtained and sold in the Bowery for eleven
dollars; then a pair of boots from his father, for
which he obtained three dollars and a half; then
a coat from a cousin G. H. for which he obtained
seven dollars, and ran away from his father
and took private board, to avoid being sent to
sea. His father found him in the Chatham The-
atre, about seventeen days since, put him in
bridewell, and from thence to the House of Re-
fuge. His friends and himself all say that his
great thirst for visiting theatres and places of
amusement, was the leading passion which in-
duced him to steal so much."

From the Missionary Herald.
SANDWICH ISLANDS.

Testimony of Captain Jones, of the United States
Navy, in favor of the Mission.

The salutary visit made by the United States
ship Peacock, Capt. Jones, to the Sandwich Is-
lands, in the latter part of the year 1826, has
been repeatedly mentioned in this work. At p.
242 of the last volume, it was stated, that just
before the departure of Capt. Jones from the Is-
land, he addressed a letter to the missionaries,
without solicitation, in which he declared his full
conviction of the uprightness and beneficial ten-
dency of their labors.

A copy of this letter was transmitted by the
members of the mission to the Corresponding
Secretary, and received in the course of the sum-
mer; but as the writer was expected to return
to the U. States in the autumn, it was thought to
be suitable to obtain his consent before inserting
any part of it in the publications of the Board.—
Since the arrival of the Peacock, a letter has
been addressed to Captain Jones expressing the
thanks of the Committee for his kindness to the
missionaries, and asking leave to make such use
of the letter above mentioned, as should appear
likely to subserve the cause of missions.—His
reply is as follows:

Washington, Jan. 15, 1828.

Dear Sir—I have this day received your high-
ly esteemed favor of the 18th of Dec. communi-
cating a resolution of the Prudential Committee
of the Board of Foreign Missions; and for their
(I fear) too favorable opinion of my influence at
the Sandwich Islands, I beg leave to tender my
sincere acknowledgments.

At the time my letter, which you ask my con-
sent to publish, was written, I did not suppose
its contents would be thought worthy of publica-
tion; but, Sir, if it can be used in any way that
will advance the interests of that great and be-
nevolent cause, to which those worthy servants
of the Society are so warmly devoted, I can
have no objection to seeing it spread before the
anxious and inquiring public.

Since my return to the U. States, I have seen
extracts from a journal kept on board his Britan-
nic Majesty's ship the Blossom, which latter ves-
sel left Oahu a short time prior to the Peacock's
arrival there. These extracts, founded in fic-
tion, or more probably upon the misrepresenta-
tions of prejudiced, unprincipled, and designing
persons, are given to the world upon such re-
spectable authority, that I fear they may, for a
time, do much injury to the cause of foreign
missions. Mr. Stewart has, however, very ably
refuted most of the ill-founded charges contain-
ed in the extracts above alluded to. Neverthe-
less, believing that I possess some additional evi-
dence which, from its nature, is incontrovertible,
—at least, so far as relates to the baneful in-
fluence which, as it is said, missionary opera-
tions have had upon native industry at the Sand-
wich Islands,—I feel it a duty incumbent on me
to lay it before the public, and shall do so as soon
as my official duties will allow me to devote a
few uninterrupted hours to the subject; in which,
I assure you, I have become exceedingly inter-
ested, and in the ultimate success of which I feel
the greatest confidence.

Praying for God's favor to rest upon you and
your devoted associates in this cause, I beg leave
to subscribe myself your obedient servant,
THOMAS A. P. CATESBY JONES,
Late Captain U. S. S. Peacock.

J. Everts, Esq. Cor. Sec. S.

Capt. Jones spent several weeks at the Society
Islands, and nearly three months at the Sand-
wich Islands. During this time, as he informs
the missionaries of the latter group in his letter
to them mentioned above, (which is dated Oahu,
Jan. 2, 1827,) he employed himself in diligent
inquiries into the moral and political state of
the native inhabitants. Comparing the present with
the past, he found abundant proof of the meliorat-
ing and improving tendency of missionary opera-
tions. Having made these statements, he pro-
ceeds as follows:

I have said, that I have heard with my own
ears the glad tidings of the Gospel preached
among the heathen nations of the South Sea Is-
lands, and seen with my own eyes the good ef-
fects. I have heard, too, but thanks to God, I
have not seen, the ill effects of missionary labors,
so loudly complained of, and with which mission-
aries of the cross have been so uncharitably
charged, I am sorry to say, by many of our coun-
trymen who visit these islands, but who do not
avail themselves of that opportunity to inquire
into, and arrive at, the truth of many reports,
which have been widely and maliciously circu-
lated by the profligate and the wicked.

I have received and read with much interest
your circular, dated "Sandwich Islands, Oct. 3,
1826." I have seen, too, your willingness, there-
in expressed, for an investigation into missionary
efforts on these islands, gladly accepted by many
foreign residents at this place; and, after a lapse
of several weeks, I have witnessed the parties
confronted face to face, and then saw, and bear
testimony of, your readiness to answer to any
written charge, which could be supported or re-
futed by evidence: but as no charge derogatory
to your duties as Christians, or citizens, was bro't
forward, after so long a notice, it is but fair to

conclude, that none could be. I am, therefore,
satisfied, for one, that, give you but a candid and
fair hearing, and the friends of Christianity and
civilization will find no just cause of dissatisfac-
tion in the course you are pursuing. That you
have done much, very much good, cannot be de-
nied; but that your labors should be altogether
perfect, is expecting more than belongs to human
nature.

After a few suggestions with respect to the fu-
ture, the writer concludes in the manner follow-
ing.

In taking leave of you, gentlemen, I beg you
individually to accept my sincere acknowledg-
ments for the kind attention I have received at
your hands, and to assure you, that I shall never
forget my visit to the Sandwich Islands; and if
it shall hereafter appear, that this visit has, in
however remote and minute a degree, contribu-
ted to further the missionary efforts, I shall be
well recompensed for the long absence from my
family.

It does not seem necessary to remark upon this
testimony. It is explicit; and, placed in con-
trast with the charges which have been made
against the mission at the Sandwich Islands, is
entitled to be regarded as decisive. The time
which Capt. Jones spent at the islands, his oppor-
tunities for gaining information, his diligent in-
quiries, his candor, are circumstances, each of
which contributes largely to the weight and val-
ue of his testimony. Capt. Beechey, on the other
hand, spent but about ten days at the islands,
and does not appear to have had any means of
obtaining correct information respecting the char-
acter of the missionaries, or the effects of their
labors.—See remarks of Mr. Stewart, at p. 273
of the last volume.

Among the expressions of gratitude for assist-
ance received from the American Education
Society, is the following from "a respectable cler-
gyman of the Episcopal Church, who is not in
a situation to refund immediately, but hopes to
do it at a future time:"

"I shall ever feel the liveliest gratitude to the
American Education Society for the pecuniary
assistance which they rendered me, while pur-
suing my academic and collegiate studies; and
nothing would afford me more pleasure, were it
in my power, to return to the Society the full
amount of what I then received from its treasury."

It is noticed in the last Report of the British
and Foreign Bible Society, that on the western
coast of South America, a captain of a vessel
had distributed within twelve months, more
than 1000 copies of the Spanish Scriptures.—
At Arequipa, another captain found a great de-
sire to possess them; and a correspondent at
Valparaiso writes that wide fields were opening
for the exercise of the Society's benevolence.
A circumstance which seems to have made a conside-
rable impression on the minds of the people. The
captain of an English vessel on the coast of Peru,
had given Spanish Bibles to some inhabitants
of Arica; one of these was seized by an eccle-
siastic hostile to the circulation of the Scrip-
tures; and committed by order of the governor,
under the priest's influence, in the most public
manner, to the flames: search was made for other
copies, but the people concealed them. A furious
hurricane coming on suddenly the next morn-
ing, and such an event having never been be-
fore known, as wind is habitually very moderate,
the inhabitants, under terror of this visitation,
while their town was kept in almost total dark-
ness for several hours by clouds of dust, had lei-
sure to reflect on the outrage publicly commit-
ted on the preceding day. The effect of these
reflections the captain thus describes—

"A universal inquiry was consequently made
whether I had any more Bibles. The news
spread all along the coast. I distributed five
copies among them, and keeping some for Lima.
A few days after, the prefect of Arequipa, next
in rank to Bolivar, came to Arica, and was in-
formed of this outrage against liberty of con-
science. The Prefect requested me to give
him two copies of the Spanish Bible, which I
did: one was sent to the Bishop of Arequipa, to
know why that book should be destroyed; the other
was retained for his own use. After I left, he
gave directions, I understand, for a circulation
of the Bible, and all religious books, free of any
duty or incumbrance."—*London Missionary
Register.*

Bolivar issued a decree, about a year ago, for
sending two young men from every province in
Peru to England, to receive there, at the expense
of government, the best education that can be
obtained. After finishing their studies in this
country, these young men are to return to their
native land, and to fill important stations in the
great work of general illumination. Ten of
these young men are now pursuing their studies
in the neighborhood of London.

[Why did not the LIBERATOR, of South
America, send these youths to receive their edu-
cation in a Republican, rather than in a Monar-
chial Government?—in that of a sister republic,
which was first to acknowledge the independ-
ence of the South American States?—*Ed. Ob.*

From the Philadelphia (Episcopal) Recorder.

"The grand Fancy Ball, of the City Dancing
Assembly, took place yesterday Evening. A
great concourse appeared in Third street, be-
tween 8 and 9 o'clock, in order to see the dress-
es as the invited ascended the Hall. Upwards
of three hundred ladies and gentlemen, many of
them in elegant and various costume, shone in
the ball room, and produced a more brilliant scene
than any of the kind which has ever been wit-
nessed here, or perhaps, in any part of the Uni-
ted States. Taste and decorum marked the great
diversity of imitative attire; refined judgement
and talent were indicated in not a few examples.
The dancing was as spirited as usual, and con-
tinued until three or four o'clock this morning."

The foregoing notice is taken from one of the
daily papers of Friday of last week. What shall
we say to these things? Some would no doubt ad-

vised us to be silent, to say nothing. Let the world
(say they) which lieth in wickedness, press on
in the broad road which leadeth to destruction.
If you call they will not hear, if you warn, they
will shake their heads, and press on. But the
inquiry occurs, were all those "gentlemen and
ladies" who attended the "fancy ball," alias the
masquerade, openly, and avowedly, of the world?
If we have not been misinformed, there were
Episcopalians present (not a few) who in the
most solemn manner have recorded their vows
"to renounce the devil and all his wicked works,
the vain pomps and vanities of this wicked
world;" persons who stand high in the church,
as its "firm and tried friends;" and upon whom
the eyes of thousands are fixed, for that wholesome ex-
ample to the flock of Christ, which it is reason-
ably expected they will set. It is because of the
influence of these things upon the interests of
religion, that we would lift up our voice as a
trumpet to condemn all such unhalloved conformi-
ty to a sinful world. If neither the laws of
God, nor of the land, are sufficient to restrain
the lusts of the flesh, and the pride of life, let it
not be a reproach upon our church, that she tol-
erates such iniquity, nor upon her ministers, that
they can silently connive at such wickedness.

A gentleman of high standing in Boston, has
published a pamphlet giving his reasons for re-
nouncing Unitarianism, and embracing the doc-
trines of the orthodox, from which the following
is an extract, which we recommend to the par-
ticular attention of our readers.—*Ed. Obs.*

1. *Prayer.* It is conceded by many Unitari-
ans, that the Orthodox are more observant of
prayer. He is credibly informed, that there are
whole societies of Unitarians, which do not con-
tain a single family (the minister's excepted)
where family prayers are observed.

2. *Observance of the Sabbath.* It is admitted
that the Orthodox are more scrupulous in keep-
ing the Lord's day holy; that they refuse to travel
on that day, and attend public worship more
constantly than their opponents.

3. *Use of Money.* The Orthodox give large-
ly, the Unitarians stintedly. Mr. T. adduces
the fact, that the American Unitarian Associa-
tion, though a popular society, obtained from its
members annually but a little more than three
thousand dollars.

4. *Religious Instruction.* The Orthodox are
most thorough in visiting and instructing the poor
and ignorant; in teaching their domestics and
children; in Sabbath School instruction; in im-
parting the Bible, &c. &c.

5. *Seriousness.* Who, asks Mr. T. refrain
from injurious amusements? Who refuse to pa-
tronize theatres? Who love social religious meet-
ings? Who are in favor of discreet church disci-
pline? Must not the candid observer answer—
the Orthodox?

Unitarian essayists and ministers, the Unitarians of
India, G. Britain, and the United States, have
agreed to support one missionary in a foreign
land.

Mr. T. observes, that the religious communi-
ty is divided into two classes, one of which, with
many denominations, are kept asunder
chiefly by their feelings and opinions on one sub-
ject, namely, REGENERATION:—one class be-
lieving that religious principles and affections
may be engrained upon the mind and heart, as
other valuable instruction is given, by example,
precept, and a sense of utility; the other believ-
ing that a radical change must take place in our
natural inclinations, without which all these mo-
tives will be ineffectual. Mr. T. avows his con-
viction, that the orthodox opinions, on this point,
are scriptural; and no Biblical criticism can tri-
umph over a faith, that acquires its knowledge
from the human heart, and finds the illustrations
from Scripture in the history of man.

It is not our intention to give a minute account
of all the remarks in this epistle; but we cannot
omit one extract towards the close, on the sub-
ject of Universalism, and the practical influence
of Orthodoxy. It is as follows:—

"The Unitarian body are divided in opinion
on this subject. I have never known one of them
however, who professed positively to believe in
the eternity of future punishment. A few be-
lieve in annihilation, and the great majority in fi-
nal restoration. I believe in eternal punishment;
and it appears to me, that a contrary belief coun-
teracts nearly all the good effects of preaching,
that is not built on this foundation. None, or a
limited punishment, seems to encourage men in
sin. Punishment hardens the criminal, and a
continuance of it apparently renders restoration
more hopeless, in the eye of reason, than at the
beginning. None believe that the fallen angels
will be restored; and why is it more unjust in
God to punish the higher order of intelligences
eternally, than man? The Unitarians generally
do not differ, as I can find, from a large class of
Universalists, who believe in final restoration.—
Would not an union take place between these
parties, if the Unitarians considered it a matter
of policy so to do? Were this union to occur, do
you think godliness would be promoted? Would
not society wear a worse and more threatening
aspect?"

"When I consider that Orthodox preaching
produces such remarkable changes in private
character as we often observe, and in communi-
ties; that it touches a chord in the human breast,
that no other preaching does; that it produces a
life of self-denial, prayer, sympathy, generous
exertion for others' salvation, and peace, joy, and
triumph in death: and that Unitarian preaching
usually effects no striking changes in the char-
acter of individuals, or societies; that it creates
no bond of hearty union between its professors;
that it does not generally afford a ground of tri-
umph in the prospect of death, but the contrary;
I am constrained to adopt those opinions, which,
on a fair examination of the Bible, of individual
character, and of society, produce the best fruits."

We recommend a careful perusal of this letter
to all, and hope it will do much good; inducing
a critical review of religious principles, and im-
pressing the conviction, that revealed truth, to
be operative, must be incorporated with the af-
fections, raising the heart to the love of God and
of holiness.—*Chr. Watchman.*

We give our readers, to-day, the proceedings
of the Convention held at Auburn, on the 13th
instant, to devise measures to get a LINE OF
STAGES in operation, between Albany and
Buffalo, which shall rest on the Sabbath.

This measure was obviously necessary, in or-
der to bring the principles contended for by those
who are in favor of the resolutions passed at the
meeting held on the 5th inst. in this village, to
bear on another business, in which the Sabbath
is as openly and grossly violated, (though per-
haps not to the same extent,) as by the passage
of boats on the Canal.

We are the more gratified with what has been
done at Auburn, as it will obviate the objec-
tions of gentlemen engaged in the forwarding
business, who have united in deprecating the
"violation of the Sabbath as a most alarming
evil," and have avowed their readiness to co-
operate in the proposed measures to procure the
sanctification of the Sabbath on the Canal, if
the same principles were brought to bear upon
other public conveyances.

And we are more encouraged in the hope of
their co-operation, by the fact stated and accord-
ed to, at the first meeting, that a gentleman who is
understood to have the control and direction of a
principal forwarding line, has by his judicious
arrangements for a year or two past, done much
to repress the disorderly conduct of boatmen—
render the situation of passengers more quiet and
retired on the Sabbath, and has endeavored
to avoid disturbing community, by suspending
the transaction of business on that day, where
it could be done without great inconvenience
or pecuniary sacrifice. And we presume that
gentlemen, who from conscientious motives,
have done so much, will not fail of seizing so
favorable an opportunity as that now presented,
of putting an effectual check to this "alarming
evil," to which "the good sense and sound prin-
ciples of the christian community are decidedly
opposed." Their concurrence and support,
would be most cordially welcomed, and we
should be happy to see the owners of the "Mer-
chants," or any other line of boats, by a strict
observance of the fourth commandment, secure
to themselves the approbation of "this CHRISTIAN
COMMUNITY," and of their own consciences, and
obtain their fair proportion of patronage and sup-
port from those who are represented as having
entered into "a combination tending to trammel the
laudable enterprise and thwart the consciences of
our citizens."

To those who consider all days alike holy, we
have nothing to say, except that we are perfect-
ly willing they should enjoy, unmolested, that
"freedom of conscience guaranteed to them by
the constitution of the United States." We ad-
dress ourselves to those who have re-echoed
our deprecation of "this alarming evil." Should
these two important objects, be in a good mea-
sure secured, we may indeed adopt the language
of a correspondent of another paper in enquiring
"where will it end?" and we add; that we hope
the "length, breadth, and dimensions" of these
measures will be, universal obedience to the com-
mandments of God.

We would call the attention of our readers to
the following article, taken from the Utica Sen-
tinel, in reply to one which appeared in that
paper, a few weeks since, headed "THE SOL-
EMN LEAGUE AND COVENANT, or Considera-
tions on some existing Projects for enforcing the
Observance of the Sabbath," over the signature
of MELANCTHON. We would gladly give
"Melancthon," entire in our columns, that the
force and point of "Luther's" reply might be
better understood, but have not room. We shall
however give extracts, to show the ground which
M. takes, in opposition to the measures which
have been adopted to prevent the violation of
the Sabbath, by Boats on the Erie Canal. Af-
ter saying that he will not "enter into an elabo-
rate discussion of the nature and foundation of
the obligation" to keep the christian Sabbath,
he adds, "This however, I will say, that all our
ideas on that subject, are, or ought to be, founded
entirely on religious sentiment, which from the
very nature of it must be entirely personal." He
denies the right to enforce the observance
of the Sabbath upon the Seventh-Day Baptists,
and infers from this that unless they are com-
pelled to observe it, the proposed measures ought
to be abandoned, as unequal, "dangerous, and
wholly unauthorized." He then objects on the
ground that if all the boats on the Erie Canal,
should stop on Saturday night, the Sabbath
would be spent in riots, to the great annoyance
of the inhabitants in their vicinity; and as proof,
asserts that the hands of the Hudson and Erie
Line, which lie by, over the sabbath, spend the

day in playing cards, &c. instead of reading the bible; and that the civil authority has been called in to quell their riots. He says, "Let not these gentlemen permit a blind zeal to shut their eyes to the inevitable results of their ill-considered system," and represents it as a wholly unattainable theory. He says if those opposed to these measures should agree not to patronize the boats, the owners of which, or whose friends, had been instrumental in proscribing them in this way, "we should find ourselves divided into Sunday and no Sunday parties;" and further adds, that the same principles, if they would be consistent, should be extended to "stages, wagons, steam-boats, and freighting sloops."

These are the principle arguments on which Melancthon founds his opposition. How far Luther has answered them, our readers will judge.

At the time of Gov. CLINTON's death, Mrs. C. was at a party of Judge Duers. Being sent for, on her return, finding a large crowd about the house, she exclaimed, "my husband is dead." The scene which followed was one of the most heart rending kind. Mrs. Clinton became distracted, and at the last date appeared insensible to her situation. Much anxiety was felt on her account.

[COMMUNICATED.]

To the Treasurer of the Monroe R. Tract Society.

By a transcript from the American Tract Magazine, published in the Rochester Observer of the 8th inst., exposing to view the state of the treasury, of that valuable society, I was impressed with the belief that measures should be immediately adopted to replenish the treasury of that society; that instead of their operations being retarded, they may be accelerated. Will not the Auxiliary Society of Monroe meet the suggestion of making up their proportion of \$5000 from Auxiliary Societies? Will they not do more, lest some of the sources enumerated should fail? Should not the Christian public keep their eye on all the benevolent Societies of our day, and see that none of them languish from want of pecuniary aid? Have we not evidence that the labors of this Society have been blessed to the salvation of many souls? Inclosed are \$5 as my share of \$50, which I hope and trust will be soon raised by the Monroe Auxiliary Society, and forwarded to the Parent Society.

A FRIEND TO TRACTS.

February 11 1828.

P. S. If any one sees that he cannot aid this society in their present condition, let him read the transcript referred to, and let him remember that ere long he must render an account of his stewardship, and then decide what he will now do.

For the Observer.

Mr. Editor—I am an unhappy man. 'Tis no fault of my own, I assure you, but entirely on the account of injurious and uncharitable treatment, received from those who profess better things. On this account, I beg leave, through your paper, to tell the world my grievances.

This is the secret of the whole of it. It is the want of charity and liberality in others, and not any fault of mine, that has given me so much trouble.

It has been my lot to suffer from the intolerance, and bigotry, and superstition, and enthusiasm, and hypocrisy, and fanaticism, and priestcraft of certain persons, (you know who I mean.) But as I was going to say, my life has been spent in a constant scene of oppressions. My mother began it. She was a good woman—perhaps though, this last remark is the effect of a superstitious education. From my earliest years she used to compel me to reverence the sabbath, and attend church. So completely was my mind fettered and my conscience trammelled, that I never broke away from this bondage till about seventeen years of age. Then my father, all at once, became more superstitious than my mother had been. He established worship, night and morning, in his family. I was always of an independent mind, and this violation of the rights of my conscience was intolerable. Do not think, my dear sir, that I am opposed to religious duties themselves—no, far be it from me. But I am opposed to coercive measures; such duties are of no benefit except they are discharged from a regard to "religious sentiment." If any body will be religious, let them be so to themselves, "blending the humility and meekness of the christian with the benevolence of the philanthropist," and not attempt to control the consciences of others. Do not think me difficult—I am really a peace-maker, and have no trouble with scarcely any body, except with certain persons arrogating to themselves the name of christian. They, with many others whose consciences have been trammelled with superstition, have lately entered into a solemn league and covenant to compel men, in express violation of their consciences, to observe the Sabbath.

And after declaring that they will not patronize boats that run on the Sabbath, they gravely tell us that there is no coercion in the matter, because we may have boats that go on Sunday, if we cannot otherwise keep a conscience void of offence. But do they not know that our consciences are tender, and that we cannot go against the whole tide of public sentiment so easily as these hard-faced Scribes and Pharisees. Our liberty is abridged already, most grossly, by the practice of the community in which we reside. These hypocrites have so much influence that our shops must be shut up every Sunday, though our rights of conscience are thereby greatly abridged. But not contented with this, these people would promote the same state of public feeling all along the canal, because they know that we shall be compelled by this, to give up our consciences, for the sake of business.

They know that we are of such a peaceable

character that we shall never oppose this observance of the Sabbath after it has become popular, and our interest compels us to violate our consciences. It is in vain that they utter mournful complaints and say "we cannot conscientiously employ men to transact our business on the Sabbath, and we must do this or encourage boats that will not run on the Sabbath."

But does not every one know, that such folks have no right to have consciences? Look at the constitution of our free government—Is it not there said that "men have no right so to favour the law of God as to induce other men to do so too?" These may not be the exact words, but at any rate, our constitution tolerates all religions. Besides, the Holy Bible, for which I have as great a reverence as any other man, says, "whosoever shall teach men so to do, shall be least in the kingdom of heaven."

In conclusion, I would solemnly call upon all the friends of rights of conscience, to awake to the dangers of this coercive scheme.

Efforts are now making to carry the same principle into the Stage-coach and Steam-boats, and if something is not done, public sentiment will take such a turn that we shall be compelled to observe the Sabbath. We must awake or we are undone.

Yours, &c.

NO HYPOCRITE.

From the Utica Sentinel and Gazette.

TO MELANCTHON:

DEAR SIR—

In perusing your remarks upon a resolution adopted by a very respectable portion of the mercantile population of Rochester, which you are pleased to term "the solemn league and covenant," I have been gratified to find that you profess a high regard for public morals, and that you entertain truly republican principles with respect to rights of conscience. I shall therefore take it for granted that you would gladly unite with us in promoting the same end, if you could only be satisfied that the measures were just and happily concerted. Your views of the manner in which the Sabbath ought to be sanctified, are of a truly evangelical character. Religious sentiment must ever be regarded as that which alone can render a moral duty, acceptable to our Maker. But would you not have men perform moral duties at all, if they are not performed from a scrupulous regard to "religious sentiment?" I cannot perceive how it is that there is no "practical benefit" in observing the Sabbath, unless it be "a matter of private conscience." It is common in our commercial towns and cities, to close shops, and suspend business on the Sabbath. Are none benefited by this except those whose conduct in this particular is "founded entirely upon religious sentiment?" Suppose that my mother used to induce me to attend church on the Sabbath, by setting before me motives of obligation of this day, by parental authority. Is it certain that these duties, performed even reluctantly, were of no benefit to me? It may be a want of "knowledge and discretion" in me, but I have been accustomed to look upon those who adopt the reasoning in this paragraph of your piece, as aiming at so much as really to effect nothing. There is certainly a spicing of enthusiasm in the idea, that no appeals must be made to the interests or fears of men to produce a reformation of morals. Of a more remarkable character is the ground assumed in the beginning of your next paragraph. It certainly must require great ingenuity to establish the position that the resolution of the gentlemen of Rochester is a "forceful attempt," "unjust, and unequal."

The resolution stands thus—
"Resolved, That we will give our business and patronage to such lines of boats as do not travel on the Holy Sabbath."
Now, Sir, I profess to be conscientious in regard to the observance of the Sabbath. I employ no hands to transact business for me at home on this day. And why am I bound to do it abroad, or bear the aspersion of injustice? Because, forsooth, somebody else does not agree with me in respect to the duty of observing the Sabbath! But how comes it, in this free country, where rights of conscience are secured by wholesome laws, that I am called upon to go counter to my own views of moral duty, to accommodate others? You intimate that this measure may be regarded as an attempt to force the Seventh-day-Baptists to observe the first day of the week. But, plainly, there is no force in the case. It must require great sharpness of acumen to discover how my observing the first day of the week, and refusing to employ men in my service that will not observe the same day, is forcing the Seventh-day-Baptists to violate their consciences. It seems, however, to be the strongest objection in your mind to this resolution, that the observance of the Sabbath on the canal will greatly tend to the farther deterioration of morals. You fear that, "that will take place, which you say now does take place on the Hudson and Erie line which lie by on the Sabbath." "A pack of playing cards instead of the bible is sometimes brought forward, and the idle hours are beguiled by low gambling between captain, hands, and passengers. At other times, the suppressed humors of the crew burst out into open acts of marauding, noise, violence, and rioting, and the civil authorities must be called in to quell them." "All this," you say, "we are credibly informed has happened on boats placed under the restriction of lying by on the Sabbath." The great question, however, on this point, is this—Is the Hudson and Erie line more immoral than others? If not, all this gross immorality is not to be charged to the observance of the Sabbath. I have made many inquiries for the express purpose of ascertaining the truth on this point. The result is, that the friends of the sanctification of the Sabbath, who are acquainted with the subject, as far as I have had opportunity of making inquiries, uniformly testify that there is less immorality on the line that does not violate the Sabbath. One man, who runs a boat in another line, told me, with evident warmth against the Hudson and Erie line, that for his part, he was "not so bigoted as to lie by on Sunday," and subjoined this argument against the practice of those that did; that their hands had been known to "play cards on the Sabbath."

On putting the question to his conscience, whether in his opinion, there was, on the whole, more immorality on the Hudson and Erie than upon the other lines, he frankly confessed that he did not think there was.

No Sir; we have not shut our eyes "to the inevitable results of an ill-judged system." This has been a matter of much examination—time enough has been taken for the acquisition of "knowledge" and the exercise of "discretion." We have found by the sure test of experience and observation, that it is not detrimental to public morals to encourage a respect for the commandments of God.

You seem to be afraid of a division into "Sunday and no Sunday lines." This is an objection that ought to be respected, because it is a matter of feeling, and one cannot always control his feelings on such a subject. We cannot too highly respect that devout and pious disposition that would have every thing done from purely "religious sentiment;" nor that prudence and discretion which is ever watchful against unhallowed divisions. I would, therefore, look upon your intentions charitably, but still it appears to me that true "knowledge and discretion" would lead us to wish a reformation, when there is such shocking wickedness as you have told us prevails on the Erie Canal; and that too, even tho' it should draw the virtuous and the vicious more minutely asunder. The suggestion, that these "self-denying ordinances," ought, in consistency, to be extended to land conveyances, &c. &c. might have been of great importance. But it has long been known, that "the reasons for these are equally strong and urgent as they are in regard to canal boats." This has not been forgotten. A convention is to be held at Auburn on the 13th inst. for the express purpose of forwarding that measure. A large representation is expected from Albany, Troy, Utica, Rochester, &c. &c. and from what we can learn by verbal and written communications from these places, as well as from others of less note, we think there will be no difficulty in so uniting the influence of the friends of morality, as to secure a most happy result. As to the division of denominations in this business, we apprehend no danger. The object is not to sustain some dry opinion for which "graceless zealots fight." It is to encourage a plain moral duty. The resolution has been signed by a respectable number in most of the important towns and villages; and we are happy to add, that in this number are found Episcopalians, Presbyterians, Baptists, and Methodists.

There is one remark near the close of your essay, that I deem of great importance in this case. It is this, "Another characteristic of the age and of the country is, that it is an inquiring and reflecting one, not to be governed by long established prejudices on the one hand, or by sudden and ill-judged impulses of passion and enthusiasm on the other." "Age of moral improvement, when men will not continue to sanction vice merely because some man, with a show of more than puritanical sanctity, advises them to attempt nothing lest it should not be done entirely from "religious sentiment," or lest it should produce a division between those that respect the commandments of God and those that do not.—On these characteristics of the age we found our hopes of success. I cannot conclude without briefly adverting to one very peculiar tho't in your communication. "He will, perhaps, be found one of the most useful reformers of mankind, who attends primarily to his own reformation, and shows himself not over meddlesome or obtrusive in the concerns and opinions of his neighbors."—If any thing be meant by this, in such a connexion, it must be that it is the duty of a reformer to be himself a virtuous man, and not attempt to exert any influence upon others, except merely by the power of a correct example. If Luther had been thus afraid of meddling with the corrupt opinions and practices of his neighbors, where would have been our reformed religion and our free institutions? If Paul had not meddled with the settled opinions and habits of the world, where would have been our christianity? Let us not my dear Sir be intimidated or disheartened in this business. There is intelligence, and bold inquiry, and moral principle enough to produce a mighty effect.

Reformation never has been promoted without difficulties. The man whose name you assume was not contented with being reformed himself. He attempted the reformation of others at the hazard of being accused of possessing an "indiscreet, headlong, and impracticable zeal of opinion" and practice. The thought has just occurred to me, that through a lapsus of memory, you have mistaken your intended signature.—Erasmus was always opposed to rigorous measures—wishing to keep peace, and fearful of difficulties and divisions. But Melancthon was the right-hand-man to the boldest reformer of his age. I sincerely hope you will manifest his spirit, and not shrink from a cause which you have so much at heart, merely because an independent employment of your capital for encouraging virtue will be called "unjust and unequal," and firmness in resisting wickedness will be termed want of "forbearance and clarity."

Yours, affectionately,

LUTHER.

In pursuance of the circular, from Utica, (published in our paper two weeks since) a convention assembled at the Western Exchange, in the village of Auburn, on the 13th, and continued till the 14th day of February, 1828, consisting of delegates from the following places, to wit—

- | | |
|----------|--------------|
| Utica, | Geneva, |
| Clinton, | Lyons, |
| Manlius, | Canandaigua, |
| Auburn, | Rochester, |
| Fates, | Palmyra, |
| Ontario, | Penn-Yan, |
| Wayne, | Shanewates, |
| Seneca | Mentz |
- Counties

Interesting communications were received from other places, which were not represented by delegates.

Which convention having prayerfully deliberated on the object of the meeting, unanimously adopted the following address and resolutions, to wit—
To THE PUBLIC—By every enlightened man

and every true friend of his country, the existence and preservation of the holy Sabbath is esteemed as essential to the best interests of society. A free government must rest its happiness, and indeed its very existence on the virtue and morality of the people. Virtue and morality never have existed, and under the constitution of the divine government, never can exist without the institutions of religion. From the history of the world, and of the Christian church, it appears evident, that on no institution do practical virtue and morality so much depend as on that of the Sabbath; hence any awaking and increasing interest, to preserve that day from profanation, and impress the importance of its observance upon community at large, cannot but be hailed with the liveliest gratitude by every well wisher to society. Under these impressions, and with full conviction of duty, the undersigned delegates from the various sections of the western district of the state of New York, met at Auburn, on the 13th inst. in convention, to devise measures to secure more effectually the sanctity of the holy Sabbath. This convention were much encouraged by the fact, that a number of gentlemen under the influence of pious and patriotic feeling, have suggested and urged the importance of establishing public conveyances which shall not violate the Sabbath: hoping and believing, that all men may ere long be disposed by such an example, to discontinue all such public habits as are now so prejudicial to the well observance and sanctity of the Sabbath.

The convention are cheered by the appearance of such a spirit in many of the community, as the harbinger of safety to our country, as well as the liberation of thousands from ensnaring circumstances—believing, without a doubt, that the spreading evil which has existed for years, unless counteracted by some efficient plan, will speedily involve our country in ruin, by annihilating the influence of moral principle: this convention, under an affecting sense of their obligation to God, and to the public generally, would beg leave to suggest the following resolutions, and invite the co-operation of all the good people of this land, to effect an object of such vital importance as securing a sacred regard for these institutions upon which the morality and virtue, and indeed the existence of a free people so entirely depend.

Resolved, That this convention view with peculiar gratitude and joy the many evidences before us that the feelings of this community are opposed to the profanation of the holy Sabbath, by the running of stages on that day.

Resolved, That we feel called upon by a voice from every part of the state, to adopt measures calculated to secure obedience to the fourth commandment.

Therefore Resolved, That
JOHN T. NORTON, of Schenectady,
ELIZUR GOODRICH, }
ABRAHAM VARICK, } Utica,
EDWARD VERNON, }
WILLIAM BROWN, Auburn,
WILLIAM TILLMAN, Geneva,
HENRY W. TAYLOR, }
WALTER HUBBELL, } Canandaigua,
ARISTARCHUS CHAMPION, } Ro-
WILLIAM ATKINSON, } ches-
JOSIAH BISSELL, Jr. } ter,
THADDEUS JOY, Buffalo,

be, and they are hereby appointed commissioners to establish a line or lines of stages between Albany and Buffalo and Niagara, that shall not travel on the Sabbath.

Resolved, That we, as members of this convention, and for ourselves as individuals, pledge our patronage and support in favour of the said line or lines of stages, when put in operation, and that we will give our influence and exertions to promote this moral enterprise.

Resolved, That the proceedings of this convention be signed by all the members present, and that the editors of papers in this state friendly to the Sabbath, be requested to publish the same.

ELIHU EWERS, CHAIRMAN:

- | | |
|-----------------------------|--------------------|
| SPENCER KELLOGG, Secretary. | Amaziah How, |
| M. C. Reed, | Seth Hastings, Jr. |
| Edward Vernon, | Richard Steel, |
| JN. Sloane, Jr. | Isaac Bissell, Jr. |
| Perez Hastings, | Joseph Huntington, |
| Ira Gould, | Theodore Spencer, |
| Artemus Stone, | Edson Carr, |
| Ephraim Scovell, | Hiel Warner, |
| John Perrine, | William Brown, |
| E. Dean, | Henry Bradley, |
| Lyman Grandy, | |

After finishing the above proceedings respecting stages, the following measures were adopted relative to the Packet and Freight Boats on the Erie Canal and Steam Boats on the rivers:—

Resolved, That no ordinary circumstances shall induce us to travel in Packet Boats which violate the holy Sabbath, when the proposed line of stages shall have been established.

Resolved, That we will concur with the friends of Religion and Morality in New York, Albany and Troy, in all proper measures for encouraging steam boats on the Hudson river, which shall not run on the Sabbath day.

Resolved, That this convention highly approve of the efforts recently originated in Rochester to check the violation of the Sabbath on the Erie Canal; and that we pledge ourselves as citizens and men of business, to give our patronage to such men as do not permit their boats to run on the Sabbath.

In behalf of the Convention—

ELIHU EWERS, Ch'n.

SPENCER KELLOGG, Sec'y.

LET IT BE REMEMBERED, that on the 21st day of February, 1828, a Canal Boat of the Hudson & Erie Line, left Rochester for Buffalo—The Canal being clear of ice.

The Bible Society of Washington City, have resolved to supply within one year, every destitute family in that city and in the county, and to aid in supplying three adjoining counties in Maryland.

The Young Men's Bible Society of Alexandria, D. C. have resolved to enter into such an arrangement as to supply every destitute family in the state of Virginia with the Bible as soon as possible.—Philadelphia.

The Russian army under General Paskivitch took the Persian fortress of Erivan, by assault on the 13 Oct. This fortress had been deemed impregnable, & notwithstanding the determined resistance of the besieged, the Russians, contrary to their usual practice, treated the vanquished with humanity; sparing their lives and suppressing all disorder.

"C's." Paraphrase is received. Although the sentiment is good, and the writer evinces some poetic talent, there is, on the whole, so much room for improvement that we must decline giving it a place in our columns.

Our extra copies of the Observer, of week before last, (No. 6.) having very suddenly and strangely disappeared, we would solicit as a special favor of those who do not keep a file of our paper, to return to us their copies of that number, to enable us to supply those who are daily calling for the Observer from the beginning.

The Presbytery of Rochester will hold an adjourned Meeting at the Second Presbyterian Church, in this village, on Tuesday, March 4th.

The next Conference of the Churches will be held on Tuesday, the 26th inst. at Pittsford.—And on Tuesday, 11th of March, a similar meeting will be held at Riga. Feb. 22.

MARRIED.

In Richmond, Oct. 20 on Sunday evening last, Mr. JESSE L. STOUT, to Miss OLIVE ABBEY, both of that place.

ROCHESTER MARKET.

WHEAT,	per bushel,	75 c.
Rye,	- - - - -	45
Oats,	- - - - -	25
Corn,	- - - - -	37
FLOUR,	- - - - -	bbl. \$4.25 to 4.50
Beef, fresh,	- - - - -	cwt. 3.00 to 3.50
Butter,	- - - - -	lb. 13 to 16
Pork, fresh,	- - - - -	cwt. 3.00
- - - - -	- - - - -	bbl. 10.00
Cheese,	- - - - -	cwt. 5.00 to 8.00
Tallow,	- - - - -	7.00
ASHES, pot,	- - - - -	ton, 80.00
- - - - -	- - - - -	85.00
Apples,	- - - - -	bushel, 25 to 38
- - - - -	- - - - -	dried, 50 to 75
Beans,	- - - - -	75 to 87
Barley,	- - - - -	44 to 50
Peas, green marofats,	- - - - -	74 to 1.00
- - - - -	- - - - -	common, 31 37
- - - - -	- - - - -	25 28
Peaches, dried,	- - - - -	1.75 2.00
Turnips,	- - - - -	25
Flax seed,	- - - - -	88
Clover seed	- - - - -	- - - - -
Timothy seed	- - - - -	1.00
Beeswax,	- - - - -	lb. 25 to 28
Candles, dipped,	- - - - -	11
- - - - -	- - - - -	mould, 13
Flax,	- - - - -	8
Lard,	- - - - -	6 7
Calf skins, trimmed,	- - - - -	6 8
Hides, green,	- - - - -	5
Flannel, domestic,	- - - - -	yd. 31 38
Cider,	- - - - -	bbl. 1 to 1.25
Eggs,	- - - - -	doz. 15 18
HAY,	- - - - -	ton, 11.00 12.00
Sole LEATHER,	- - - - -	cwt. 20.00 24.00
Upper - - - - -	- - - - -	doz. 24.00 36.00
Calfskin - - - - -	- - - - -	do. 18.00 26.00
Beaver FURS,	- - - - -	3.00 3.50
Raccoon - - - - -	- - - - -	In. caught, 12 19
Muskat - - - - -	- - - - -	25 35
Red Fox - - - - -	- - - - -	75 100
Mink - - - - -	- - - - -	25 35
Martin - - - - -	- - - - -	(Canada) 50 76
Otter - - - - -	- - - - -	3.00 4.00

MR. SAMUEL L. PIERCE is appointed Collector and Solicitor of the Third Presbyterian Society for Minister's support.—Feb. 16, 1828.

NOTICE.
DOCT. J. W. SMITH has removed his Office to the east section of the Globe Buildings, on Main-st. Feb. 14th, 1828. GWS

J. ROBINSON, HAIR CUTTER, No. 3, Exchange-street, gratefully acknowledges the liberal share of patronage he has received from his friends and the public. He flatters himself that his long experience in the art of Hair Cutting and Shaving, having been the pupil of James Ingalls of Utica, who has been long known to excel in the profession of Hair Cutting, he thinks he may venture to assert his superiority over any other artist in the United States. The contour of the head, the quality of the hair, and the nature of the physiognomy have been his principal studies; and the protuberances of the head render professional skill and taste absolutely necessary, in order to produce to the eye an agreeable effect, and a symmetrical development of the outlines and linings of the face. The style is truly classical, combining Athenian grace with Roman dignity.

J. R. respectfully solicits a continuance of the favors which have already been bestowed upon him. Feb. 12. 8

Order of Moses Chapin, Esq. first judge of the county courts of Monroe county—Notice is hereby given, to all the creditors of John L. Payne, of the town of Rush, in said county, an insolvent debtor, to show cause, if any they have, before the said Judge, at his office, in the village of Rochester, in the county of Monroe, on Monday, the 7th day of April next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1812.—Dated this 18th day of February, 1828.

JOHN L. PAYNE, Insolvent.

Order of Moses Chapin, Esq. first judge of Monroe county—Notice is hereby given to all the creditors of William Van Slyck, of the town of Gates, in said county, an insolvent debtor, to show cause, if any they have, before the said Judge, at his office, in the said town of Gates, on the sixth day of May next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1812.—Dated this twentieth day of February, 1828.

NICHOLAS DEVEREUX, HORACE BUTLER.

HARVEN HUMPHREY, Attorney. GWS

THE DELUGE.

From the "Memorial."
O'er the wide earth was joy. The shell went round,
And song and mirth, not innocent were there.
The fires upon the altar were extinct—
Or lighted but at pleasure's shrine, they burn'd
With an unholy brightness. There was heard
The sound of revelry, the merry laugh
That peal'd amid the banquet. Men reclin'd
In bowers of roses. On the river's bank,
Lull'd by the sounding waters, and the calm
Of cooling shades, sooth'd by the rushing breeze,
Mingling with music's soft and melting strain,
Flew the voluptuous hours. Then men bow'd
But not to God, and innocence had now
Not e'en a name on earth. The hills, the rocks,
Were not God's altars. Men received the gift,
But worshipp'd not the Giver. O'er the earth
Was one great festival, one gala day,
Of enervating pleasure. They whose brows
Should bear the helmet, wore the coronal;
The unmanly chaplet of unmanly flowers.
The bowers of beauty were profan'd—the blush
Which, like the ruin'd temple's fire, betray'd
The approach of its disturber, was a scorn.
Men's senses reel'd amid the banquet's joys.
The wine-cup's poison they had drunk, and who
Should stay the pestilence? The smiling earth,
Where'er they habit'd, from hill to hill,
From rock to rock, rung with the echoing strain
Of pleasure's orgies, like a trumpet-blast.

What is the rushing sound that fills the air?
Why is the voice of revelry so mute?
Why fly the roses from the blooming cheek?
It is the dash of waters. Hark! again!
As if a thousand torrents were abroad,
Dashing their headlong way, or the wild-ways
Of ocean were approaching—while on high
Bursts the loud cry of horror and dismay.
There is the shriek of agony; the groan
Half drown'd in bubbling waters; the deep curse,
And the half-utter'd prayer, and hopeless shrieks
For more than hopeless help; and the wild yell
Of the astonish'd beasts—who ply their limbs
In vain to gain some spot above the waves,
From the proud lion, roaring in his wrath,
To the poor lamb, who struggles for a while,
Then with a silent and appealing look,
Sinks down beneath the waters—and there too,
Still faithful to the last, the generous dog
Spends his last breath to save the one he loves,
Forgetful of himself; and when at length
The sobbing breath and fading limb proclaim
The effort well nigh over, still enjoys
Affection's proudest privilege, to die
With him he could not save. All else forget
Their natures and their passions, in the depth
Of their calamity. The mountain top
Affords a moment's refuge—there was seen
The young lamb, crouching at the tiger's side
Securely; and some desperate hand has seiz'd
And wrestled with the monster for his prey.
Till the waves close o'er both, and struggling, both
Together sink. The father spurs his child,
Yet clinging to him, in the whirling wave.
The sister's hand has found some frail support,
A brother's stronger grasp has wrench'd it from her,
And dash'd her in the waters—safe on high
The dove flies trembling with the trembling kite
Unharm'd unharming.—All is selfish now,
Only the mother clasps her frightened babe
In wild amazement closer to her breast,
And shrieks, and perishes. Affection's ties
Are broken or forgotten. The tall tower,
And lofty hill, are peopled with the brutes
And men; some vainly struggling for the place,
Grapple with desperate arm the lion's throat,
Till the wild prey and waters sweep them all
Into one common sepulchre. With shrieks
The wild bird vainly seeks a resting place
Over that shoreless ocean, till at last
She clasps her weary wing, and drops and dies.
Through the wide earth 'tis deeply silent now,
There is no sound, save of the water's flow.
The world is one vast grave; and all its caves
And vales and mountains one huge sepulchre.
In his new world the astonish'd dolphin plays;
The ponderous whale sports now in beauty's bowers,
In stupid wonder at the unwonted sight.
Around the wanton harp-strings serpents wind,
And twine amid the rose wreath'd coronals.
On the voluptuous couch, o'er-canopied
With fair and fragrant flowers, the slimy eel
And sea snake knot and nestle, for the hour
Of dreadful retribution has arriv'd:—
God in his power is there!

A sound once more!
The rushing winds are heard and joy! again
The mountain lifts its head above the waves.
Wheeling amid the solitary air
The raven now appears—o'er that wide waste
The dove all vainly seeks a resting-place.
Yet not again in vain, for now she bears
The token branch of mercy—and the waves
And water have subsided; and the deep
Rolls slowly back its surges, and the hills
And dripping forests come once more to light.
Yet mid this scene of horrors is there hope
And pledge of a redeeming mercy. Not again,
Yet not again, oh! God, wilt thou rebuke
Thy children thus. Thy chastening rod
In wrath was lifted up. The cloud past not
Till on its bosom play'd the rainbow's smile.
Still may that pledge be ours; and when the cloud
Of thy rebuke is on us, then Oh! God,
In mercy let thy rainbow still appear,
Till the tremendous hour be past away.

Monumental Church.—A writer in the New
London Gazette proposes to erect a Monumental
Church on Groton heights, instead of a Monu-
ment. He says,
In the first place, the work—the monument,
is to be a tribute to the memory of patriotism,
and heroic valor, of those who then bled
and died a sacrifice to their country's independence
freedom, and glory. Who were those martyrs?
Go to Groton, and the tears and desolations of
the First Ecclesiastical Society in that town
will tell you. Forty-seven years have not wip-
ed away the former, nor repaired the latter.
The great body of the men then slain in battle,
were the pillars of that religious institution.—
That society now, greatly needs a new church;
and with much embarrassment, is looking about
for the means of providing one. Could they call
back to their aid the spirits and the resources of
their own mighty dead, their wishes and purpo-
ses might be easily effected. They are beyond

the call of their friends, and the reach of their
country's gratitude. In what way can the pub-
lic so well pay the respect due to their names,
their deeds, and their sufferings, as by erecting
a neat and durable church, of the best device,
and labelled with all the inscriptions suitable to
be fixed upon such a monument; and, by devo-
ting it to the use of this Ecclesiastical Society,
now composed principally of the children and re-
lations of the lamented heroes?

Again; in the basement story, or in some
other part of the contemplated building, a large
and commodious room might be provided for an
academy, which the inhabitants of that town and
village greatly need, and devoutly desire.—
There the children and descendants of the suf-
ferers, might be educated; and, thereby formed
to virtue and respectability, they would rise up
and call their benefactors blessed. Here, too,
might be a convenient place for the transaction
of the public business of the town.

Furthermore, this house might be a conven-
ient and appropriate place of divine worship, for
the garrison of the military station of this neigh-
borhood; and here, too, the passing traveller,
and the patriotic visitor, might like to turn in,
and pay his devotions to the God of his fathers,
and his country.

Jesuits in Russia.—The unexpected revulsion
against the Bible cause in Russia, has been a
source of grief to Christians. There was, more-
over, a veil of mystery which hung over it.—
We had been contemplating the Emperor Alex-
ander, with a kind of enthusiastic admiration,
as one of the warm-hearted friends of the Bible;
and its free circulation among his many millions
of unenlightened subjects.—When suddenly he
turns, or seems to turn against it. The vena-
ble President of the Bible Society resigns—the
arch-bishop and bishops speak coldly and un-
friendly—the cause languishes. There was a
mystery over all this, which we could not well
penetrate.

Dr. Henderson, the indefatigable agent of the
Bible Society, in Russia, in his late work, call-
ed "Biblical Researches and travels in Russia,"
has, we think, fully explained the cause of dif-
ficulty, and has traced it to its true source. As
long as a Jesuit exists, he cannot be out of mis-
chief. It is his meat and his drink to do all the
injury he can to the holy gospel of the Son of
God.

The following is the substance of Dr. H.'s
statement. Matters are not so desperate as we
had anticipated. The Jesuits in Petersburg, by
their usual cunning, had succeeded in forming
a party in favor of the Catholic church, and in
opposition to the movements of the Bible So-
ciety—their opposition became clamorous and
violent. Considering Prince Galitzin as the
chief author of their defeat, they cherished the
thod untried to lower him in the opinion of his
imperial majesty. And they set every engine at
work to impress the public mind, and especially
those in power, with the belief that the mem-
bers of the Bible Society were systematically
connected with the Radicals of England, and
Carbonari of Italy—that Bible Societies were
politically dangerous, and that the personal read-
ing of the scriptures could not fail to disseminate
revolutionary principles. Though Alexander
understood too well the character of Galitzin,
and other distinguished individuals associated
with him, and was himself too far enlightened
to believe there was any grounds for accusation
—yet as the Jesuits had formed a strong party
in the Russian metropolis, it was deemed politic
that Galitzin, the object of their inveterate ma-
lignity, should resign the high posts he held,
and in which he stood peculiarly exposed to the
shafts of their malice. But he never lost the
favor of his sovereign. And, though the Bible
Society, by this measure, lost its indefatigable
President—and though its operations have not
been carried on subsequently, as before, yet
nothing in the shape of an attempt has been
made to put it down, and a friendly feeling
generally exists throughout Russia towards its ob-
jects, and people of various religions manifest
great eagerness to obtain copies of the scrip-
tures.

Duelling Extraordinary.—Miss Julia Sylves-
ter and Miss Mary Harress, people of color, of
New York city, were once sworn friends.—
Some offensive words were dropped one day, by
one or the other, which soon led to blows, and a
battle ensued which proved unfortunate for Julia,
and although she repeatedly
—"took heart again, and fac'd about,
As if she meant to stand it out,"
"might overcame right," and she was compell-
ed to yield.
"For a few days," says the reporter of the
case as it came before the Police, "all was still,
silent as the grave;" but unfortunately for Julia,
as she was industriously engaged in scrubbing a
stoop, her once dear friend again insulted her.
"Fired with the thought, her soul grew
vain," and determined to bring the affair to a
close, she despatched the following note:
"Miss July Selvester's Compliments to Miss
Mary Harress, 63, orange Street, Met me if you
dare and I will give you Satisfacks In my own
Rome at 10 of the clock to morrow. July Sil-
vester. Blood or die.

To Mirey Harress, 63 Orange street.—Deth
or victory.
"This was tempered with a gentle hint that Miss
July did not intend to fight as before, "one armed
with metal the other with wood;" but author-
ised her messenger to communicate the fact that
she had a pair belligerent weapons in her pos-
session. Poor Mirey was frightened almost to
death, and she thought it prudent to apply to the
magistrate for protection, as many a trepidator
has done before her. After the ridicule had
passed away which such an application excited,
she was informed that if she pursued their "af-
fair of honor" any farther, a place should be al-
lotted, as an arena for their exploits, somewhere
within the precincts of Bridewell. At this intelli-
gence Mirey retired, with a bosom overflowing
with vindictive sensibility."

Servants sometimes profit by the vices of their
employers, and sometimes are ruined by them.

BANK NOTE TABLE.

STATES	NAMES OF BANKS.	DISCOUNTS		
		100 N. York	100 N. York	100 N. York
NEW-YORK.	N. Y. city banks,	par	par	par
	Albany bank (under \$20)	1-2	do	do
	Auburn	3-4	do	do
	Chenango	do	do	do
	Columbia	1-2	do	do
	Geneva	3-4	do	do
	Newburg bank (under \$20)	1-2	do	do
	do branch	3-4	do	do
	Niagara	2	2	2
	Orange county bank	1-2	par	par
	Rochester	3-4	do	do
	Troy	1-2	do	do
	Utica	3-4	do	do
	Catskill	1-2	do	do
	Central	3-4	do	do
	Commercial bank of Albany	1-2	do	do
	Dutchess county bank	par	do	do
	Farmers' of Troy (under \$10)	1-2	do	do
	Jefferson county	1-4	do	do
	Lansingburgh	par	do	do
Long-Island	do	do	do	
Mechanics' & farmers' bank	1-2	do	do	
Middle district	do	do	do	
Mohawk	do	do	do	
N. York state bank (under \$20)	do	do	do	
Ontario bank	3-4	do	do	
do branch	do	do	do	
Syracuse salt company's checks	on Syracuse bank	1	2	
Utica Ins. co.'s checks	1	2		
United States' branch bank	par	par		
Washington and Warren	1	2		
MAINE.—Augusta bank	3-4	do	do	
Other banks in Maine	do	do	do	
NEW-HAMPSHIRE.—U. S. branch b.	1-4	par	par	
Cheshire bank	3-4	2		
Other banks in N. Hampshire	do	do	do	
VERMONT.—Burlington bank	do	do	do	
Other banks in Vermont	do	do	do	
MASSACHUSETTS.—U. S. branch, Bost.	1-4	par	par	
Boston banks	5-8	2		
Manufacturers' & mechanics'	1-2	3		
Phenix, Nantucket	1	do	do	
Pacific do	1	do	do	
Agricultural	3-4	2		
Other Massachusetts banks	do	do	do	
RHODE-ISLAND.—U. S. branch bank	1-4	par	par	
Burrillville	1	3		
Providence banks	5-8	2		
Other Rhode-Island banks	do	do	do	
CONNECTICUT.—U. S. branch bank	1-4	par	par	
Bridgeport	par	do	do	
Fairfield county bank	1-2	do	do	
Other banks in Connecticut	do	do	do	
NEW-JERSEY.—New-Brunswick bank	1-2	3		
Commercial bank (under \$10)	do	do	do	
Cumberland bank of N. Jersey	3-4	do	do	
Hoboken bank of Mt. Holly	do	do	do	
Monmouth bank of N. Jersey	3-4	do	do	
Morris canal company	par	do	do	
Newark Insurance company	do	do	do	
N. J. manufacturing & br. co.	do	do	do	
Paterson	1-4	3		
People's bank	3-4	do	do	
Salem steam-mill & bank'g co.	do	do	do	
State bank at Elizabethtown	par	par	par	
do Camden	3-4	3		
do Morristown	do	do	do	
do Newark	par	par	par	
do N. Brunswick	do	do	do	
Sussex bank (under \$10)	3-4	3		
Trenton banking company	par	par	par	
Washington bank'g comp. for- merly the Weehawk bank,	3-4	do	do	
PENNSYLVANIA.—Philadelphia banks	1-2	par	par	
Chambersburg bank	1	3		
Chester county bank	3-4	do	do	
Delaware county	do	do	do	
Germantown	do	do	do	
Gettysburg	1	do	do	
Montgomery county	3-4	do	do	
Pittsburgh	1-12	do	do	
Reading	1-14	do	do	
Carlisle	1-12	do	do	
Columbia bridge company	1	do	do	
Easton	1	do	do	
Farmers' bank of Bucks co.	1	do	do	
do Lancaster	3-4	do	do	
do Reading	1-14	do	do	
Farmers' & mech. b. Pittsb.	1-12	do	do	
Harrisburgh	3-4	do	do	
Lancaster (formerly Lan. tr. co.) bank	1-14	10		
Mauch Chunk ch'k on North- ampton	3-4	12		
Mongahela of Brownsville	6	3		
Westmoreland	8	3		
Yorkbank	1-14	do	do	
OHIO.—Bank of Chillicothe	5	5		
Marietta bank	do	do	do	
Western Reserve	do	do	do	
Other banks in Ohio	do	do	do	
DELAWARE.—Bank of Delaware	1	3		
Smyrna bank	do	do	do	
do branch bank	do	do	do	
Other banks in Delaware	do	do	do	
MARYLAND.—Baltimore banks	1	2		
Cargine bank	10	15		
Port Deposit	40	50		
Westminster	2	5		
Elkton bank of Maryland	1-12	3		
Farmers' bank of do	do	do	do	
do do branches	do	do	do	
Frederick county	do	do	do	
Hagerstown	do	do	do	
Hare de Grace	do	do	do	
Planters' bk. of Pr. Geo.'s co.	4	6		
Upper Marlborough	5			
United States branch bank	1-4	par	par	
DIST. OF COLUMBIA.—Alexandria b.	1	3		
Falmers' bank of Alexandria	do	do	do	
Columbia bank	25	30		
Potomac	1	3		
Bank of the Metropolis	do	do	do	
Washington bank	do	do	do	
Notes of the corporation of the city of Washington (similar to bank notes)	do	do	do	
CANADA.—Bank of Canada	2	3		
Bank of Montreal	do	do	do	
Quebec bank	do	do	do	
Bank of Upper Canada, York	2-12	do	do	
MICHIGAN.—Bank of Michigan	1	2		

AMERICAN JOURNAL OF EDUCATION.

Published at Boston on the 15th of every Month,
terms \$4 per annum.
EXTRACT FROM A NOTICE IN THE NORTH AMERICAN REVIEW.
"A principal purpose of the Journal, according to the
Prospectus, and one which seems to be in a successful
course of execution, is to collect and record facts, in re-
gard to the state of education in the United States and
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ing the improvements in education, which originate in one
portion of our great republic, to every other part."
"We cheerfully recommend this Journal to all heads of
families, to instructors of youth, and to pupils who have
made any considerable advances in knowledge."
"A specimen of the work may be seen at
the Bookstore, where subscriptions will be re-
ceived."
E. PECK & Co. Agents.
Rochester, Feb. 15th 1828.

ROCHESTER CASH STORE.

C. J. HILL has on hand; for the winter trade,
a larger stock of GOODS, of all the various descrip-
tions, than he has ever before offered for sale—consisting
as usual of STAPLE AND FANCY
FOREIGN DRY GOODS,
66 packages Domestic Dry Goods.
CROCKERY, GLASS, WINDOW-GLASS,
AND HARDWARE, AND SALT.
Also a full stock of GROCERIES—among which are
FRESH TEAS, of superior quality.
The above Goods are selling, whole-
sale and retail, at very low prices, for prompt pay-
ment.
January 3, 1828.

NEW GOODS.—The subscribers have recently

received an extensive assortment of
Domestic Goods,
Groceries,
Crockery,
Glassware,
Hollow Ware, &c. &c.
Which they offer for sale low for Cash, or in exchange
for Country Produce. Jan. 4, 1828—1st
MURDOCK & COFFIN,
Main street, opposite the Globe Buildings.

GLOBE BUILDINGS, NO. 13.

A. & J. SOUTHWORTH, Dealers in Gro-
ceries, Domestic Dry Goods, Crockery, and
Glassware, have just opened an extensive assortment of
Goods in their line—consisting of
GROCERIES,
Domestic Dry Goods,
CROCKERY, GLASSWARE,
HARDWARE, &c. &c.
Tavern Keepers, Grocers, and all others, wishing
to purchase are invited to call and examine quality and
prices. Their goods are entirely new, and were pur-
chased for cash, and will be sold, wholesale or retail, at
a small advance for cash or most kinds of produce.
Rochester, January 4, 1828. It

FANCY DRY GOODS.

Among which is a SUPERIOR ASSORTMENT of
Long and square Merino Shawls,
Black and white Lace Veils,
Heavy white Satin for Dresses,
Mixed Camblets and Pongees,
Satin Levantines and India Satins,
Italian Lustrines and Grosdenables,
Frog and Daizy Buttons, Cords, &c. &c.
Together with a general assortment of the more STAPLE
ARTICLES, which will always be sold at the lowest Cash
prices. Rochester, 25th January, 1828.—It

D. BRACE, Has on hand, a complete assort-

ment of Drugs and Medicines, Paints, Oils, Glass,
&c. which he offers very low for cash.
Also, a choice supply of Liquors, Wines, Teas, Sug-
ars, Coffee, and Groceries of all kinds, for sale as a-
bove, two doors east of the Market, Exchange Buildings.
Rochester, January, 1828. 14w5

H. GRAHAM, Physician and Surgeon,

respectfully offers his professional services to the
citizens of Rochester and its vicinity. Office on Riv-
er-street, one door south of Dr. J. W. Smith's, in the
room lately occupied by A. House, Esq.
Rochester, 4th Jan. 1828. It

NOTICE.—The subscribers, having formed a connex-

ion in business in the practice of LAW, under the
firm of GREGORY & HUMPHREY, have opened an of-
fice in the west part of the Globe Buildings, second story;
where they will, at all times, be ready to attend to any
professional business which may be entrusted to them.
JAMES H. GREGORY,
HARVEY HUMPHREY.
Dec. 28, 1827.

NEW ARRANGEMENT.

THE Book-Binding business heretofore carried on
by E. Peck & Co. will hereafter be conducted by
the subscriber, at the old stand in the rear of E. Peck &
Co's. Bookstore, where every variety of Plain and Fancy
Binding will be done, in a superior style.
BLANK BOOKS ruled and bound to any Pattern.
JOHN STITT,
Rochester, Jan. 21, 1828. 5

VALUABLE LOTS.—The subscribers are

now ready to sell their valuable LOTS, on the east
side of Genesee River. The advantages of this tract are
apparent by an inspection of the Map; being intersected
by the Canal, the Feeder from the Genesee River, Liv-
ingston county Road, and the great Road to Canandaigua,
and is the most probable point at which the Ocean Canal
will unite with the Erie. More than

200 LOTS JOIN THE ERIE CANAL;

and offer favorable locations for Boat Yards, Basins, Dry
Docks, Lumber Yards, and for any branch of business
connected with the Canal. The proprietors contemplate
to make, at their own expense, great improvements on
the Tract; such as arching Broadway, 80 feet wide, and
covering it with stone and gravel—building several Can-
al bridges—constructing a Basin and Warehouse at the
foot of Charing Cross, whence a handsome street will be
opened to meet the Henrietta Road, together with other
improvements necessary to facilitate the settlement of
this pleasant section of the village.

The many advantages of this Tract are a great in-
ducement for actual settlers and speculators to make pro-
fitable investments. Persons wishing to purchase to the
amount of one thousand dollars or more, will have a

Liberal Discount

made; and to actual settlers great facilities will be offer-
ed, and every aid and accommodation granted. Ten
per cent. of the purchase money will be required down,
and the balance on a liberal term of years.
Application to be made at the Office of either Elisha
Johnson or William Atkinson, where a Map of said pre-
mises may be seen.
ELISHA JOHNSON,
WILLIAM ATKINSON.
Rochester, January 4, 1828. It

120 ACRES OF WOOD AND TIMBER, for sale,

on the Stone Farm. Terms—\$20 per
acre, on credit, till July 1st, with interest, in lots not less
than 10 acres; any number of persons may combine for
a ten acre lot. The security must be good.
JOSHUA BISSELL, Jr.
Dec. 21, 1827.

NEW FASHIONABLE HAT STORE.

No. 12, Globe Buildings.
VAN KLEEK & DIVOLL, respectfully inform their
friends and the public in general, that they have
commenced the manufacturing of

HATS,

On an extensive scale, in the village of Rochester, and
are now opening at their establishment in the west corner
of the Globe Buildings, a general assortment of
Gentlemen's Beaver, Castor, Military and
Imitation Beaver HATS,

With a general assortment of Youth's and Children's
Fancy Hats of the latest and most approved fashions,
together with a variety of Men's Youth's and Children's
Fur, Seal, Hare and Cloth CAPS, for Collars, Bush
Robes, &c. which will be sold as low for cash, or ap-
proved paper, as they can be had in the state.
They have also on hand, and offer for sale, a gene-
ral assortment of Stock and Trimmings, to which they in-
vite the attention of Hatters generally.
Hats of all kinds made to order, and on the shortest
notice. Cash, and the highest prices paid for all kinds
of Hating and Shipping Furs. Jan. 26, 1828.

GROCERIES, Drugs & Medicines, Dye-Woods

W. S. ROSSITER,
Two doors north of the Canal, Exchange Street, Roch-
ester.—Also, Shakers' Leather, Varnish, Paste and Li-
quid Blacking, Ink, Gold Leaf, Bronze, Smalt, Brasses,
Sieves, Family and Medicinal; Perfumery, Saffron and
Soda Powders, Shaker Herbs and Garden Seeds, Stanch-
ton's Bitters Patent Medicines, &c. &c.

200 Large Family Bibles, of various qualities.

Price from \$2.50 to \$9.
Also, Clark's Commentary on the New-Testa-
ment, 2 vols. price \$6.
For sale by
E. Peck & Co.
Feb. 1, 1828. 6w

D. R. GILL's Commentary on the Old and New Testa-

ment, 9 vols. Quarto, very cheap, for sale by
E. Peck & Co.
Feb. 10, 1828.

FRENCH and German BIBLES; Ladies' ALBUM

in great variety, very elegant—Also—
Thermometers and Hydrometers, and Gauging and
Wantage Rods—for sale at
E. PECK & CO.'S BOOKSTORE,
Carroll-street, Jan. 18, 1828. 3w

T. S. INGOLS,

FASHIONABLE HAIR DRESSER, No. 23 Globe
Buildings, respectfully informs his friends and the
public generally, that he has taken the above stand-
where he will attend to the business of
HAIR CUTTING AND SHAVING.
A share of the public patronage is solicited. Re-
spons set at short notice. Jan. 18, 1828.—3w

ORNAMENTAL HAIR WORK.

J. ROBINSON, Hair Cutter, Exchange Street,
Sign of the Golden Eagle, has constantly on hand
a great variety of Wigs, Toupees, Flat Caps, Madras
Hair Bands, Fr

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR.

FRIDAY, FEBRUARY 29, 1828.

VOLUME II.—No. 9.

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FOR THE ROCHESTER OBSERVER.
The advantage and necessity of the Christian Re-
velation, shown from the state of Religion in the
Heathen world.

PART III.—With respect to the belief of a future
state of rewards and punishments.

CHAPTER VIII.

[Concluded.]

From all that has been said, it appears that the Philosophers, instead of improving, had only weakened and corrupted the ancient doctrine of a future state. The people also in the more civilized nations, had gradually fallen from the ancient belief. This was the case with the Athenians. One of Socrates' disciples tells him that his doctrine on this subject, "met with little credit among the Athenians;—that 'most men seemed to think that the soul was immediately dissolved at death, and that it vanished and was dissipated, like the wind or smoke, or became nothing at all.' Socrates himself had said the same thing just before. The same was true of the Romans. It appears from the speech of Cæsar in full senate, which he probably gives the popular opinion, that he declares that, 'to those that live in sorrow and misery, death is a repose from their calamities, not a punishment: that it puts an end to all the evils mortals are subject to: and that beyond it there is no bliss left for anguish or joy.' What Cæsar said in the senate, Cicero declared more fully in assembly of the Roman people; which he would not have done if he had not known that this was the opinion which generally prevailed among the people at that time. In another place, he represents the ancient account of the infernal regions, as the same. Strabo pronounces all these things to be only fables and fictions. It may be added here that as to the resurrection of the body, neither the philosophers nor the common people among the Greeks and Romans had any idea of it. The manner in which the philosophers of the Epicurian and Stoic sects at Athens treated this sentiment when introduced by the Apostle Paul, is full proof of this. It was equally true of all the other sects of philosophers. Those who argued for the immortality of the soul, as the Pythagorians and Platonists, held the doctrine of the resurrection of the body in sovereign contempt. Celsus calls it the hope of worms, a very filthy and abominable, as well as an impossible thing; and that it is what God neither can nor will do, as being base and contrary to nature.

CHAPTER IX.

On a review of the whole we may safely conclude, that the doctrine of a future state, as known and believed among the ancient heathen was of very little practical use, especially in the ages of learning and philosophy; that instead of being so obvious to the common reason of all mankind, that the weakest person must see and admit it, it was in fact beyond the reach of the greatest masters of human reason that the world ever saw, even when directed and guided in their inquiries by an ancient and venerable tradition,

which, no doubt, had its origin in a revelation from heaven. Of course, there was great need that it should be revealed again, with new evidence of its truth and certainty. This, God in his great wisdom and goodness has been pleased to do in the Gospel, in which life and immortality are emphatically brought to light. Here the future eternal happiness of the righteous, and the everlasting punishment of the wicked, are set forth in the plainest manner, and are attested by the word and seal of Him who cannot lie.

From the Connecticut Observer.
Reasons for not embracing the doctrine of Universal
Salvation, in a series of Letters to a Friend.

LETTER VI

(Continued from our last.)

3. The doctrine of the endless punishment of the wicked, is taught in all those passages of scripture which describe their future state in contrast with that of the righteous. As I stated the argument from this source somewhat particularly in my last letter, I shall not pursue it in this place, any further than to cite a few from a multitude of texts, in which the future states of the righteous and the wicked are presented in direct contrast. The wicked is driven away in his wickedness, but the righteous hath hope in his death. The hope of the righteous shall be gladness, but the expectation of the wicked shall perish. And the multitude of them that sleep in the dust shall awake; some to everlasting life, and some to shame and contempt. The son of man shall send forth his angels, and he shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire, where shall be weeping and gnashing of teeth. Then shall the righteous shine forth in the kingdom of their Father. He will gather his wheat into the garner, and will burn up the chaff with unquenchable fire. Wide is the gate and broad is the way that leadeth to destruction, and many there be who go in thereat; because strait is the gate and narrow is the way that leadeth unto life, and few there be that find it. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. He that believeth on the Son shall have everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him. All that are in their graves shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. These shall go away into everlasting punishment, but the righteous into life eternal. In these passages of scripture, the future states of the righteous and the wicked are presented in strong and pointed contrast. And unless to be just and unjust, righteous and wicked, mean the same in character; unless to be written and not written in the book of life, to be justified and unless to perish and be saved, to be resurrected and punished, to come forth to the resurrection of life and the resurrection of damnation, to be sentenced to everlasting life and everlasting punishment, mean the same thing in future condition, the inference is unavoidable, that the final allotment of the righteous and the wicked, will be as far asunder as heaven and hell, as unlike as endless joy and endless sorrow.

4. There is another class of texts which assert the doctrine in question, by teaching that there are some who will be forever excluded from the kingdom of heaven. When one said to our Saviour, Lord are there few that be saved? (What a question, by the way, to be proposed to a teacher of universal salvation, and what an opportunity for our Saviour to have taught that doctrine had he believed it): Lord, are there few that be saved? he gave no intimation that all will be saved, but answered, Strive to enter in at the strait gate; for many, I say unto you, shall seek to enter in, and shall not be able. He then declares that the door will be shut, and that the workers of iniquity being excluded, shall seek in vain to enter in. On them thus shut out from heaven, he pronounces the awful sentence—Depart from me all ye workers of iniquity; and then adds, there shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob; and all the prophets, in the kingdom, and you yourselves thrust out. It is worse than foolishness to say that this awful sentence, excluding some from heaven, takes place in the present world. It plainly refers to a period after death, to that judgment day when all will be tried and sentenced according to the deeds done in the body.

5. There are other texts which teach that some will never become the subjects of holiness, and unable to renew them again unto repentance. There is a sin unto death; I do not say that ye shall pray for it. If ye believe not that I am he, ye shall die in your sins. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins; but a certain looking for of judgment and fiery indignation, that shall devour the adversaries. And for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness.

Let it not be said here, that those who die in their sins will become holy in the future world. This is mere assumption. It has no support in the word of God. On the contrary, the whole tenor of scripture leads us to conclude, that the present life is the only season of probation; that all beyond the grave is unchangeable character and eternal retribution. At the winding up of this earthly scene, it will be said—He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still. The psalmist asks in language which implies a strong negation—Will thou show wonders to the dead? Shall the dead arise and praise thee? Shall thy loving kindness be declared in the grave, and thy righteousness in the land of forgetfulness? Those then who enter eternity in an unholy character,

will retain that character for ever, and must of course, be forever excluded from heaven; for without holiness no man shall see the Lord. Except a man be born again, he cannot enter the kingdom of God. Whoever then hopes to enter heaven without holiness, without a radical change of heart, experienced in the present life, will meet with an awful disappointment. Hence, it is said—When the wicked die their expectation shall perish; their hope shall be like the giving up of the ghost. Indeed, what could wicked men, what could many Universalists do, if they were admitted to heaven? Enemies of all righteousness, they cannot endure either the doctrines or the duties of religion, as they are inculcated in the bible. They have an utter aversion to all the exercises of serious and practical piety; and are never more out of their element than when in the society of the pious and devoted friends of God. How then could they be happy in heaven? They have no meekness of character for that blessed world—no fitness of temper for its spiritual services and holy enjoyments; and if admitted there in their present state of mind, it would be to them a joyless and dreary world. Indeed I have often thought that one principal reason why wicked men and Universalists expect to go to heaven without present holiness, is, that they have no just idea of what heaven is. Sure I am, that if the impenitent, the prayerless and irreligious would but look into the state of their hearts, and seriously consider the nature of heavenly happiness, they would utterly despair of entering that holy and blissful world without being born again; and as this change never takes place but in the present state, they would renounce all hope of salvation, but on the ground of present repentance and holiness of life.

6. The death of Christ, instead of being the ground of salvation to all, will but aggravate the condemnation of many. We are unto God a sweet savor of Christ, in them that are saved and in them that perish. To the one we are a savor of life unto life; and to the other a savor of death unto death. He that despised Moses' law died without mercy; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing; and hath done despite unto the spirit of grace. The law condemned without mercy; what then shall be that sorer punishment, which is denounced against those who despise the gospel?

7. The certainty of future punishment is proved by the fact, that God has denounced and executed severe judgements against those who have denied it. When our first parents listened to the doctrine, thou shalt not surely die, and believed it, what was the end of those unbelievers who disregarded that preacher of righteousness? The deluge came and swept them to destruction. When Lot, warning the inhabitants of Sodom and Gomorrah of their approaching ruin, was regarded by them as one that mocked, what was the end of those who then believed that God was too good to punish the wicked? They were swept from the earth by a storm of fire and brimstone; and man hundred years afterwards were represented by Peter and Jude as examples set forth, suffering the vengeance of eternal fire. Our Lord himself teaches the same thing, when he says of those who despise his gospel: It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for them. By the prophet Ezekiel, God denounces a dreadful woe against those, who with lies make the hearts of the righteous sad, and strengthen the hands of the wicked, that they should not turn from their wicked ways, if promising them life. And to specify no more examples; hear what the Apostle says of those deluded men who deny the threatenings of God and flatter themselves that no evil shall come upon them, tho' they live and die in their sins. When they shall cry peace and safety, sudden destruction shall come upon them, and they shall not escape.—Look at the facts that have been here alluded to; do they exhibit no marks of God's hatred of sin—no evidence of his determination to punish it in all who, heedless of his threatenings, go on still in their trespasses? Can any man in his senses suppose that the thousands who were destroyed by the vengeance of God at the deluge and the overthrow of cities the plain, were the objects of his love and complacency? Did God send a flood of water or tempest of fire, to punish those despisers of heavenly glory, whom his patience could no longer endure on earth? Read over the predictions of our Lord respecting the Jews, whose peace he declared was hidden from their eyes of whom he said, they should die in their sins, and could not come to the world whither he went. Then read the accounts given of their destruction forty years after his ascension, and say whether these thousands, when thus destroyed by fire, and sword, and famine, sent upon them a wrath from heaven, were ripe for endless glory, and whether these were the means by which God ushered them into the joys of his presence?

Before I close the testimony from scripture let me request you to consider attentively the case of Judas, who was denominated by our Saviour, the son of perdition, and who having betrayed his Lord, was driven by remorse, not by true repentance, as some Universalists affirm, to hang himself, that he might go to his own place. Woe to that man by whom the Son of Man is betrayed. It had been good for that man if he had never been born. How can this be true if universalism is not false? If all men are to be saved, it can be truly said of no one of our race, it had been good for him never to have been born. For whatever he may endure for a season, whether in this or in the life to come, the eternal happiness of heaven will infinitely outweigh it, and render existence to him an infinite blessing.

Is Judas in heaven? Will he ever be there and dwell there for ever? How then is he lost?—How then had it been good for him never to have been born? How would non-existence be a blessing to him who is to be eternally happy in heaven?

I have thus given you a very summary view of the testimony of God respecting the future punishment of the wicked: In my next I shall consider some of the ways by which Universalists attempt to evade the force of this testimony. Yours &c.

SANDWICH ISLAND MISSION.

Extracts from a Defence of the conduct of the
Missionaries at the S. I. contained in the last
number of the N. A. Review.

Continued from page 26.

"In a preceding passage, after describing the first public interview between Lord Byron and the chiefs, when he was introduced to the young King, and the presents of the British government were delivered, the editor, or journalist, adds: 'The ceremonies being over, and the gifts delivered, the American missionary, Mr. Bingham, who loses no opportunity of mingling in every business, proposed prayers; and accordingly said what may be called a long dull grace to the entertainment, first in English, and then, as it appeared to us, more easily in the Sandwich tongue. As soon as he had ended, refreshments were placed for us on a table.' pp. 117, 118.

"Now as to the truth of the statement, we are able to say, that the prayer was not proposed by Mr. Bingham, but by Kalaimoku. This was stated in the journal of the missionaries, written at the time, and since published in this country, and has lately been confirmed to us verbally, by one of them who was present. Soon after the formal introduction of Lord Byron, the delivery of the presents, and the reception of them with suitable acknowledgments, Kalaimoku turned to Lord Byron, and in a very respectful and dignified manner, expressed himself in words, which were interpreted nearly as follows: 'Would it not be well to unite in a prayer of thanksgiving to Jehovah, that he has inclined the king of England to show favor to us poor people, in sending to us the remains of our king and queen, and that he has preserved you safely during the voyage, and brought you to our islands? To this proposal, which was made spontaneously, and without any consultation with the missionaries, Lord Byron readily assented. Kalaimoku then requested Mr. Bingham to offer the prayer, which was a matter of course, as he was the only missionary present who had long been in the habit of speaking the native language; and indeed, the only ordained missionary, who resided permanently at that place.

"We must pause here to apprise our readers of the true grounds of opposition to the labors and character of the missionaries, as it has existed for the last three years. These grounds may be classed under three heads.

1. "Among the visitors and foreign residents at the Sandwich Islands, there are not a few whose love of gain is much stronger than their love of morality. These people have the sagacity to see, that if the influence of the mission prevails so as to discourage or put an end to drunkenness, there will be fewer purchasers of rum; and that if the mass of the people learn to read and write, and become intelligent, it will not be so easy, as it has been, to make profitable bargains out of them.

2. "Most visitors at the islands have been in habits of licentious intercourse with the native females. This intercourse is, through the influence of christianity, becoming more difficult. At several ports it has already become absolutely impracticable. More than two years ago, the chiefs at Honolulu, who held the general government of the islands, were about establishing some new laws on the basis of the Decalogue. This praiseworthy attempt was made the signal of a general conspiracy on the part of abandoned foreigners to overawe the chiefs, and prevent the establishment of any laws, which should have respect to the seventh commandment. We blush to record, that individuals, who call themselves gentlemen, and who went from a christian land,—men who know very well the miseries, which lewdness has inflicted upon these islanders, and how impossible it is to raise them to a state of comfort or civilization, while vices of this class are unrestrained,—should yet be held in such slavery to their brutal passions, as to be willing, for the gratification of these passions, to consign the natives, through all succeeding ages, to poverty, disease and hopeless debasement. There have been sea captains and others, who have given their decided influence to the cause of morality and good order, and who have honorably distinguished themselves in this manner; but we are sorry to add, that these must be considered in the light of exceptions; and it grieves us to say, that there have not been wanting instances of the perversion of official stations to embarrass the chiefs, in their efforts to promote morality among their people; and that the direct and known tendency of this perversion of influence was to make the reign of vice and crime perpetual and universal. It is safe to affirm, that three quarters of the opposition, which has raged so furiously at the islands, has arisen from the fear that the missionaries would exert such an influence, as to prevent the illicit intercourse of foreigners with the women.

3. "The remaining cause of obloquy and opposition, is an apprehension that, as the missionaries are Americans, and are exerting a great in-

fluence upon the people, this influence will ultimately clash with that right of guardianship and protection, which is claimed for the British.—Comparatively few feel the weight of this motive; but these few are very busy, and to their activity the misrepresentations of the volume before us are principally to be attributed.

An opposition being thus formed, and fed by motives continually and briskly operating, some pretext for it must be assigned; the true reasons not being sufficiently credible to the opposers. The missionaries had been the happy and voluntary instruments of producing a great change in the moral condition of the people. Drunkenness had been nearly prevented, though four years ago it was more prevalent than among any other people in the known world. Lewdness had been greatly restrained; and foreigners began to apprehend, that they should themselves be compelled to be more moral, or to seek the indulgence of their vicious propensities in some region, which had not experienced the power of christianity. The missionaries, as a natural consequence of their great and benevolent services, were held in high estimation by the chiefs and people. Having uniformly shown themselves to be men of truth and integrity, diligence and disinterestedness, they had established for themselves a character, such as had never been known at the islands before. The chiefs had a great regard for their advice, and would doubtless have received it gladly on any subject, on which they would be willing to give it. As the chiefs had actually made laws, which bore hard upon the vices of foreigners; as the laws had been undeniably prompted by a regard to religion; and as religion had been introduced by the missionaries only, it seems very plausible to assert, that the missionaries had interfered with the government of the islands. This assertion has therefore been made, and a thousand times repeated; with what truth will appear in the sequel."

In the "Voyage," it is stated that "the missionaries forbid the making of fire, even to cook on the sabbath;" and that "they insist on the appearance of their proselytes five times at church every Sunday." &c. Now the fact is, the missionaries had merely recommended to the natives to cook their provisions for the Sabbath on Saturday. It is customary for them to eat their food cold, and they generally cook enough at one time to last 3 or 4 days. Instead of requiring the converts to attend church three times every day, the missionaries have but three regular religious services with them in a week, if we except a catechetical lecture on Monday evenings.

"The Quarterly Review says, at page 438:

"There was one point, however, on which Lord Byron was justly to have felt some uneasiness, and this was the tone, which he assumed on the subject of Bingham. The influence which this man had acquired over the simple natives, and his unceasing interference in petty concerns wholly unconnected with his mission, were but too manifest on several occasions, but never more openly nor more offensively, than when Boki, one Saturday evening, expressed a wish to entertain his countrymen with an exhibition of phantasmagoria. The young king and his sister, with many of the chiefs and people, had assembled to see the show, when, behold! a message was received from this Bingham, 'that on so near an approach of the Sabbath, prayer was a fitter employment' and such was the ascendancy which this man had gained, that 'the two poor children were carried off in tears, and many of the chiefs and people followed to the missionary meeting.' Mr. Stewart, another of the missionaries, ashamed of the indecency of such conduct, was anxious to explain the matter, by saying, that they followed the Jewish mode of reckoning, and considered Sunday to begin on Saturday at noon." No. LXX, p. 438.

Before we proceed to state the real facts in regard to the exhibition, we will introduce a paragraph from the statement of the American Reviewer. It is as follows:

"When the Blonde arrived at Honolulu, just five years had elapsed from the first establishment of the mission. Within that time, the missionaries had learned the language without those helps which all their successors will enjoy; adopted an alphabet; reduced to some form, a dialect never before written; taught all the highest chiefs to read and write; printed elementary books; established many schools for children and adults; preached the Gospel to the people in their own tongue; caused them to understand the plain principles of the Bible; impressed upon the minds of these uncivilized hearers some just views of the government of God, the reasonableness and perfection of his laws, and the plan of salvation clearly revealed in the New Testament; and, in short, exerted an influence which seemed likely to bring all the inhabitants into the order and happiness of christian society. Such results had been witnessed by the blessing of God upon incessant labor, endured in the midst of 'weariness and painfulness,' and many privations, in a tropical climate, by men and women, who left inviting situations in their own country, for the sole purpose of raising up pagans and foreigners from the lowest state of debasement, to the dignity of 'fellow citizens with the saints and members of the household of God.' It would not be amiss for the editor of the 'Voyage' and the Quarterly Reviewer to reflect, that such persons ought not to be impeached before the whole civilized world, unless upon weighty and substantial grounds. And what are the grounds of impeachment, which are spread over so many quarto pages, and transferred, with such scrupulous care, that they should lose nothing, into the widely circulating sheets of the most important review in the British metropolis? When stripped of verbiage, they all amount to the single charge, that on a certain occasion, one of these missionaries expressed his opinion, that prayer was a fitter employment for Saturday evening, than an attendance upon an exhibition of the Magic lantern; and the inferences are, that the missionaries impose an intolerable strictness upon the people; that they interfere in political measures; that they domineer over the chiefs; that they have acquired a threatening influence over the ca-

science; that, through this influence, they aim at the government of the islands; and that, to crown the whole, they are destitute of common sense. Now we insist, in the name of justice, that this whole string of inferences be stricken out of the indictment. Not one of them follows from the mere fact, that a missionary should think an established religious service a better preparation for the Sabbath, than attending an exhibition of phantasmagoria."

The simple facts in regard to the exhibition of the fireworks are these. One Saturday morning a proposal was made to Kaahumanu, the principal regent, to exhibit the magic lantern for the amusement of the chiefs, and the time agreed upon was the same evening. Several of the chiefs were in the habit of spending Saturday evening in religious exercises, as a kind of preparation for the sabbath. Having assembled for this purpose, they learned, for the first time, that Lord Byron was coming on shore for the exhibition, Kaahumanu having, probably through forgetfulness, omitted to mention it. They hesitated, but finally sent a messenger to request Lord B. to put off the exhibition till Monday. Lord B. had, however, already landed, and insisted that the chiefs should witness the performance. Several of the chiefs went to the house of Mr. Bingham to ask his advice. He told them there was no harm in attending the exhibition that evening. Kalamoku said his thoughts were fixed on the sabbath, and he did not wish to divert them, to any other object. From respect to Lord Byron, the chiefs concluded to attend. The young princess and one or two others remained a few minutes only at the exhibition, when they left the house, unobserved, and concealed themselves so effectually, that though messengers were sent after them they could not be found. Those who remained expressed little or no satisfaction at what they witnessed, and Lord B. was evidently mortified at the result. A foreigner, in whom he put confidence, not only insinuated that the missionaries had advised the chiefs not to witness the exhibition, but that they had, to his knowledge, interfered to prevent it. It is no wonder therefore, that Lord B. was grieved. Subsequently, when he found the missionaries had no hand in the business, he expressed himself fully satisfied with their conduct—said that "On his return to England, he should feel it a duty and a privilege to meet the inquiries of government, and of the christian public, concerning the American missionaries, with the declaration that they were worthy of their confidence and favor, and the best friends of the nation."

Having given a detailed account of the affair of the fire-works, the American Reviewer, adds:—

"After this narrative, let us advert to the error, the statement of the voyager. It is not an approach of the Sabbath, prayer was a fitter employment; nor that 'the two poor children were carried away in tears;' nor that 'the chiefs and people followed to the missionary meeting, as there was no missionary meeting; nor that 'Mr. Stewart was at some distance;' he being in the house with Mr. Bingham; nor that 'a note was sent to him by Mr. Bingham; or anyone else, 'to tell him what was going on,' as he was in fact the only one of the missionaries who previously knew; nor that he 'advised the missionaries and their congregation to adjourn in a body to the theatre,' as he had no thought of attending the exhibition, and had not even mentioned it to his brethren; nor that he 'explained the matter by a reference to the Jewish Sabbath;' nor that 'the native youths were educated in one of the United States, where the day begins and ends at noon.' Mr. Stewart did not even know, till the Reviewer informed him, that the Jewish Sabbath began at Saturday noon, or that the people in any one of the United States followed the Jews in this respect."

BEGGARS.

Sheridan, in his life of Swift, relates the following anecdote:—Once when he was in the country, he received intelligence that there was to be a beggar's wedding in the neighborhood. He resolved not to miss the opportunity of seeing so curious a ceremony; and in order that he might enjoy the whole completely, proposed to Dr. Sheridan that he should go thither disguised as a blind fiddler with a bandage over his eyes, and he would attend as his man to lead him. Thus accoutred they reached the scene of action, where the blind fiddler was received with joyous shouts. They had a plenty of meat and drink, and plied the fiddler and his man with more than was agreeable to them. Never was a more joyous scene. They sung and danced, told their stories, cracked their jokes, &c. in a vein of humor more entertaining to their two guests, than they probably would have found in any other meeting on the like occasion. When they were about to depart, they pulled out their leather pouches, and rewarded the fiddler very handsomely. The next day the Dean and the Doctor walked out in their usual dress, and found their companions of the preceding evening scattered about in different parts of the road and neighboring village, begging for their charity in doleful strains, and telling dismal stories of their distress. Among these they found many upon crutches, who had danced very nimbly at the wedding; others stone blind, who had been perfectly clear sighted at the feast. The Doctor distributed among them the money which he had received as his pay; but the Dean who mortally hated those sturdy vagrants, rated them soundly, told them in what manner he had been present at the wedding and was let into their roguery, and assured them, if they did not immediately apply for honest labor, he would have them taken up and sent to gaol. Whereupon the lame once more recovered their legs, and the blind their eyes, so as to make a precipitate retreat.

BEWARE OF IMPOSTURE.

A writer in the Christian Mirror says, that a book bearing the following title, is offered for sale, in several places in that vicinity:

"The New-England Primer, improved; or an easy and pleasant guide to the art of reading. To which is added, the Catechism. Adorned with cuts; Kennebunk, Printed by James K. Remick, 1827.

One would suppose by reading this title, that it was the same formulary which has been used in families for generations, and indeed all the first part of the primer does not vary from that in use thirty years ago. The last part of the book, comprising about one third of the whole, is occupied with "The Catechism." It is here announced as "The Shorter Catechism," leading very evidently to the supposition that the Assembly's shorter Catechism is intended. And to carry the deception still farther, and if possible to beguile unwary souls, the first five questions and answers are precisely in the words of the Assembly's Catechism. The sixth question and answer, which bring into view the doctrine of the Trinity, are omitted, and also the seventh and eighth questions and answers, which speak of God's decrees, and the execution of them. The Assembly's Catechism is then resumed to the end of the 16th question. The 17th, 18th, 19th and 20th questions and answers, which treat of the entire sinfulness of human nature, the misery of our fallen state, our desert of eternal misery, and God's eternal purpose to save some of the fallen race, by a Redeemer—these are all omitted, and the two following answers are altered so as to give no intimation that Christ possessed a nature both human and divine. The 25th answer, concerning the priesthood of Christ, is altered from that in the Assembly's catechism, in such a manner as to keep carefully out of sight the justice of God as satisfied by the death of Christ.—Another alteration is made in the answer to the question "What doth the preface to the ten commandments teach us?" In the Assembly's Catechism, the answer to this question was probably thought to bring into view the divinity of Christ, by representing him as God the Redeemer. This is therefore struck out, and God is represented as a God of mercy and power, without naming the Redeemer. In the answer respecting the proper subjects of baptism, the Assembly of Divines had wisely guarded the subject to prevent the indiscriminate use of sacraments by the vile as well as the precious. Here another alteration is made, which opens the door more widely, and makes the difference less apparent between him who truly serves God, and him that serves him not.

Such are some of the distinguishing features of this new publication. No one will dispute the right of any sect to publish their confessions of faith, and spread their peculiar sentiments before the world, but to resort to such measures as these, to take a catechism acknowledged as correct by the orthodox for many generations, striking out some of the most material doctrines, and then palming it upon the unsuspecting as the shorter catechism, is a course which does not deserve.

There are that scatter, and yet increase.

A poor young man in New-Jersey, was so much affected with the accounts given of the wants of the poor and ignorant, that he subscribed \$20 towards the 40,000 which are to be raised for the purpose of Education and Preaching. He was viewed as foolish by some, but was firm in the belief that God would enable him to raise the amount within the specified time of two years. His expectations are already realized. A few days since, he received from some unknown hand, a present of \$40, double the amount of his subscription. Consequently he has 20 left for other benevolent purposes.—"Giving to the Lord doth not impoverish.—N. Y. Observer.

The Sabbath breaker silenced.—A pious poor old man of our church at —, in reasoning with a sabbath breaker, said, "Suppose now I had seven shillings, and suppose I met a man and gave him six shillings freely out of seven; what would you say to that?"—Why I should say you were very kind and that the man ought to be thankful."—"Well but suppose he was to knock me down and rob me of the other shilling; what then?"—"Why then he'd deserve hanging."—"Well now this is your case, 'thou art the man; God has freely given you six days to work and earn your bread, and the seventh he has kept for himself, and commands us to keep it holy; but you not satisfied with six days God has given, rob Him of the seventh, what then do you deserve?" The man was silenced.

Spring in the winter.—Says a Darien (Geo.) paper, of Jan. 22, Every thing in the vegetable kingdom with us, wears the garb of spring; the fruit trees are in blossom, and the Pride of Indias are beginning to display their beauty, and to diffuse their fragrance through the streets; but the most singular testimony of the mildness and warmth of this winter is, the re-blossoming of cotton plants that have long since yielded their seasonable tribute to the planter. About three weeks ago a friend of ours sent us a present of fine Irish potatoes dug from Mr. Street's garden in this city.

The Synod of S. Carolina and Georgia, have resolved that they "consider the use of spirituous liquors among the most prominent obstacles which impedes the progress of vital piety," and have recommended total abstinence as the only effectual remedy.

The Drama.—The gross indecencies of the stage in Boston during the present season,—so contrary to the past promises and pretensions of the friends and managers of Theatres,—have quite discouraged the hope of reform, even with the sanguine.—Christian Register.

The following is an extract from a "Baccalaureate Address, pronounced on the evening of the Anniversary commencement of the University of Nashville, Oct. 3, 1827, by Philip Lindsley, D. D." The topics on which he treats are important, and adapted to the occasion, and as might be expected, are handled with ability.—We may hereafter make other extracts, but at present give one on the subject of intemperance. We publish this to show the readers of the Observer that the efforts which have been made, and are operating with such unexpected success, are not confined to the east and north, but that the south too, keeps not back in this glorious work. And we rejoice to see that TENNESSEE has so able an advocate for the cause of entire abstinence. But let it be remembered and impressed upon our minds, that though talents, and learning, and influence may plead the cause of temperance, and open to our view the ten thousand haunts of misery, vice and wretchedness, which ardent spirits have created, yet the application of the remedy is alone in the power of the great mass of the community. As well might we look for victory in the day of battle, merely because we have a few experienced officers to lead to the onset, although their troops should turn their backs upon the enemy at the first charge, as to expect that a few individuals, by the plain and forcible exhibition of truth, should be able to stem the torrent of a prevailing vice and reform a nation, while the mass of the people; the merchants, the farmers and mechanics, and above all, while professing christians, by their practice, continue to counteract the progress of reformation—yielding assent to the correctness of the principle, but showing that fashion and the love of gain have riveted upon them the chains of the most degrading servitude. They must consider it as a matter of individual concern, and let reformation begin at home, or cease to urge it as a duty upon others.

Doct. Lindsley introduces the subject with the following remarks:—

"The progress of practical moral truth is extremely slow. Thus, for instance, the claims of mankind generally upon christian benevolence were not recognized, in any considerable degree, prior to the commencement of the present century, nor are they even yet, except to a very partial and limited extent; and the slave trade itself was not denounced until within the memory of the living generation. The habits of society cannot be easily changed; and it is but seldom that any one dares to oppose them.

Whatever is, is right, is a maxim of no small influence in fact, even where its correctness would not be acknowledged in terms.

"We must take society as it is, not as it should be;—we must contend for whatever evils have crept into our domestic spirits, (pleads the politician,) for though the people may be ruined in soul, body and estate, by the excessive use of this physical and moral poison, yet we must legislate for men as they are, not as they might be."

"If I do not sell the liquor that intoxicates my neighbor, some one else will"—says the publican, while he deliberately pockets the price of his brother's infamy and perdition."

After stating the amount of money expended for ardent spirits in the United States, and the quantity consumed, he says:—

"Drunkness however, it cannot be denied, is sapping the foundation of morals—is filling the country with miscreants and vagabonds, with beggars and felons—is imposing burdens on the rich and ruining the poor—is impairing public virtue and destroying domestic peace—is not only diminishing the enjoyments of this life, but jeoparding the hopes of a better—is already an evil more tremendous and threatening than war, or famine, or pestilence, or than all combined—and is continually increasing in a ratio which baffles calculation, and which, in a few years, may defy all control.

"Is there not some here for the most active and intrepid benevolence? Who will deliver his country from the deadly grasp of this many headed monster? Who will devise a remedy for this most fatal disease which is already preying upon the vital of the republic?"

"Many remedies have been proposed—the merits of which I shall not stop to investigate. I pass all medical prescriptions. I say nothing of the expediency of legislative interference. Nor shall I expatiate on the benefits that might be expected from the extensive and general cultivation of the vine. I merely hint at the principal remedy which we can immediately apply—and which each of us can apply—and which is strictly of the moral and preventive character. By our example, our counsel, our instructions, we may do much. We can ourselves abstain altogether from the use of ardent spirits—banish them from our tables, from our houses, from our farms, from our borders, from every place over which we exercise control. This we can do. And this, every motive and consideration of patriotism, benevolence, and christian duty should constrain us to do while we live. If all virtuous reflecting men, all honorable influential men, all college graduates, all reverend clergymen, would do this, the evil would be effectually checked, and it would rapidly diminish.

"How much of this very evil indeed is fairly attributable to the countenance which such men have given to it: They have made it customary and fashionable to drink on all joyous and festive occasions—to treat each other at every social visit—and thus be continually presenting temptation, in the most alluring form, especially to the young and inexperienced. For to them nothing usually is so difficult to resist as the claims of prescriptions of fashion. Here then the evil must be arrested. The fashion must be changed.—Ardent spirits of every description must be forever proscribed, and exiled from good company.

In reference to this most insidious and direful bane of human peace and virtue, the motto of every young man, who aims at being good or great, should be—"touch not, taste not, handle not." With this enemy hold no parley—make no treaty, truce or compromise. To hesitate, to listen, to tamper, is to yield the victory; and, perhaps, to yield it for ever.

I urge this point with all possible earnestness, because it is so completely overlooked by the young, and because a failure here is blasting to all their hopes. It will be death to all their golden dreams and prospects of earthly bliss and earthly honor. It will make few their days; and will render those few a burthen and a curse to themselves, to their friends, and to the world. I urge it with affectionate importunity, because I have seen issue from colleges, consecrated to science, to virtue, and to piety, most melancholy and heart-rending examples of all the misery of which youthful intemperance, in its various forms, is capable. Ah, my young friends, did you know the grief—the torture—which you may inflict in the bosoms of those who love you most, and who would esteem no sacrifice too great to save you from the snares which beset your path, you would dash from your lips the proffered cup, and spurn with indignation from your sight, the wretch who would seduce you from wisdom's ways.

"Why is it that the scenes of intemperate mirth and revelry—the haunts of folly and dissipation—nay the very sinks of iniquity and abomination—are so often sought and frequented? Where shall we find an adequate or even specious apology for such madness? Why is it that the dictates and counsels of wisdom are so often contemned by youth, when associated for the noblest purposes—when engaged in the most exalted and grateful pursuits—when professedly submitting to that course of discipline and culture which will prepare them to lead the way in honor's high career, and to ascend the loftiest steps of human greatness?—To say nothing of other and nobler ends to which well directed and sanctified learning is ever subservient.—Surely, if there be any thing in human prospects alluring and encouraging; any thing in itself calculated to impart stability to character; any thing to deter from gross and destructive vice; any thing to prompt to industry and exertion; the privileged student or graduate of a college is the individual, above all others, who should be the farthest removed from all that is grovelling and mean and licentious. It is he, if any one on earth, whom we should expect to see asserting the dignity of his nature, and manfully contending for the noblest prize within the grasp of mortality."

The writer of the following is known to the editor as a business man and christian—and in conversing with him, found that the facts stated were literally true. In the manuscript the initials of the owners of the shops referred to, were given, but we think proper to omit them. We trust there are many others who are beginning to view intemperance as a matter of profit or as an evidence of friendship or hospitality, to others, that "God sees me"—and that this reflection will lead them to come out boldly and give their influence and example to the cause of Temperance.

For the Observer.

Mr. Editor—Living as I have done for years, within the suburbs of this village, I have had business almost daily at the centre; and rarely if ever returned home without calling at some shop for a dram. One day last week I had an errand in the village, and having finished my business and about to return home, I ran in haste to Mr. —'s for a drink, but having lately read Beecher's Sermons and Kitteridge's address, I was stopped by the following reflections:—Mr. — belongs to the church and he has read them too, besides I recollect that he told me lately with his own mouth that he should sell ardent spirits but a few days more, therefore I am ashamed to drink there: I will go back to Mr. —'s, and there I was stopped by similar reflections: I see Mr. — almost every Sabbath at church, and I am ashamed to have him see me drink: I will go to Mr. —'s, for I never see him at church, and while taking a secret glass I was struck with this thought, that God sees me the whole time—I therefore resolved not to call there again, and have of late been to the village almost daily, and back, without drinking a drop of spirits, and may God enable me to keep good my resolution.

A Temperate Drinker.

The following is an extract of a letter to the editor of the Observer, from a very highly esteemed friend in Michigan, in reply to one written some months since, accompanied by Kitteridge's address on the effects of ardent spirits. The writer made a temperate, but habitual use of spirituous liquor, yet a perusal of Kitteridge's address has not only led him to take the only consistent stand for a christian, that of total abstinence, but will lead him to exert his influence to promote the cause of temperance in his vicinity, and we trust may prove the commencement of a reformation on this subject, which shall be felt in every town and family in that territory.

"The pamphlet which you sent contains unanswerable arguments against the use of spirituous liquors. I have shown it to as many as I can make promise to read it with candor; all of whom agree that the reasoning is conclusive, and some have declared themselves converts to the principles inculcated in it. I have not yet so far recovered my strength as to be able to attend to much business; when my health is sufficiently restored, I intend to make an effort in this place to convince the inhabitants of the baleful effect of the use of strong liquor. It is impossible to predict what the consequence may be, but I am

confident it will not be popular. We have a population of about 450 souls in two six-mile townships; among the number, there are ten habitual drunkards, seven of them heads of families; and there are nine more who occasionally get the worse for liquor, as it is called—which by computation makes one in 24, of men, women and children. I know of not one female who is in the practice of this vice in this place. It is a painful consideration, that of the class of occasional drunkards, there are several who are considered as leading men in the town. To carry this calculation still further, there are about 90 adult males in the place—at any rate not to exceed 100; which by being divided by 10, and by adding the other class, it will give one to every five and a half, or thereabouts. I state the above facts from my own personal knowledge, and I think probable there are a number more of the last class. Now, if even one confirmed drunkard can be reclaimed and restored to his family, would it not be worth an effort? I have come to a determination not to use any spirituous liquor in my family, or about my business, unless it should be under the direction of a physician."

INTEMPERANCE IN THE ARMY.

It would be naturally inferred from the report of the Secretary of war, that the spirit of temperance was getting possession of the army, but this is a mistake. He refers to the officers, not to the soldiers, some of the most grossly drunk of the former having been dismissed the service. But whoever will repair to any of our military posts, and see the effect which whiskey produces on the soldiers, will wonder at the stupidity of government, and the assurance of the Hon. Secretary, in saying that intemperance is abating in the army. Instead of this, it is making the soldiers a poor, lean, feeble and effeminate looking set of men; at one military post they are in the habit of going regularly to a low and filthy dram shop, and there drinking in the poison. The government encourages this, by dealing out according to law so much whiskey daily, enough to create an appetite that may ruin the army. They might as well order a daily dose of oil of vitriol. Napoleon, or Frederick, would do no such thing.

An accomplished physician in the army lately told me that this system of administering ardent spirits was not only of no use, but was positively mischievous; and added he, "seven eighths of the cases of disease which have occurred within my knowledge in the army, are the result of Intemperance." Our soldiers, at this rate, will be in pretty trim for sudden war.—Why does not the government interpose its arm? What are our influential men, some of whom profess to be christians, what, I say, are they doing that they do not represent and urge the cause?

An officer of the army last week informed me that a soldier, having received a moiety of pay, got a furlough, went off and in three weeks, spent sixty one dollars for ardent spirits alone, drank incessantly, and returned to his post soaked in liquor. He was otherwise healthy, as was proved by examining his body after death, but his nerves were so stretched and abused, that shortly to utter a wild and hysterical laugh, pitched forward on his face, and was taken up dead. Oh, what an end! Beware! ye drunkards!

[Philadelphia.]

ROCHESTER:

FRIDAY, FEBRUARY 29, 1828.

For the Observer.

THE SABBATH.

I hope, Mr. Editor, "the Sabbath" will be the heading of some articles in every paper in the union, until there shall be a deep interest taken in the subject of the present measures, to induce an observance of that holy day, in every American heart—and let him that is not for us, be against us, openly, frankly, and fully. Let this subject be examined, and canvassed, and discussed, and let us settle on christian principles, whether the wisdom of God, or the wisdom of men is preferable—whether men can calmly and dispassionately set down and put pen to paper and say, if we obey God and cease to work on the Sabbath, it will have a very bad effect—and therefore, as friends to the Sabbath, and God's laws, we will not obey, but seek a more excellent way."

Truly this kind of language does not become mortal man—and for my part, I sometimes wonder at the forbearance of God towards such awful depravity. But al! His mercy and forbearance towards sinners—Truly his mercy endureth for ever. Yours, OBEEDIENCE.

For the Observer.

I have just received the Utica paper containing your most polite and gentlemanly rejoinder, addressed to my friend Luther—and in his absence, I am induced to reply.

I think both of you write much too long—I like short articles for the papers—and love to have them come to the point, and stick to it.

Luther is right, and you are wrong—Luther's reasoning is sound, and your's is very smooth.—But as a kind of mediator between you, I propose that you and Luther, and all men, endeavor to cultivate as good a spirit towards the LAW OF GOD as towards the rules of civility which prevail among men. Let a high tone of "moral sentiment" pervade our souls—let us cease to break the Sabbath, and cease to compel others to break it, by refusing to employ them, unless they will violate the holy day. Let us regard the good advice our pious mothers have given us; "Remember the Sabbath day, to keep it holy,"—and then if twenty, or one hundred, or even ten thousand men bind themselves by "solemn league and covenant, that as for them and their houses, they will obey God," we shall not be disturbed by it.

It has been said that men are naturally opposed to the doctrines of the gospel—but it appears to me that when we propose "good works," there is more disturbance in the camp than when doctrines are preached. What shall be done? I answer, let us both believe and obey, and all will be right. Yours, WHITFIELD.

A correspondent, in speaking of a meeting held at Buffalo last week, relative to the observance of the Sabbath, says—

"When the people came together to consult, 'Satan came also among them,' as in the days of Job. He reported that he had been 'walking up and down on the earth on Sunday, and seen much evil, and advised all men to work, as virtue could only be sustained by industry.'"

"However, the good sense of the meeting was in favor of observing the Sabbath day, and I will say that I have not found a better spirit manifested anywhere on this subject, than among a few of our friends at Buffalo."

"The measures in operation had not been so fully made known there, as farther east, and some wrong statements had been made there by people from abroad: but our noble friends received the truth with all readiness of mind, and diligently inquired if these things were so, and finding that they had been misinformed in some things, and not enough awake to the cause of the Sabbath, came forward, believing that the wisdom of God, and the commands of God were not to be set at naught by the command of men. HIRAM PRATT, and H. B. POTTER, Esqs. were added to the Buffalo list of Commissioners for establishing a New Line of Stages which shall not run on the Sabbath. Visitor."

FOR THE OBSERVER.
THE SABBATH.

When we commenced our operations for reformation, gentlemen said, "you do not go far enough—why attack us poor forwarders—why not go for Steam boats, Packet boats and Stages?"

Now, to gentlemen forwarders and all concerned—Greeting:

Be it known unto you all, that we are not attacking men, but measures—we do not wish to select any branch of evil and aim exclusively at that—only as we cannot do every thing in a moment.

But we are now coming into your own plan—that is, GO FOR THE WHOLE. Let us have your most hearty co-operation and concurrence, and all shall be accomplished, and then too, we will take your further good hint respecting intemperance, and against that too, we will all go for THE WHOLE.

FOR THE OBSERVER.
THE SABBATH.

At our meeting at Auburn, the 13th inst. the people of Albion sent us their certificate of approval of Sabbath keeping measures, and the pledge of FORTY-ONE good men and true, to support a line of STAGES which should not travel on the Sabbath. This was cheering, and we hope and trust—yea believe, that such examples will be followed in all the Land.

FOR THE OBSERVER.
MEETING AT NEWARK, Wayne co.

At a meeting of the inhabitants of Newark, and its vicinity, friendly to the observance of the Sabbath, held at the School house, Feb. 11th, John L. Kip, Esq. was called to the chair, and Asher Doolittle, Esq. appointed secretary.

After the meeting was organized, the resolutions passed at Rochester, Jan. 21st, were read, also the letter from the Committee at Utica, in regard to Stages. After which, a candid and temperate discussion took place. Whereupon,

Resolved, unanimously, That we highly approve of the measures adopted at Rochester, and pledge ourselves to give our patronage to such lines of Boats and Stages as do not travel on the Holy Sabbath.

Resolved, That the above proceedings be signed by the chairman and secretary, and published in some religious paper.

FOR THE OBSERVER.
MEETING AT BATAVIA.

At a meeting of a few of the friends of the observance of the 4th commandment, held at Batavia, Feb. 21, 1828—A. Van Cleve chairman, and R. Dibble secretary—the following preamble and resolutions were adopted:

Whereas, the profanation of the Holy Sabbath has become an extensive and alarming evil in our land, and threatens to entail on future generations its pernicious and disastrous consequences, unless strong measures are taken to prevent its spreading desolation. Therefore,

Resolved, That it is with heartfelt satisfaction we notice a general spirit favorable to reformation, and a more consistent and strict obedience to the fourth commandment.

Resolved, That the obligation to observe and keep holy to the Lord one day in seven, is binding upon all men, and we deprecate every custom calculated to blind the eyes of men to the force and sanctions of this obligation.

Resolved, That we see no authority in the word of God for exempting mercantile men, and commercial operations from the obligations of the 4th commandment.

Resolved, That we will use our influence and exertions to prevent the violation of the Sabbath in Batavia. A. VAN CLEVE, Ch'n R. DIBBLE, Sec'y

MEETING IN UTICA.

At a meeting of a number of the inhabitants of the village of Utica, of different denominations, friendly to the observance of the sabbath, convened at the Methodist chapel, on the 15th day of February, 1828,

CHARLES C. BROADHEAD, Esq. was called to the chair, and JESSE W. DOOLITTLE, appointed Secretary.

After a prayerful consideration, and free expression of feeling, on the important subject of keeping inviolate the Fourth Commandment; it was moved and seconded—That the proceedings of the Auburn Convention, held on the 13th inst. be read, whereupon it was

Resolved, unanimously, That we cordially approve the proceedings of that Convention, in adopting measures, as soon as possible, to prevent the violation of the Sabbath; and that we will do all that is in our power to assist the Commissioners appointed by that Convention, to promote the object in view. And the more effectually to accomplish it—

Resolved, That THOMAS WALKER, JOHN MELWAIN, BILDAD MERRELL, SAMUEL STOCKING, THOMAS F. FIELD, and CHARLES C. BROADHEAD,

be a committee to co-operate with the aforesaid Commissioners, to carry into effect the object of the Convention.

Resolved, That the friends of morality and religion in the neighboring towns, be cordially solicited to unite with us in the object of this meeting.

C. C. BROADHEAD, Ch'n. J. W. DOOLITTLE, Sec'y.

Riot and Massacre in Paris.—In consequence of the defeat of the ministerial party at the recent election of candidates for the House of Deputies, a very serious disturbance occurred, instigated, it appears, by the Government, to afford a pretext for calling out the military. Above 50 persons were killed.

New application of water power.—At a late hour in Dublin, between two parties of Irishmen, consisting of about 150 each, the civil authorities being called upon to quell it, rung the bells for fire, which immediately brought the Engine companies to the spot. By a few discharges upon the rioters their courage became suddenly cooled; their pugnacious tempers received a sudden damper, and the combatants withdrew from the field of battle, apparently as well satisfied as if they had suffered a thorough depletion from the shalalah.

RELIGION AMONG THE CHEROKEES. Extract of a letter from a young man in Huntsville to his Father in this city.

There was an interesting meeting held last week at a missionary station, about 30 miles from this town, under the superintendance of Mr. Patten, and his work is abundantly blessed. On the last Sabbath the sacrament of the Lord's supper was administered; the first table presented a scene so novel, I must give you a description of it. One side of the table was occupied by about 30 Indians, who seven years ago were as wild as the game they pursued; and the other side of the table, by new converts, each one giving comfortable evidence of a change of heart. The scene was truly solemn; the table was addressed by Mr. Allen in a most feeling manner: even the ungodly and those that feel no interest in the Redeemer's kingdom, were constrained to say, surely this is the doing of the Lord, and marvelous in our eyes.

A great seriousness prevails at Creek Path at present; many are under deep concern respecting their eternal welfare; in answer to fervent prayers the holy spirit has been poured out, sinners are converted, the work of the Lord has revived, Christians are encouraged, and doubtless there is joy in Heaven over returning prodigals. [Philadelphiaian.]

Western and Southern Fraternity. A correspondent in the Theological Seminary at Auburn, addresses the corresponding secretary of the American Home Missionary Society, under dates of January 21 and 24, as follows.

"We have a little society in this seminary, consisting of 12 or 15 members. It is denominated the 'Western and Southern Fraternity.' The proposed design of these brethren, who are all of one heart and mind, is to spend their days in some of the southern or western states. Their wish is that — should go out soon, as pioneer, to explore the country, making reports to them as they go, and that we might eventually be settled near each other, forming, if practicable, one Presbytery.

And now, dear sir, in my own name, and in behalf of my dear brethren, I tender you our most heartfelt acknowledgments for the hope you allow us to entertain of soon standing upon ground that has already been the subject of many prayers—the field of many delightful and many solemn anticipations, and which, though now a wilderness, shall blossom as the rose.

Tell our brethren at New York, who love the cause of Domestic Missions that we have no money to give, but we consecrate our health and strength, our soul and body to this sacred cause, which is destined to be the instrument of our country's salvation.—Philadelphiaian.

"The name of the Lord is a strong tower." In Canton, (Illinois) exists a Sunday school of 66. At its commencement, some doubted and hesitated. A small number of pious persons agreed to meet an hour every Sabbath evening, to pray for the blessing of God. The school prospered during the sickly season, and no scholar was detained by fever. The Winnebago war, says one of the teachers, has been sounding continually around us; and while some of the settlements have been erecting forts, we have had none but the name of the Lord, which is a strong

tower. Our principal female teacher has lately obtained a hope through Christ.

The Committee appointed to carry into execution the resolution of the Connecticut Bible Society, to endeavor to furnish every family in the state, destitute of the Holy Scriptures, with a copy of the same, have issued a Circular to Clergymen of different denominations, requesting them to take measures to ascertain the number of such families within the limits of their respective societies.

NOW IS THE MOMENT TO ACT.

It is said that during our revolutionary war, I rather think our early Indian wars, on a certain occasion, a company of men were to pass a narrow defile in possession of the enemy. As an obstinate conflict was apprehended, the troops were assembled in the presence of an energetic, faithful, godly Chaplain, who commended them with apostolic earnestness to the protection of Almighty God.—They marched, and had scarcely entered the pass, when they were so furiously attacked they made a pause, and called for the Chaplain to pray again. "No," said the man of God, "we have prayed, and now is the moment to act. Prayer! march on!" The enemy were quickly routed.

At an association of respectable gentlemen, in one of our southern states, the last spring, a distinguished clergyman took advantage of the favorable occasion, to explain the character and happy influence of Sabbath schools. He found attentive listeners, but had no reason to suppose his arguments had done more than gained for the cause he espoused, the general good will of an influential audience.

There was one gentleman, however, upon whom the subject fastened with no ordinary interest. Although the system was almost a novelty within the range of his own experience, its excellence was so apparent and its peculiar adaptation to the condition of society so happy and striking, that he resolved to defer the commencement of a plan so benevolent, only until he could provide the means of successful accomplishment. When the heart is engaged, execution waits quickly on resolves. The next rising sun saw him on his way to the nearest depository of the American Sunday School Union, about 48 miles distant, and having provided the proper requisites for a school, he soon found children willing to be instructed, and qualified assistants to aid in teaching. Eighty regular attendants were soon enrolled, and the school gives every promise of great and matured usefulness. The founder continues to act as superintendent and teacher, and although residing at the distance of ten miles from the place of meeting, is seldom absent from his charge. He is a gentleman high in rank and office, and well qualified to discharge the duties of the important civil trust he sustains; but it may be doubted, whether in after years, his memory will not gather its purest lustre from his having been the first to attract the attention of the citizens of B. to that lowly, but noble institution, the Sunday School.—S. S. Magazine.

THE GREEKS.

Donation from Canadaigua.—We have received from the Post-master of this village, the following letter from Mr. S. G. Howe, lately returned from Greece, written upon the identical piece of paper sent to Greece with the donation from this place, nearly thirteen months since, and upon which was the following: "One hundred and seventy garments &c. from Canadaigua, Ontario co. state of New-York, for the Greek women and children. Made by sixty ladies, gratis. Feb. 5, 1827.

"Let no villain be so mean as to steal one of these garments." The assurance in Mr. Howe's letter, that the benevolent intentions of our citizens were fulfilled, must be highly gratifying, and peculiarly so to those Ladies who were most active in making up the donation. The lively gratitude evinced by the distressed Greeks upon the receipt of these gifts, will excite the most pleasing recollections in every feeling mind.

To the generous Philanthropists of Canadaigua. I certify that I distributed many garments myself (probably of those within certified) to the naked and starving Greeks—who, in many instances, ran away with them in tears of joy.—The Caps were gladly received and about 130 of them left in the hospital; the mottoes were particularly interesting.

The donors have the blessings and prayers of many hundred Greek women and children, who without their contributions would have been left to pass the winter almost without clothes. AMPL G. HOWE. New-York, Feb. 14, 1828.

A Wolf put out on Inquest.—On Thursday last, a she wolf, of the largest kind, was caught at Lake Ellis by Mr. Holland. As it is known that many of these rapacious animals infest the neighborhood of Poposin instead of putting the captive to death, Mr. H. concluded that she might be advantageously employed as a guide to the retreat of her associates. In pursuance of this plan, he caused a bell to be securely fastened on her neck, and with this musical appendage, set her at liberty. From the direction she took on regaining her freedom, it is presumed she made directly for White Oak. We are requested to notice the occurrence, that the neighbors may be deterred from shooting the wolf thus distinguished, before the experiment be fully tried.—Newbern (N.C.) paper.

Postage.—In nothing is the progress of our village more observable than in the post office department. The Rochester post office, established in 1812, and the first quarter's receipts of which amounted to but three dollars and forty-two cents, is now the third in the state of New-York! The receipts last year, (\$5,031 18,) as shown by the post master general's report, is more than treble those of Buffalo, exceed the receipts of Geneva and Auburn united, exceed those of Utica, upwards of \$600, amount to \$1000 more than the postage of the same period at Troy, and treble the receipts of the city of Hudson.—Daily Advertiser.

TWENTIETH CONGRESS.

CAPTORS OF THE PHILADELPHIA.—In the Senate, a bill was passed for the relief of Susan Decatur and others, legal representatives of those brave men who re-captured and burned the frigate Philadelphia, under the guns of the castle of Tripoli. It provides for the payment of \$100,000 to said representatives, viz.

To the legal representatives of Com. Preble, \$5,000.

To Susan Decatur, legal representative of Stephen Decatur, of the first class of officers, \$31,412.

To the second class of officers, (James Lawrence, Joseph Bainbridge, and Jonathan Thorne) \$12,564.

To the third class of officers, \$14,958.

To the fourth class, \$12,215.

To the fifth class, \$11,074.

And for 43 seamen, \$12,373.

SUMMARY.

WARNING TO SABBATH BREAKERS. Last Sabbath Mr.—in the Northern part of N. Jersey, while returning on a load of straw, fell, in a state of intoxication, from his wagon, and in two minutes after expired.—N. Y. Ob.

On the same day, and in the same vicinity, a person went out upon G. Pond, to shoot ducks. One he shot; and just at the edge of the ice towards the middle of the Pond, where he had killed the fowl, his hat and gun were found,—but his body has not yet been recovered.—ib.

The American Bible Society, has 15 presses in operation, and is shortly to have four additional power presses, all worked by steam, and equal to eight common hand presses. In the course of next summer four more are to be added, so that there will then be in all, what is equal to 30 or 31 common presses.

The towns of Rome and Bridgewater, Oneida co. and the town of Winfield, Herkimer co. are now enjoying a revival of religion.

At a Missionary Meeting, says the Philadelphiaian, at Charleston, S. Carolina, three gentlemen belonging to the 3d Presbyterian Church, pledged themselves to that church to the amount of \$1,000 a year for 5 years.

Road to ruin.—The Salem theatre was opened on the 4th inst. with the play entitled "the Road to Ruin." We have never read the play, but we think its title should be engraved in large capitals over the door of the edifice.—N. E. Eng.

Two thousand dollars of the money to be paid the Creek Indians are to be appropriated to establish horse-mills, and \$1000 to buy spinning wheels and cards to introduce manufactures among them. Two persons who have been proscribed by the U. S. Agent, are said to be endeavoring to excite commotion among the Indians.

J. P. Rea was instantaneously killed, at Kingston, Ulster co. while engaged in firing a cannon, in testimony of regret at the death of Gov. Clinton. Several others were also seriously injured.

Revolutionary Officers.—At the close of the Revolutionary War, there were of these worthies, 2480 Their number is now less than 250. "This small number is fast falling around us as the leaves in autumn;" and what is done will forever remain undone. For the Observer.

To Mrs. ———

Hail spirit of meekness! munificent fair! Conductor of grief, assuager of care! I knew the poor orphan in loneliness left, Of home, and fond parents, untimely bereft, Oft heard mid his anguish, thy peace-speaking voice, And in its blest cadence was wont to rejoice; I knew the lone widow in poverty's cell, The tale of thy kindness exulting could tell;—Yea, I knew 'twas the soul of thy bliss to impart The balm of relief, to the woe-riven heart; Yet, angel of mercy! I scarce could believe; That one so unworthy, thy smiles should receive; But O I have found that thy blessings are giv'n As free as a breeze 'd from the store-house of heav'n.

When my bosom was chill with adversity's blight, And its last rays of hope seem'd to settle in night, A smile from thy countenance broke on the gloom, And display'd them at once as life from the tomb! While a spirit shall glow in this temple of clay, And the bright star of reason shall lend it her ray; While friendship and mercy may gratitude claim, So long shall I cherish and hallow thy name. Yet as thy reward, ah! withering indeed! Were my soul's warmest thanks, nay, earth's brightest meed;—

A garland of glory, that grace shall bestow, In regions immortal shall circle thy brow; Yes, angels are waiting to hail thee above; To repose with the blest near the fountain of love; To gaze on thy Saviour with rapture untold; While new scenes of beauty forever unfold;—Where the sighs of the poor—where sorrow shall cease, (peace) And naught shall be heard but the whispers of A. H.

Rochester, Feb. 23, 1828.

The subscriber is desired, by the Rec. M. P. Squier, agent of the A. H. M. S. to request, through the Observer, such subscribers, and auxiliary associations, within the Presbytery of Rochester, as may not have had a precious opportunity to hand in their subscriptions and remittances; to forward them, by the members of Presbytery convening in this place on Tuesday next, to me as Treasurer of the Monroe County Home Missionary Society.

CHARLES J. HILL.

P. S. Mr. Squier is expected to be here at that time to attend to this, and any other business within the Presbytery, or in its vicinity, relating to the subject of Home Missions.

Those persons in this village indebted for the Rochester Observer, for the year 1827, are informed that Samuel L. Pierce is authorized to collect the dues, and they are hereby requested to make payment to him before the 10th of March next, as at that time all debts which shall be unpaid, will be put into other hands for collection. GEORGE G. HILL. Rochester Feb. 22, 1828.

The Presbytery of Rochester will hold an adjourned Meeting at the Second Presbyterian Church, in this village, on Tuesday, March 4th.

The next Conference of the Churches will be held on Tuesday, the 26th inst. at Pittsford—And on Tuesday, 11th of March, a similar meeting will be held at Riga. Feb. 22.

MARRIED.

In this Village on Tuesday evening last, by the Rev. Joel Parker, Mr. Irwin, to Miss Barritt.

DIED.

In Geneva, on the 24th inst. Rev. Orrin Clark, D. D.

ROCHESTER MARKET.

WHEAT,	per bushel,	75 c.
Rye,		45
Oats,		25
Corn,		37
Flour,	bbl.	\$4.25 to 4.50
Beef, fresh,	cwt.	3.00 to 3.50
Butter,	lb.	13 to 16
Pork, fresh,	cwt.	3.00
—, mess,	bbl.	10.00
Cheese,	cwt.	5.00 to 8.00
Tallow,		7.00
ASHES, pot,	ton,	80.00
—, pearl,		85.00
Apples,	bushel,	25 to 44
—, dried,		50 to 75
Beans,	cwt.	70 to 87
Barley,		44 to 50
Peas, green marofats,		74 to 100
—, common,		31 37
Potatoes,		25 28
Peaches, dried,		1.75 2.00
Turnips,		25
Flax seed,		88
Clover seed,		1.00
Timothy seed,		1.00
Beeswax,	lb.	25 to 28
Candles, dipped,		11
—, mould,		13
Flax,		8
Lard,		6 7
Calf skins, trimmed,		6 8
Hides, green,		5
Flannel, domestic,	yd.	31 38
Cider,	bbl.	1 to 1.25
Eggs,	doz.	12 15
HAY,	ton.	11.00 12.00
Sole LEATHER,	cwt.	20.00 24.00
Upper —, dressed,	doz.	24.00 36.00
Calfskin —, do.		18.00 26.00
Beaver FURS,		3.00 3.50
Raccoon —, in caught,		12 19
Muskrat —,		25 35
Red Fox —,		75 1.00
Mink —,		25 35
Martin — (Canada),		50 76
Otter —,		3.00 4.00

MR. SAMUEL L. PIERCE is appointed Collector and Solicitor of the Third Presbyterian Society for Minister's support.—Feb. 16, 1828. J. BISSELL, Jr. O. S. BUSH.

AMERICAN JOURNAL OF EDUCATION.

Published at Boston on the 15th of every Month, terms \$4 per annum.

EXTRACT FROM A NOTICE IN THE NORTH AMERICAN REVIEW. "A principal purpose of the Journal, according to the Prospectus, and one which seems to be in a successful course of execution, is to collect and record facts, in regard to the state of education in the United States and foreign countries, and consequently to give some account of Schools, Colleges, and Universities in all their varieties and gradations. This part of the plan we consider very important, and one which will prove to be interesting to a great number of readers, and will be the means of extending the improvements in education, which originate in one portion of our great republic, to every other part. We cheerfully recommend this Journal to all heads of families, to instructors of youth, and to pupils who have made any considerable advances in knowledge."

A specimen of the work may be seen at the Bookstore, where subscriptions will be received. E. PECK & Co. Agents. Rochester, Feb. 15, 1828.

NOTICE.

DOCT. J. W. SMITH has removed his Office to the east section of the Globe Buildings, on Main-st. Feb. 14th, 1828. 6W8

J. ROBINSON, HAIR CUTTER, No. 3, Exchange-street, gratefully acknowledges the liberal share of patronage he has received from his friends and the public. He flatters himself that his long experience in the art of Hair Cutting and Shaving, having been the pupil of James Ingalls of Utica, who has been long known to excel in the profession of Hair Cutting, he thinks he may venture to assert his superiority over any other artist in the United States. The contour of the head, the quality of the hair, and the nature of the physiognomy have been his principal studies; and the proficiencies of the head render professional skill and taste absolutely necessary, in order to produce to the eye an agreeable effect, and a symmetrical development of the outlines and lineaments of the face. The style is truly classical, combining Athenian grace with Roman dignity. J. R. respectfully solicits a continuance of the favors which have already been bestowed upon him. Feb. 12, 8

TO PRINTERS.

FOR SALE, a fount of BURGEORSE, with Long-Primer face, partly worn. A specimen of it may be seen in this advertisement. Enquire at this Office. Feb. 15, 1828.

ROCHESTER READING ROOM.—The subscriber has concluded to establish a Reading Room in connection with his Library, in the Globe Buildings. He has made arrangements to furnish his room with a variety of NEWSPAPERS, and other

LITERARY PRODUCTIONS, and he can assure the public, that he will be enabled to keep an establishment worthy of a reading community. If all persons who are disposed to encourage the undertaking are respectfully invited to call and subscribe for its support.

The terms are—\$1 per quarter; or, \$4 per year. Strangers of respectability, who do not stay to exceed one week, are invited to call and read the news without any expense. T. SCOTT. Rochester, January 3, 1828. 3if

MISSIONARY HERALD.—Each church in the county of Monroe and vicinity, is requested to send me the names of persons entitled to the Missionary Herald gratis, by reason of their paying \$12 a year, or over, to the Treasury of the American Board of Commissioners for Foreign Missions, or collecting \$20 for the fund of the Board, that they may be ordered for them. JOSIAH BISSELL, Jr. Agent. Rochester, 1st Jan. 1828. 1if

JUSTICES' BLANKS.

For sale at this office.

From the Spirit and Manners of the Age.
HEAVEN is the land where troubles cease,
Where toils and tears are o'er;
The sunny clime of rest and peace,
Where cares distract no more,
And not the shadow of distress
Dims its unsullied blessedness.
Heaven is the home where spirits dwell
Who wander'd here awhile,
And "seeing things invisible,"
Departed with a smile
To hail, amid sepulchral night,
The morning of eternal light.
Heaven is the everlasting throne,
Where angels veil their sight;
Whence He—the high and holy One
Throughout those realms of light
Diffuses by one thrilling glance
The glory of his countenance.
Heaven is the place where Jesus lives
To plead his dying blood,
While to his prayers the Father gives
An unknown multitude,
Whose harps and tongues, through endless days,
Shall crown his head with songs of praise
Heaven is the temple whither prayer,
From saints on earth ascends;
The dwelling of the Spirit, whence
His influence descends
Like heavenly dew, to cheer and bless
His children in the wilderness.
Heaven is the dwelling-place of joy,
The home of light and love,
Where faith and hope in rapture die,
—And ransom'd souls, above
Drink in, beside the eternal throne,
Bliss everlasting and unknown.

From the Annulet.
MESSIAH'S ADVENT.
"He came unto his own, and his own received him not."
St. John, i. 11.
He came not in his people's day
Of miracle and might,
When awe-struck nations owned their sway,
And conquest crown'd each fight—
When Nature's self with wonder saw
Her ancient power, her boasted law,
To feeble man give way—
The elements of earth and heaven,
For Israel stay'd—for Judah rival!
Pillar and cloud Jehovah gave,
High emblems of his grace;
And clave the rock, and smote the wave,
Moved mountains from their place—
But judgment was with mercy blend—
In thunder was the promise sent—
Fierce lightning veiled his face;
The jealous God—the burning law—
Were all the chosen people saw.
Behold them—pilgrim tribes no more—
The promised land their own;
And blessings theirs of sea and shore,
To other realms unknown:
From age to age a favour'd line
Of mighty kings, and seers divine,
A temple and a throne—
Not thus he came—
Wo, want, and weakness—then "He came."
Not in the earthquake's rending force,
Not in the blasting fire,
Not in the strong wind's rushing course,
Came He, their soul's desire!
Forerunners of his coming there,
Proclaiming over earth and seas,
As God, his might and ire—
The still, small voice—the hovering dove,
Proved him Messiah—spoke him "Love!"
Of life the way, of light the spring
Eternal, undefiled;
Redeemer, Prophet, Priest, and King—
Yet came he as a child!
And Zion's favoured eye grown dim,
Knew not her promised Lord in Him,
The lowly and the mild!
She saw the manger, and the tree,
And scornful cried—"Can this be He!"

THE LITTLE PEACE-MAKER.
"I wish you to stop up the gap in the hedge of the lower meadow, to-morrow morning," said farmer Lucas, to his eldest son, Michael, while they were at supper one evening.
Michael had a bad habit of not receiving his father's orders with that dutiful submission which God directs children to show towards their parents.
"To-morrow is the fair," said the lad, in a surly tone, "and people wont like to have to go all round that great field instead of making a short cut across it."
"My boy," said the farmer, kindly, "a wise son heareth his father's instruction," Prov. 13. 1, "and I have told you more than once that you have the bad and sinful habit of thinking your own opinion always the best, and your pride makes you unwilling to do what is told you by others. This was not the character of him who was meek and lowly of heart;" Matthew 11. 29.
Michael felt in his heart that he was wrong, yet he resisted the warning of his conscience. He replied, "But if you would let it be a day longer, you would not annoy the whole neighborhood." And he continued to dispute his father's orders.
"How naughty you are," exclaimed Gertrude, the eldest daughter, "don't you know how unhappy you make your father?"
Michael spoke very angrily and improperly to his sister, and his father was obliged to tell him to leave the room.
When Michael was gone the farmer said, "Children, you see the bad consequences of pride. I am sure that your poor brother was convinced he was wrong in thus objecting to what he was told to do; but pride led him to continue resisting what is the first of duties."
The farmer returned to his own room, where he read the word of God. An hour had passed since the disobedient conduct of Michael, when some one knocked at the father's door.
It was Gertrude. She was in tears, and seemed to be a good deal moved. She said, "Dear father, I have been talking with Michael, and I

never yet saw him so sorry as he is at present. He is very sorry indeed, and says he cannot go to bed till you have forgiven him."
Lucas was deeply affected. He saw at once the faithfulness of the Lord, who had heard his prayer; and he also saw the fruits of faith in Gertrude, in whom for some time past he had seen the work of the Holy Spirit, in turning her heart to Christ.
"Then you have been a peace-maker," my dear girl," said the father, taking his daughter's hand. "My child, you are blessed in having been charged with this sweet and pleasing message of the mercy of God towards your brother. But will it not be better to leave Michael for some time to feel the pain of his sin, rather than comfort him directly? You know he has committed the same fault several times, and his sorrow for having done so, lasted but a very little while."
"Dear father," replied Gertrude, with much earnestness, "Michael said that he was afraid you would not forgive him because he had so often disobeyed you; but I do believe that God has now touched his heart, and that you will not regret relieving his present sorrow."
Lucas willingly complied with his daughter's entreaties. Gertrude soon returned, followed by her brother, and she left the room as soon as he came near to his father.
"My son," said the farmer, in a solemn but affectionate tone, "I desire to bless God for turning your heart. I would also humbly thank him for his mercy towards your sister Gertrude, for it is a mercy vouchsafed to her that she has been enabled thus to show her faith, working by love towards you. Michael, do not forget your sister's behavior."
Michael sat down, and evidently was affected by what had passed. His father asked him if he felt that he had offended God. "Indeed," said he, with much earnestness, "I was angry with myself while I spoke so to you, and when my sister blamed me, I felt that I was sinning. But, do what I can, sin is always too strong for me."
"And yet, my dear boy, you recollect the faithful promises of Christ; and he speaks to you when he says, 'Ask, and you shall receive.'"
Michael sighed, and said to himself, in a low voice, "Dear Gertrude!" "What of her?" said the father. "I thought of what she told me, just now," replied Michael. "She was with me a whole hour, and wept so much for me that I felt my heart softened! I hope I shall not laugh at her again, and call her a saint and make game of her. Certainly she is better than I am, at least she has shown real love for my soul."
"I would thank God, Michael, that you perceive this to-night, and trust that you will not forget it."
Michael wept still more, and said, "God who sees me, knows that I never was more unhappy than when I left the supper table this evening."
"Did you feel the same when Gertrude went and spoke to you?"
"Yes, still more, if possible, and when she saw me in that state she wept bitterly, and said, 'Michael, you must amend and obey your father. You know that God will not let you go until you are obedient.'"
"And now, my son," said Lucas, giving his hand to Michael, "the Lord has shown you this evening that he is present with us, and that he desires not that sin should reign in our hearts, where the Holy Spirit should dwell. He has blest me by hearing my earnest prayer in your behalf; and he has blessed you, Michael, by touching your heart, and showing you that you should esteem and love your sister as a child of God. He has also blessed Gertrude, by employing her to effect this peace, and thus to be known amongst us as a peace-maker, a disciple of him who has said, 'Blessed are the peace-makers.'"
Matthew 5. 9.
Lucas then knelt down with his son; he besought the All-merciful to strengthen the hearts of his children in faith and obedience; and he besought the divine blessing upon his son. As Michael left his father's room, he said to him, "How glad I am to have your forgiveness, and to be at peace with you."—*Youth's Friend.*

From the Spirit and Manners of the Age.
Many professing Christians increase the prejudices of worldly men by the inconsistencies they betray in their commercial dealings. One is hard and rigid in the bargains he makes, in the conditions he prescribes, yet lax and remiss in fulfilling the engagements into which he has entered; another is mean and mercenary in trifles though upright and honorable in matters of prime importance. Here is seen a spirit of speculation and eager competition, which breaks down every mound of prudence and moderation; there a gross want of diligence, order, and punctuality, which brings embarrassment and ruin. "These are your religious people," cries the scoffer, with an air of exultation and triumph.
It cannot, and must not be disguised, that numbers have assumed a Christian profession for selfish and sinister purposes. To this concession should be subjoined the fair and legitimate inference it warrants, namely; that if religious principle did not generally raise and improve the tone of morals, such instances of hypocrisy would be unknown; there would, in fact, be neither grounds to sustain, nor motives to produce them. But the culpable manner in which even some sincere Christians carry on trade, may greatly dishonor and injure the religion they profess.—
It ought, therefore, to be every good man's prayer and aim, to manage his business with such clear rectitude, exact punctuality, and uniform consistency, as shall shut out occasion from those who are eagerly seeking occasion to cast scandal and reproach on the cause of God. Frequent omissions will have an effect nearly as bad as direct and palpable violations of moral duty; and the want of considerations be readily confounded with the want of principle. "What do ye more than others?" is a taunt thrown at the servants of God, whenever any negligence on their part opens a tempting avenue for it.

AWFUL DEATH OF A WICKED WOMAN.
There was a very wicked woman in the almshouse, in the city of Philadelphia. She was continually asking for strong liquors, such as brandy and gin; but the person who had the charge of the house refused to give her any. She then resolved to escape, and told some of her companions she would "get well drunk that night, if she went to hell for it the next day."
When the night came, this woman was missing, and it was found that she clambered over the high wall which surrounds the yard. The next morning, a search was made for her, when, shocking to relate, her body was found in a field by the road side, half devoured by hogs. It appeared that she had become so drunk as to fall down in the street, and some person had placed her in the field that she might not be crushed by the carriages, and she thus came to this dreadful end.
Our little readers may learn from this, how awfully the wicked are punished, when God abandons them to their own destruction.
[Youth's Friend.]
A certain man went to a Dervise and proposed three questions: 1st. "Why do they say God is every where present? I do not see him in any place, show me where he is." 2d. Why is man punished for his crimes, since whatever he does proceeds from God? Man has no free will, for he cannot do any thing contrary to the will of God—and if he had power he would do every thing for his own good. 3d. How can God punish satan in hellfire, since he is formed of that element and what impression can fire make on itself?" The Dervise took up a clod of earth and struck him on the head with it. The man went to the Governor and said, "I proposed three questions to a certain Dervise who threw a clod of earth at my head, and made my head ache." The Governor having sent for the Dervise, asked, "Why did you throw a clod of earth at his head instead of answering his questions?" The Dervise replied, "The clod of earth was an answer to his speech. He says he has a pain in his head, let him show me the pain, and I will make God visible to him. And why does he exhibit a complaint against me? Whatever I did was the act of God; I did not strike him without the will of God. What power do I possess? And as he is compounded of earth, how can he suffer pain from that element?"
The man was confounded, and the Governor highly pleased with the Dervise's answer.
A WISE OBJECTION.—In one of our western villages, a series of essays, we are told, has lately appeared against the Sunday School. One argument of the opposer was this—that the children became so engaged in studying the Bible, as to neglect their other studies.—W. S. S. Vis't.
PROPOSALS.
For a Monthly Periodical Publication, to be entitled,
THE WESTERN PREACHER,
A Series of Sermons from Living Ministers of the State of New-York. Under the special direction of
OF LE ROY, GENESEE CO. N. Y.
In offering this work to the public, the publisher deems it unnecessary to make any remarks respecting its probable utility, believing that those who are disposed to patronize it will be satisfied upon this point from a brief explanation of its nature and design.
The acknowledged deficiency of information upon important Theological principles, and the consequent laxity of doctrinal and practical christianity, first prompted the idea of the propriety of establishing this medium for the propagation of the truths of the Gospel. There are a good number of religious periodicals in the country, principally devoted to the circulation of general religious intelligence, and while their object is commendable, and they are worthy of the support of the christian public, it is all important that christian knowledge should keep pace with christian zeal.
The western preacher is intended to disseminate the principles of practical religion and the essential truths of the gospel. Those doctrines which are considered essential to the prosperity of vital and experimental religion will be maintained and defended, and it is designed that strict evangelical principles shall characterize the work. Clergymen of established talents and sound Theology are already engaged to contribute matter for it, and all who may in future be called upon for this purpose shall be of this description.—The sermons are to be prepared expressly for this work, and none will be admitted that have ever before been published.
References may be made to the Rev. Dr. Axtell of Geneva; Rev. A. D. Eddy and Walter Hubbel, Esq. Canandaigua; Rev. Joel Parker and Messrs. J. Bissell, Jr. and Samuel Chipman, Rochester; Rev. E. D. D. West Bloomfield; Rev. D. Higgins, Bath; Rev. J. H. Hotchkiss, Prattsburg; Rev. J. Myres, Le Roy; Rev. E. S. Hunter, Middlebury; Rev. G. Crawford and Mr. E. Folsom, Buffalo.
TERMS.
The Western Preacher will be published on the first Monday in every month, on good medium paper, in the octavo form, and with fair type. Each number will contain one sermon of usual length or two if they be short.
Twelve numbers will form a volume suitable for binding, to which a title page will be prefixed.
The price of subscription will be One Dollar a year, payable in advance; One Dollar and Fifty cents will be charged if payment be delayed until after the sixth month.
Clergymen and others who procure six or more subscribers, and become responsible for their subscriptions shall be allowed 20 per cent.
All letters relating to the Western Preacher must be addressed post paid to the publisher.
It is intended to issue the first number in March next.
B. B. HOTCHKISS.
Le Roy, January 1828.

GLOBE BUILDINGS, NO. 13.
A. & J. SOUTHWORTH, Dealers in Groceries, Domestic Dry Goods, Crockery, and Glassware, have just opened an extensive assortment of Goods in their line—consisting of
GROCERIES,
DOMESTIC DRY GOODS,
CROCKERY, GLASSWARE,
HARDWARE, &c. &c. &c.
Tavern Keepers, Grocers, and all others, wishing to purchase are invited to call and examine quality and prices. Their goods are entirely new, and were purchased for cash, and will be sold, wholesale or retail, at a small advance for cash or most kinds of produce.
Rochester, January 4, 1828.
NEW FASHIONABLE HAT STORE.
No. 12, Globe Buildings.
VAN KLEEK & DIVOLL, respectfully inform their friends and the public in general, that they have commenced the manufacturing of
HATS,
On an extensive scale, in the village of Rochester, and are now opening at their establishment in the west corner of the Globe Buildings, a general assortment of Gentlemen's Beaver, Castor, Military and Imitation Beaver HATS,
With a general assortment of Youth's and Children's Fancy Hats of the latest and most approved fashions; together with a variety of Men's Youth's and Children's Fur, Seal, Hare and Cloth CAPS, fine Collars, Buffalo Robes, &c. which will be sold at low for cash, or approved paper, as they can be had in the state.
They have also on hand, and offer for sale, a general assortment of Stock and Trimmings, to which they invite the attention of Hatters generally.
Hats of all kinds made to order, and on the shortest notice. Cash, and the highest prices paid for all kinds of Hatting and Shipping Furs. Jan. 26. 5tf
FANCY DRY GOODS.
CUNNING & CO. have constantly on hand many choice articles in the
FANCY DRY GOODS LINE.
Among which is a SUPERIOR ASSORTMENT of
Long and square Merino Shavels,
Black and white Lace Veils,
Heavy white Satin for Dresses,
Mixed Camlets and Pongees,
Satin Levantines and India Satins,
Italian Lustrings and Grosdenapes,
Frog and Duicy Buttons, Cords, &c. &c. &c.
Together with a general assortment of the more STAPLE ARTICLES, which will always be given at the lowest Cash prices. Rochester, 25th January, 1828.—4f
NEW GOODS.—The subscribers have recently received an extensive assortment of
Domestic Goods,
Groceries,
Crockery,
Glassware,
Yellow Ware, &c. &c.
Which they offer for sale low for Cash, or in exchange for Country Produce. Jan. 4, 1828.—1tf
MURDOCK & COFFIN.
Main street, opposite the Globe Buildings.
ROCHESTER CASH STORE.
C. J. HILL has on hand, for the winter trade, a larger stock of GOODS, of all the various descriptions, than he has ever before offered for sale—consisting as usual of STAPLE AND FANCY
FOREIGN DRY GOODS,
CROCKERY, GLASS, WINDOW-GLASS, AND HARDWARE, AND SALT.
Also—a full stock of GROCERIES—among which are FRESH TEAS, of superior quality.
The above Goods are selling, wholesale and retail, at very low prices, for prompt pay.
January 3, 1828. 1f
GROCERIES, Drugs & Medicines, Dye-Woods and Sale and retail by
W. S. ROSSITER,
Two doors north of the Canal, Exchange Street, Rochester.—Also, Shakers' Leather, Varnish, Paste and Liquid Blacking, Ink, Gold Leaf, Bronze, Smalt, Brushes, Sieves, Family and Medicinal; Perfumery, Seiditz and Soda Powders, Shaker's Herbs and Garden Seeds, Stoughton's Bitters Patent Medicines, &c. &c. 4w7
200 Large Family Bibles, of various qualities; Price from \$2.50 to \$9.
Also, Clark's Commentary on the New Testament, 2 vols. price \$6,
For sale by
E. Peck & Co.
Feb. 1, 1828. 6tf
VALUABLE LOTS.—The subscribers are now ready to sell their valuable LOTS, on the east side of Geneva River. The advantages of this tract are apparent by an inspection of the Map; being intersected by the Canal, the Feeder from the Geneva River, Livingston county Road, and the great Road to Canandaigua, and is the most probable point at which the Olean Canal will unite with the Erie. More than
200 LOTS JOIN THE ERIE CANAL;
And offer favorable locations for Boat Yards, Basins, Dry Docks, Lumber Yards, and for any branch of business connected with the Canal. The proprietors contemplate to make, at their own expense, great improvements on the Tract; such as arching Broadway, 80 feet wide, and covering it with stone and gravel—building several Canal bridges—constructing a Basin and Warehouse at the foot of Charing Cross, whence a handsome street will be opened to meet the Erie Road, together with other improvements necessary to facilitate the navigation of this pleasant section of the village.
The many advantages of this Tract are a great inducement for actual settlers and speculators to make profitable investments. Persons wishing to purchase to the amount of one thousand dollars or more, will have a
Liberal Discount
made; and actual settlers great facilities will be offered, and every aid and accommodation granted. Ten per cent. of the purchase money will be required down, and the balance on a liberal term of years.
Application to be made at the Office of either Elisha Johnson or William Atkinson, where a Map of said premises may be seen.
ELISHA JOHNSON,
WILLIAM ATKINSON.
Rochester, January 4, 1828. 1tf
120 ACRES OF WOOD AND TIMBER, for sale, on the Stone Farm. Terms—\$20 per acre, on credit, till July 1st, with interest, in lots not less than 10 acres: Any number of persons may combine for a ten acre lot. The security must be good.
Dec. 21, 1827. JOSIAH BISSELL, Jr.
DR. GILL'S Commentary on the Old and New Testament, 9 vols. Quarto, very cheap, for sale by
E. Peck & Co.
Feb. 10, 1828.
NEW ARRANGEMENT.
THE Book-Binding business heretofore carried on by E. Peck & Co. will hereafter be conducted by the subscriber, at the old stand in the rear of E. Peck & Co.'s Bookstore, where every variety of Plain and Fancy Binding will be done, in a superior style.
BLANK BOOKS ruled and bound to any Pattern.
JOHN STITT.
Rochester, Jan. 21, 1828. 5

FRENCH and German BIBLES; Ladies' ALBUMS in great variety, very elegant—Also—
Thermometers and Hydrometers, and Gauging and Wantage Rods—for sale at
E. PECK & CO.'S BOOKSTORE.
Carroll-street, Jan. 18. 3f
D. BRACE, Has on hand, a complete assortment of Drugs and Medicines, Paints, Oils, Glass, &c. which he offers very low for cash.
ALSO, a choice supply of Liquors, Wines, Teas, Sugars, Coffee, and Groceries of all kinds, for sale as above, two doors east of the Market, Exchange Buildings, Rochester, January, 1828. 14w5
H. GRAHAM, Physician and Surgeon, respectfully offers his professional services to the citizens of Rochester and its vicinity. Office on River-street, one door south of Dr. J. W. Smith's, in the room lately occupied by A. House, Esq. Rochester, 4th Jan. 1828. 1tf
Notice.—The subscribers, having formed a connection in business in the practice of LAW, under the firm of GREGORY & HUMPHREY, have opened an office in the west part of the Globe Buildings, second story; where they will, at all times, be ready to attend to any professional business which may be entrusted to them.
JAMES H. GREGORY,
HARVEY HUMPHREY.
Dec. 28, 1827.
ORNAMENTAL HAIR WORK.
J. ROBINSON, Hair Cutter, Exchange Street, Sign of the Golden Eagle, has constantly on hand a great variety of Wigs, Toupees, Flat Curis, Madona Hair Bands, Frenzets, Ringlets, &c. comprising a general assortment of fashionable Hair Work, of the best workmanship, which he will sell at reduced prices.
N. B. Hair Cutting executed in the first style, in the new room back of the Sales room.
Rochester, Feb. 12, 1828. 7tf
T. S. INGOLS,
FASHIONABLE HAIR DRESSER, No. 22 Globe Buildings, respectfully informs his friends and the public generally, that he has taken the above stand—where he will attend to the business of
HAIR CUTTING AND SHAVING.
A share of the public patronage is solicited. Razors set, at short notice. Jan. 18.—3f
By order of Moses Chapin, Esq. first judge of the county courts of Monroe county—Notice is hereby given, to all the creditors of John L. Payne, of the town of Rush, in said county, an insolvent debtor, to show cause, if any they have, before the said judge, at his office, in the village of Rochester, in the county of Monroe, on Monday, the 7th day of April next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment pursuant to the act entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1813—Dated this 13th day of February, 1828. 6w7
JOHN L. PAYNE, Insolvent.
By order of Moses Chapin, Esq. first judge of the county courts of Monroe county—Notice is hereby given, to all the creditors of William Van Slyck, of the town of Gates, in said county, an insolvent debtor, to show cause, if any they have, before the said judge, at his office, in the town of Gates, on the 6th day of May next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1813—Dated this 27th day of February, 1828. 10w8
By order of Moses Chapin, Esq. first judge of the county courts of Monroe county—Notice is hereby given, to all the creditors of William W. Weed, of Brighton, in said county, an insolvent debtor, to show cause, if any they have, before the said judge, at his office, in the town of Gates, in the county of Monroe, on the 31st day of March next, at 10 o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1813—Dated this 8th day of February, 1828. 10w7
WILLIAM W. WEED, Insolvent.
By order of Moses Chapin, Esq. first judge of the county courts of Monroe county—Notice is hereby given, to all the creditors of Arad Melvin, of Brighton, in said county, an insolvent debtor, to show cause, if any they have, before the said judge, at his office, in the town of Gates, in the county of Monroe, on the 31st day of March next, at 10 o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1813—Dated this 13th day of February, 1828. 6w7
ARAD MELVIN, Insolvent.
DEFAULT having been made in the payment of the money secured by an indenture of mortgage executed by Nathaniel Jones, of the city of New-York, to Nicholas Deveraux and Horace Butler, of Utica, in the county of Oneida, of all that certain parcel of Land, situate in the village of Rochester, in the county of Monroe, being the west side of the street in the village of Rochester, lying on the west side of the street, and being four rods in front on Carroll street, and running back and westward to a public alley, being the same premises conveyed by the Western Erie Canal Company to said Jones, by deed bearing date the 5th day of February, 1827.—Notice is hereby given, that by virtue of a power of sale in said mortgage contained, and pursuant to the statute in that behalf made, the said premises shall be sold at public sale, at the Franklin House, in Rochester, on the twenty first day of August next, at ten o'clock in the forenoon of that day.—Dated February 21, 1828.
NICHOLAS DEVERAUX,
HORACE BUTLER.
HARVEY HUMPHREY, Attorney. 6m8
By virtue of a power contained in a mortgage dated August 26, 1826, from Frederick Buffum, and Maria Buffum, in trust for, and in behalf of the infant heirs of William Waring, deceased, by an appointment from the Chancellor of the state of New-York, to sell at public auction, at the Court House in Rochester, on the twenty-sixth day of July next, at ten o'clock in the forenoon—All the parcels or lots of Land, lying and being by line parallel with the town of Gates, in the county of Monroe, and state of New-York, in township number one, short range, to wit—The one equal undivided sixth part of lot number fifty nine—Also, the one equal undivided sixth part of said lot number fifty nine—Also, all those two certain pieces or lots of land in the town of Greece, in the county of Monroe, and state of New-York, short range, to wit—One hundred acres of Land to be taken from the west end of lot number fifty nine, by a line parallel with the west line of said lot.—Dated February 4, 1828.
WILLIAM SMITH, Mortgagee.
M. CHAPIN, Attorney. 6m7
DEFAULT having been made in the payment of a certain sum of money, secured by indenture of mortgage bearing date the twenty fourth day of April in the year of our Lord one thousand eight hundred and twenty six, and executed by Cornelius A. Van Sycck and Thomas Matthews, to Josiah Bissell, Jr. as said, notice of sale having been duly assigned to the subscriber, a power of sale is hereby given, that by virtue of a power of sale contained in said indenture of mortgage, in pursuance of the statute in such case made and provided, the mortgage premises, hereinafter described, lots of Land in the town of Greece, as follows, viz.—Lots number one, (1) twenty three, (2) twenty four, (3) twenty five, (25) on Cornhill, (so called) for more particular description reference being had to Josiah Bissell, Jr.'s deed of even date with said indenture of mortgage to said Cornelius A. Van Sycck and Thomas Matthews, will be sold at Public Vendue at the Court House, in the county of Monroe, on the eleventh day of August next, at ten o'clock in the forenoon of that day. Dated February 7th 1828.
ARISTARCHUS CHAMPION,
CHAS. PERKINS, Attorney. 6m6
DEFAULT having been made in the payment of a sum of money secured by mortgage, dated the fifth day of March 1827, executed by Charles O'Hara, of the village of Rochester and county of Monroe, to Jared N. Stebbins and William T. Cuyler, of the same place, of all that certain piece or parcel of land, known and distinguished as a part of lot numbers thirteen (13), fourteen (14), fifteen (15) and sixteen (16), in the Atwater and Andrews Tract, so called, as (16), in the town of Atwater and county of Monroe, and being surveyed by David Hudson, situated on the east side of the Geneva river, in the village of Rochester, and being lots numbers one hundred and thirteen (113), one hundred and nineteen (119), and one hundred and twenty (120), in the subdivision of said lot, as surveyed and allotted by E. Johnson, reference had to his map and field notes of the same—Notice is hereby given, that the said premises will be sold at public auction, by virtue of a power contained in said mortgage, and pursuant to the statute, &c. at the Franklin House in the village of Rochester, on the fourth day of August next, at ten o'clock in the forenoon. Dated January 24, 1828.
JARED N. STEBBINS, Mortgagee.
WILLIAM T. CUYLER,
Harvey Humphrey, Attorney. 6m5

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR.

FRIDAY, MARCH 7, 1828.

VOLUME II.—NO. 10.

ROCHESTER, MONROE COUNTY, N. Y.
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ELISHA LOOMIS.
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AGENTS FOR THE OBSERVER.

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Doct. Fuller,	Naples.
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Samuel Hulbert,	Oswego.
Joshua Linnell,	Pittsford.

NEW PUBLICATION.

The Executive Committee of the American Home Missionary Society propose to commence, as soon as the necessary arrangements shall be made, a periodical work, on an original plan, to be entitled,

THE HOME MISSIONARY,

AND
AMERICAN PASTOR'S JOURNAL,
To be edited by the Rev. Absalom Peters, Cor. Sec'y of the Society.

The double title of the work, is chosen in reference to the two-fold plan, which it is designed to embrace. The first part, and that which will come properly under the title of "The Home Missionary," will be devoted to such matter as may be arranged under the following heads.

1. Each number shall contain a short original address, adapted to the Monthly Concert for Prayer, furnished for the work, and accompanied with the author's name.
 2. Extracts from the correspondence of the Society, carefully condensed and arranged under appropriate titles, with editorial remarks.
 3. Original articles on the best means of establishing churches, and rendering permanent the benefits of Christianity; on the state and prospects of the church in the United States; the influence of religion on the intellectual, literary and moral character of the country, and the perpetuity and purity of its civil institutions.
 4. Brief historical notices of churches planted in the days of our Fathers, and of early Domestic Missionary efforts in this country.
- The latter title of the work is added in reference to the topics embraced in the Prospectus of a new Periodical, of original plan and character, recently issued by the Rev. Austin Dickenson.
- Mr. Dickenson having generously relinquished his proposed work for the benefit of the Society, the Committee have retained the title, and intend as far as is practicable to devote a portion of the work, to the topics contemplated in the above named publication. [See Observer, No. 2.]

CONDITIONS.

1. The work, will be issued in Monthly numbers of not less than 16 pages 8 vo. neatly executed, with a preface, title page and index, to be furnished at the end of the year.
2. Price One Dollar a year, in advance; or One Dollar and Fifty Cents, if delayed till after the receipt of the 3d number. Any individual who shall procure 6 subscribers, shall be entitled to a seventh copy gratis, for one year.
3. Each contributor to the funds of the Society shall be furnished with that number of the work, in which his contribution is acknowledged.
4. Each individual who shall contribute, at one time, to the Society the sum of ten dollars, or more, shall be entitled to a copy of the work during the year.
5. Each town or church association or Society, shall agree to contribute to this Society, or to any Auxiliary whose income is paid to

this Society, the sum of 10 dollars, shall be entitled to a copy of the work, and also to a copy for every additional 10 dollars so contributed; and any individual who shall collect and pay over at one time, to this Society, or to any of the associations or auxiliary societies above named, the sum of 20 dollars, shall be entitled to a copy of the work. A copy will also be sent gratuitously to each of the secretaries of the state and county societies and agencies auxiliary to the A. H. M. S.

5. Each number of the work shall be dated the 25th day of the month in which it is published, and furnished to subscribers previous to the next succeeding Monthly Concert for Prayer.

6. The entire proceeds of the work, after deducting expenses, shall be devoted to the cause of Home Missions.

REMARKS.

To the Rev. Clergy and others friendly to the object of the A. H. M. S.—to the Missionaries of this Society, and all kindred Societies in the United States.

Beloved brethren—The undersigned have issued the above Prospectus of a new Periodical, under a deep sense of their dependence on the co-operation of the friends of the cause of Christ and of our country, to make it what it is designed to be, a truly Original and American Work. For this purpose they have adopted a plan which appears, least of all, to interfere with the province of any other Periodical now in existence. The Monthly Concert Address in each number, is intended to be of the most catholic character, designed as an appeal in behalf of all the benevolent efforts of the day, suited to every congregation in christendom, which shall be convened to pray for the coming of Christ in the glory of his kingdom. A few only of the remaining pages have been reserved for the publication of the Society's Correspondence, because it is believed that the value of the work may be greatly increased and the cause more effectually aided, by selecting only such portions of it as are of the most interesting and instructive character, and reducing them to a smaller compass than that in which they are usually presented to the eye of the Committee. The residue of the work is designed to be filled with an interesting and useful variety of original matter, the materials of which are all to be gathered from American ground.

On this plan it is believed that the Editor, by a diligent survey of the affairs of the church in the United States, for which he enjoys peculiar advantages, by securing the pledge of ministers of high standing, to furnish the monthly addresses, and by relying on the intelligent Missionaries of this Society, and clergymen generally throughout the country; to supply materials for the remaining portion of the work, will not fail to produce a Religious Manual, of the size contemplated, correct and authentic Home Missionary Intelligence.

But, to render such a work pre-eminently useful, there must be union of effort. As it is intended to consist principally of original matter, and that of a specific character, such as no genius can originate, it is obvious that it ought not to be commenced without being furnished with numerous pledges of supplies. It will be important also to have a considerable number of communications on hand at the commencement, as well as afterwards, that due regard may be had to order in the arrangement of subjects, and a suitable variety be presented in each number.

The co-operation of Ministers, of different denominations, willing to aid in executing this design, is therefore respectfully and affectionately solicited. As it is important to the interests of the Society, that the first number be issued in the month of April next, individuals will confer a favor by writing, as soon as practicable, either furnishing matter for publication, or stating definitely what contributions may be expected from them hereafter.

Looking to God for a blessing on every effort of the benevolent to fill the world with his glory, the undersigned are happy in the belief that they serve the Church of Christ by commending this design to the patronage and prayers of the christian public.

JOHN D. KEESE, Chairman,
GARDINER SPRING,
J. M. MATHEWS,
PETER HAWES,
JOHN NITCHE,
ELEAZER LORD,
M. BRUEN,
KNOWLES TAYLOR,
ELIHU W. BALDWIN,
ARCHIBALD FALCONER,
THOMAS WEBSTER,
ABSALOM PETERS, Cor. Sec. A.H.M.S.
Office of the A. H. M. S. 144, Nassau-street,
New-York, Feb. 10, 1828.

For the Rochester Observer.

MR. EDITOR,
The following is sent for an insertion in your Observer. It is not original; but it is believed, will be new, and edifying to most of your pious readers. We live in a day, in which christians are excited, in some commendable degree, to attend to what may be termed a religious business, in a manner which may endanger their progress in personal holiness and spirituality of mind.—In a religious newspaper, appropriate essays occasionally interspersed among the details of public christian affairs, may possibly help the devoted christian to take heed to his own vineyard, while he is so much occupied concerning those of others.

E.
The Christian's Reflections on his Religious Experience.

"Here am I, a sinful inhabitant of a wicked world, without any thought of God by nature, and turned away in my afflictions, from all that can be conceived of divine purity and perfection.

I feel no natural inclination to goodness; but a strong propensity to all things which are corrupt and perishing. My soul never sought after its God; and if it has thought of futurity, it considered the eternal state as a dark barren void, the gloomy apprehensions of which inclined me to forget it as fast as I could. My heart was all alive to the pursuits of the world, which in my sober moments, undistracted by the immediate presence of the objects, my heart told me were altogether perishing and vain. Still I ran on the mad career, sure of a precipice which must terminate my course, and sure of nothing beyond it. Thus my whole nature, I have constantly found riveted to the earth, without one aspiring thought or desire of its own to quit it. The very idea of quitting it, has filled me with horror and pain. In this state, always in quest of good without ever finding its satiety, I have heard and read of God, and with the mere curiosity of a man have perused his word. I saw nothing in the holiness and omnipotence of my Maker, but which struck me with a sense of my distance from him, and with a terror of his future approach to me. All his attributes, considered in the aggregate filled me with awe: His mercy alone filled me with some hope, when I thought of it by itself; but tempered with his justice, even mercy increased the dread. The very goodness of God must detach him from all that is sinful and impure, and consequently (as I saw) must detach him from me. The scripture appeared dark and confused to my understanding. I saw no propriety in many of its precepts, no force in its allegories, no comfort in its promises, no glory in its end. Indeed its end I did not understand; for it seemed void of scheme or plan, and only, to my dark mind, a rude undigested mass. It was, in all respects a book sealed to my eyes, a book unaffecting to my heart. Some of its moral precepts alone seemed worthy of attention; and these I viewed distinctly from all the rest; and thus viewed, I thought that Cicero, Seneca, or any of the philosophers, had or might have delivered as good as those. Thus I was left afloat in an immense ocean of uncertainty without chart or compass to direct my course, or to promise me a harbor of comfort or repose. I found likewise that I had no rudder to my bark, to steer it aright by any rule, could I obtain one; and that I lay exposed to the united agitation of winds and waves. To sink, filled me with horror; to swim, afforded me a prospect of continual restlessness and care. I saw others in the same situation of distress, some, sensible of it, and others, stupid and asleep;—but this only wounded my humanity, without presenting me with relief. At length a voice reached my heart; a voice, not of sound, but a power which I had never perceived before. "God hath sworn with an oath to his people, that he would grant unto them, that their enemies, might serve them for him all the days of their lives, and righteousness be like a bright and righteous sun, before their eyes, and the eyes of a man just recovered to sight from being born blind, could not fill him with so much amazement and wonder at the light, as these important words did my soul at the truths which they contained, and which, tho' I had read them a hundred times, I never had perceived before. I saw, I felt an elenchus and a power in them; which no mere words formed by any kind of art, could possibly have induced. I stood astonished, not at the demonstration of truth alone, though that appeared bright and obvious; but at the force and impression with which it seized my soul. It was quick and powerful.—The electric fluid could not pervade the body with more subtlety and surprize, than the heavenly flame seized upon the powers of my mind. I soon found that to know the truth, is not merely to see it, but to feel and enjoy it too. I found it was life indeed. Soan my soul, like a new born babe, casting its eyes around, perceived its situation by nature, and the gracious change which had passed upon it. By degrees it could explore the darkness and error, by the light of grace and truth. I saw that through all my past life. I had been in a state of bondage; that I had been a slave in the hands of my most cruel enemies; that I had feared God as angry and inexorable judge; that so far from walking before him in holiness and righteousness, I had counted it as the best enjoyment of my life to turn away from him; that it had been a part of my misery to reflect upon his transcendent holiness, to the commands of which, I neither could yield, nor loved to yield obedience; and that all his attributes were at war with me a sinner.

I now saw, on the other hand, how God could be just and the justifier of him that believeth in Jesus, and how all my sins, sufficient as they were to damn a thousand worlds, could be blotted out and forgiven. I perceived, with horror, the deep apostasy of my nature, and my total aversion of heart to God and his holy will. I was covered with shame and contrition in the view of myself, and with wonder at so much goodness and beauty in the consideration of him. My soul was bowed down with the conflict of remorse, hope, love, adoration and surprize. I saw, I felt, I believed. I wondered at first, that I had never seen, felt and believed, before. But I soon found that this wonderful change in my mind, is indeed a blessing and a gift from God; that it is not of him that willeth or of him that runneth, but of God who showeth mercy; in short that it is not of human might or power, but altogether by God the Spirit. The scriptures now were unsealed in all those parts, which were necessary for my establishment; and they shewed me that God only could raise the dead—the dead in trespasses and sins to newness of life; that no human wisdom can impart spiritual instruction; that the spirit of life in Christ Jesus, can only sustain that life, which it is his office to give; and that the spirit of grace and truth alone can confer the grace and truth which are needful for the soul in all its conflicts with its enemies, and for safe conduct to eternity. And O what a harmony and glory in all the offices of the everlasting covenant; what appropriety and suitableness

in the work of the divine persons; what a lustre in the satisfaction in their unchangeable attributes; what a force and savor in the holy scriptures; what a hope from the promises; what privileges from communion with God in his will, love, and mercy! In short it was altogether wonderful and altogether new. It was a life of newness as well as a newness of life. There was indeed a life and glory in the whole, which those who have enjoyed them, can better rejoice in, than describe. In one word, I felt a hope full of immortality, and found new and earnest desires after eternal life."

From the Retrospect; or, Review of Providential Mercies, &c.; by ALIQUIS, formerly a Lieutenant in the Royal Navy, and now a Minister in the Established Church.

"I WILL SING OF MERCY AND JUDGMENT."

Sweet theme! thou hast smoothed down many a rugged portion of my way through this wilderness of sin—thou hast solaced me in many a past and gloomy hour! Henceforth, "when clouds and darkness are round about the throne of the Almighty," may I ever remember that "mercy and truth are the habitation of his seat." When at any time, "I walk in darkness and have no light," let the remembrance of past goodness cheer my drooping spirits, and strengthen my feeble knees! And, O thou gracious covenant God! who hast borne with me so long, do thou, from henceforth, enable me to follow thy dear Son as the good Shepherd, although it be like the ewes big with young, limping, and in the rear of thy flock! Lead, O lead me, by thy merciful hand; enable me to endure unto the end, to arrive at thy fold, and to awake up after thy likeness; for then I shall indeed be satisfied with it—then "hosannas will no more languish on the tongue," nor will my devotions die away into luke-warmness: on the contrary,

"This song shall last when night has quenched the pole,
And heav'n is all departed as a scroll;
Yea, when, as Justice has long since decreed,
This earth shall blaze, and a new world succeed,"
still shall I sing of mercy and judgment; unto thee, O Lord, shall I sing.

On returning to England, the C— had to undergo some repairs, which enabled me to be more on shore than formerly. Again I mixed with gay companions, turned my back on the house of God, and sought, in the midst of the less beings, like myself, that happiness, which had hitherto eluded my grasp. I sought it eagerly, but I found it not. "The sound of the church-going bell," the procession to and from different places of worship, and that solemn something which pervades the Sabbath, and which all the abandoned profligacy of the multitude cannot entirely do away; these united in dashing the cup of pleasure from my lips, and in establishing the dominion of conscience without a snare. Like Agrippa, I was almost persuaded to reform, but the dread of ridicule was too strong for me. Well said the poet:

"He is the freeman whom the truth makes free,
And all are slaves beside."

How did I continue to labor in the drudgery of this chain, doing the works of Satan! Not because I felt his service to be freedom, or his paths those of peace; but that I dreaded the trial of cruel mockings, should I quit his ranks. Thus I went on, one hour reflecting and condemning myself; the next gallanting ladies to shops and morning visits, sitting down to wine parties, or mixing in the card-room, the assembly, or the ball.

Twice I, as it were, stole away from them, and attended the morning service at a fashionable chapel of ease; but I neither understood nor felt what I heard. Little, indeed, did I then know of doctrines; but I was vexed to find nothing about Christ in the preacher's discourses. The next Sabbath I rambled into the fields, and stumbled, as the world would say, by mere chance, on Old Stoke Church, just as the congregation were going in. I followed them and saw, and heard, and felt what I little expected. To behold a minister address his audience, not from the pages of a formal, cold, moral essay, but from the Bible, with that seriousness which bespoke him really in earnest—and with that affection, which showed that he indeed felt for their eternal peace: to behold all this in a minister of the established Church, was to me, (pardon me, my clerical reader,) as new as it was unexpected: nor was the subject matter less new than the manner in which it was delivered—I may truly say by this servant of Christ, as the Athenians did by the great Apostle, "He brought strange things to my ears," drawing a picture of man as a helpless, undone creature, possessing a nature totally corrupt and desperately wicked. I began to see the source of that evil I so often had found breaking through all the restraints, resolutions, and vows with which I had endeavored to bind it. Hitherto I had esteemed myself capable of doing great things; nor had all my failures swept away my vain conceits of a good heart and inherent strength.—But now the Word was commissioned to lay the axe at the root of all such vain boastings. I was told, and I felt I could neither think nor act of myself in any way pleasing to God, but that all my sufficiency must be derived from above. In short a few sermons tore all my false props from under me, and I saw myself "poor, and blind, and wretched, and miserable, and naked." But I was not left here. I was directed to the Lord Jesus as the great High Priest, whose fulness abounded, to the supplying all the wants of his church and people. What a display of those wants, and of the mercy and goodness of a covenant God to supply them, did I hear, in an enlargement on Psalm lv. 22: "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved." No longer surprised at my having broken through so many resolutions and vows of amendment, I stood amazed at the folly of having even made one in my own strength. I now understood, both doctrinally and experimentally, that "it is

not our willing or running, but that it is of God, who showeth mercy, and who worketh in us both to will and to do of his good pleasure."

Our ship, happily, continued on the Channel service, and occasionally went into this port; and I as often embraced every opportunity of hearing the word of God at Stoke church. But I had been a great sinner, and the Lord kept me in a sorrowful path, especially while the vast and important truths of Scripture were pouring on my soul. I saw more of the wonderful things out of God's law every week, and thereby I saw more of my own vileness. Many were my fears and doubts; my heart was full, and I longed to unburden it to some one who could enter into my feelings, and assist me in my difficulties. But whither could I look for such a person? Not in all the circle of my friends and acquaintance; they cared for none of these things. At length, after many debates with myself, I determined on requesting an interview with the man whose ministry had been blessed to the bringing me thus far. It is almost superfluous to say it was readily granted, or to add how much, under God, I was, and still am, indebted for the instruction, advice and comfort which I received from this Christian minister. He endeared himself to me by every act of kindness; his heart and his house were always open to me. In the latter, I beheld all that contrast which exists between the manners of a Christian family and those of an ungodly and ignorant world. At Stoke Rectory was all that my peculiar case seemed to demand—retreat from the noise and vanity of former companions, domestic peace, wise and Christian counsel, and real friendship. These privileges soon disqualified me for the jovial board, and the idle chit-chat of a fashionable world: they unfitted me for the pleasures of a card-room, the ball and the assembly. I bid them all adieu; no longer esteeming the smiles of their advocates as any thing worth, and no longer deterred from seeking the Lord by their frowns and their jests.—On going to sea, I was enabled to pass through my public duties with much composure; and, when in my cabin, I read the Scriptures like one who had obtained a key, or index, to unfold what was before unintelligible. Man was no longer a riddle, or his actions unaccountable! I saw him rise and fall, conquer or fly, in his conflicts with the world, himself, and Satan, just as grace was in exercise in his soul."

He next speaks of the harmony of those parts of the scripture which he before thought irreconcilable—and on being ordered to sea, of his regrets at leaving Stoke Church and Christian society, but, in a measure consoled by the hope that he might be useful in promoting the spiritual interest of the ships company.—He proceeds:

"It was on a Friday I returned on board; and on Saturday we put to sea. The next day of course saw me far from the venerable walls of Stoke Church, and the plaine chime of its plaintive chiming bells filled my ears, and far assemblies of God's Word, which occupied the and elsewhere demanded my attention.—It was one of the most sorrowful Sabbaths I had ever witnessed. Like David of old, I truly envied "the sparrow that had found her a nest about the walls of God's temple, and the swallow who could there lay her young."

"After a few days I became composed, and applied my leisure hours to reading the Scriptures and such works on divinity as my kind friend and minister had recommended, and I hope I may say I grew in right knowledge and in resignation to the divine will. But at the end of six or eight months, like the lepers in the Syrian camp; my conscience smote me; and I said, 'This is the day of good tidings, and I hold my peace.'—Here are more than six hundred souls famishing in spiritual want, perishing for lack of knowledge; they have not worshipped God, even in the form of Sabbath worship, for these five years past; they have had few, very few Bibles—no man cares for their souls. I could not but feel my superior mercies, and I trembled at the thought of uselessly burying my little talent of knowledge and influence in the earth. But what to do under all the many and great existing difficulties, I knew not; unless it were to introduce the subject of reading prayers on the Sunday to the captain. As this was done on board many ships by the commander, or one of the commissioned officers, there was a distant hope of bringing the same about in the C—. But full of fears, and cautious, I passed day after day without finding any opportunity of introducing the subject. At length, to my great joy, the very thing was done by the captain himself at his dinner-table, where religion happened to be brought on the carpet by some of the company. I need hardly say, that on such an occasion many silly things were advanced, particularly on the point of acceptance, or justification before God. All had given their opinions, except the captain and myself, and had agreed that all religions were alike acceptable to God, provided men were but sincere in what they professed; and that he who did as he would be done by here, was sure of doing well hereafter, or, in other words, of going to heaven. It had been captain A.'s privilege, when on shore, to live near a pious minister, and occasionally to enjoy his public and private instructions. These had not been in vain; they had certainly furnished his head with much right knowledge, whatever the state of his heart might be. When, therefore, he gave his sentiments on the subject in debate, he confuted what had been advanced, alleging that, as God had imparted his will to man in the Scriptures, it was not left to man's choice to form a creed suited to his own fancies. I heartily seconded him, and added a few words to prove that neither our scanty performance of relative duties, nor our self-made creeds, could justify us before God, who had appointed his only begotten Son to be wisdom, righteousness, sanctification and redemption to a lost world, and that there was "none other name given under heaven, whereby men could be saved, but only

of Jesus Christ." The only reply which followed my few observations was from captain A. in these words: "You preach very well, you shall read prayers next Sunday, if you will." My heart leaped with joy. I thanked him, and offered my willing services as often as the weather and public duty would allow. And now the news ran through the ship like lightning, that "****" was to preach next Sunday. Some smiled, others marvelled; but I secretly rejoiced, and thanked God for having thus favorably and unexpectedly opened a door, and for having proved better to me than all my hopes and expectations. As this was early in the week, I had some opportunities of talking over the matter with the captain, and saying that I had a volume of plain discourses, short, and well adapted to the crew, if he would permit me to read one after the prayers. "Do as you like," was the answer.

At length Sunday came: the day was remarkably fine. No public duty intervened to set aside this holy season. The church was rigged, the bell rang, and the captain officers, and entire crew soon took their seats, according to that order and discipline which prevails in all well regulated ships of war. Much as I had longed for, and pleased and rejoiced as I certainly was at the sight, yet it confounded me. More than six hundred bare heads and attentive looks, all directed to myself, as I advanced to my stand, were more terrible than the muzzles of so many fierce cannon had ever been; I literally trembled, while I read through the prayers; and more so, if possible, when I came to the sermon. At length I got through the service, and retired to my cabin, full of confusion and self-reproach, in that I had not looked up with sufficient earnestness to God for a realizing sense of his presence, as the only thing that could deliver me from this snare—this fear of man.

The ship continued several weeks of the mouth of Brest harbor, and frequently at anchor; we had service almost every Sunday, not only to all the officers and crew in the forenoon, but I obtained permission to read the Evening prayers, and a sermon between decks, to such as chose to attend, which were generally about two hundred. That delightful part of divine worship, the singing to the praise and glory of God, was as yet wanting in our assembly. As we had a band on board, I thought it not impossible to form a choir, if I could prevail on some to learn a few plain tunes, and to bear the reproach of "Psalm-singers," (a term of derision and contempt, among common seamen, even where there is no such thing as sacred music, or attempt at it.) Here, again I succeeded beyond my expectation. For having found three or four men who formerly sang at Church, or in chapels, they consented to meet the master of the band, and such young beginners as chose to practise. In short, in a very little time, we mustered ten or twelve vocal performers, who, with two clarionets and a bass, produced much better harmony than many country parish singers. It was truly gratifying to witness the attention and apparent interest with which the greater part of the crew now attended the worship of God. But there was a sad want of Bibles, Prayer Books, and other pious books. I had, however, partly done away on our going to Brest, with the Naval and Military Bible Society, from whom we obtained sixty-four Bibles. These, together with some hundreds of good little tracts, I saw distributed among the crew, and had the satisfaction of knowing every mess possessed the Scriptures. Seldom, from that time forward, did I go between decks without seeing some of the crew reading them.

As soon as possible after this I applied for, and obtained, permission to form a public library of religious books on the following plan.—Every member subscribed four shillings, and was entitled to have one book in his possession, and to change it for any other as often as he pleased; and in the event of leaving the ship, to take one or more volumes with him as his own.—The purser's steward undertook to keep the library chest, and receive and give out books. Most of the officers gave a gratuitous sum. Our number of subscribers exceeded a hundred and fifty, and our library, when purchased, contained above two hundred volumes of pious, evangelical works, two thirds of which were always in circulation. Thus, from a state of barrenness, as to the scriptures and good books, we were soon and easily in possession of abundance; for it must be observed, that many of the crew furnished themselves with Prayer Books, besides their subscriptions to the library. The next object was to form a day-school for the poor boys. This was soon done, and was daily inspected by myself, and often visited by the captain. The singers, when their duty would permit, still continued to meet between six and eight o'clock, in a retired part of the ship; not that it was necessary to do so merely to practice singing, but, having, for several weeks enjoyed this retreat from the noise and folly of the crew, they new not how to give it up; nor could I find in my heart to order it. On the contrary, I sometimes went below; and read a chapter or a tract, or a passage from some of our library books, as well for my own edification as theirs.

Apprehensive that some of his auditors might not understand some parts of what he read, on these occasions, he sometimes explained the meaning, which gave much offence to the Gallies; and the cry of Methodism was raised against him. These meetings continued half a year, and some of the officers and midshipmen attended, but this pleasant state of things was at length disturbed by the enmity exhibited by the bulk of the crew imbibing the same hostile feelings manifested by their superiors.

Many foolish and false reports got into circulation, as to some of the men preaching. This took its rise from the circumstance of a few of them occasionally reading and praying in their plain and honest way, on some evenings when I was not present. But our revilers could not

distinguish prayer from exposition. The same spirit of enmity was shortly displayed by the great bulk of the crew, as had been shown by their superiors. They stigmatized their comrades with the name of Wingers; and though no one ventured to speak openly before me on the subject, yet I heard of many ungenerous things that were uttered in my absence. I had endeavored to sit down and count the cost of my undertakings; but such was the fury of the storm when it first broke out; that it beat me down for a season, and, I fear, induced me almost to regret having done any thing beyond reading my Bible alone in my own cabin. But the Lord was merciful—he remembered whereof I was made, and graciously strengthened my hands, by showing, at this very time, how he had owned that work which man despised. More than one or two instances presented themselves, of very abandoned characters earnestly inquiring what they must do to be saved, and to the utter astonishment of all their companions, they held on in a new course of life and conversation.—Yes!

"The wretch who once sang wildly, danc'd and laugh'd,
And suck'd in dirzy madness with his draught,
Now wept a silent flood, rerers'd his ways,
Is sober, meek, benevolent—and prays."
Thus encouraged, I went on, endeavoring, by a strict attention to my public duties, and kindness to my brother officers, to do away any real cause of complaint, seldom introducing religious subjects, and never dogmatically thrusting my own opinions on them.

In this way, through the blessing of God, many of them were brought to acknowledge the reasonableness of seeking first the kingdom of God and his righteousness. Oaths and unchaste conversation were almost entirely banished from our mess-room, and a blessing was regularly asked by the president at our meals. The visible improvement in many of the wingers was a loud speaking testimony that our Methodism had been useful. The whole of the officers were convinced that I could carry on the public duty without swearing at the men; and that the men could also do theirs without uttering an oath whenever I was on deck.

*From the place where we met being called the Wingers.
(To be Continued.)

THE SABBATH.

We give the following extracts from editorial articles just received, relative to the measures adopted in this village, at Auburn and Utica, relative to the observance of the Sabbath, that the readers of the Observer may see the interest felt by christians thro'out our country, on this important subject; and that we may, of course, calculate upon their hearty concurrence and co-operation in promoting the measures which have been adopted by the friends of reform in this section of the state. The following is from the Philadelphian of the 22d ult. on the resolutions of the second meeting at Christopher's.

If these gentlemen perceive the full extent of the letter and spirit of their first resolve, and **AVOW** the observance of the Sabbath will, of course lead them to refuse their patronage to the violators of holy time, without which the offence must cease.

From the Connecticut Observer.

As matters are now conducted on the canals, and perhaps it may be said, on some lines of stages, men are excluded from employment, because they will not labour on the Sabbath. May they not as reasonably complain that they are excluded from a participation in the profits which spring from the privileges and emoluments which such employments afford? And that to deprive them of these privileges and emoluments, because conscience will not suffer them to labour and travel on the Sabbath, is "compulsory and oppressive, and calculated to injure the rights of individuals?" Is tenderness of conscience all on one side? And if not, is it to be regarded only on one side? Why should not the boats and stages cease running, to afford an equal chance for employment and emolument to those who cannot conscientiously labour on the Sabbath, as to those who can do it? Few men, we believe, can be found, who would seriously claim that it would lay a tax on their conscience to rest on the Sabbath; while multitudes would not labour on that day, for any price which the world can offer.—The fewest consciences, then, would, very manifestly be wounded, by ceasing to run boats and stages on that day.

We hope the proprietors of Steam Boats, and Canal Boats will favor this enterprise. By a general agreement, and understanding on the subject, their interests will not be at all injured,—while the Sabbath will be better observed, and morality be promoted. We hope, also, that the proprietors of stages will give this plan their cordial approbation. We doubt not many of them lament the supposed necessity of running their stages on the Sabbath; and would most gladly hail a change in public sentiment, which should permit them to enjoy that rest to which they are entitled by the merciful provision of their Maker, and of which others have no right to endeavour to deprive them. Let them unite their influence with others in this enterprise, and we may hope the period would soon arrive, when the Sabbath would be a day of rest, even to the "cattle," and to the "stranger" which is within our gates.

From the Boston Recorder.

THE ERIE CANAL ALIVE.—It is well known, that the great and sudden increase of business and travel, occasioned by the Erie Canal, have had an alarming effect to multiply the violations of the Sabbath along its whole course. The running of boats and stages was getting to be considered as a work of necessity; and many moral and pious people feared the evil was beyond remedy. But, as the Rochester Protestants said a reform can be effected. It wants nothing but decision, concert and perseverance.

But the proceedings at Rochester roused an

other spirit. The liberties of the people are invaded, and it cannot be endured. A public meeting was notified, to be held on the evening of the 6th; and between 4 and 500 of the citizens of Rochester and vicinity, comprising a large number of the active and enterprising business men of the village, convened. This meeting unanimously resolved themselves to be fast friends to the Sabbath—that "the violation of the Lord's day has become a most alarming evil"—and that they "will use their best exertions to prevent its violation." With equal unanimity they resolved, that the above resolution of the other meeting "is compulsory and oppressive, and calculated to abridge the rights of individuals;"—and add, "we view the efforts of any combination of men, tending to trammel the laudable enterprise, or thwart the consciences of our citizens, as contrary to the spirit of our free institutions."

Now what have those high-handed oppressors done, to violate that "freedom of conscience which is guaranteed by the constitution of the United States?" Why, they have made a selection, out of many lines of boats, of those which they will patronize and employ. For this selection they have had a moral, and not a pecuniary motive. They have had respect to the command of God and the good of society, while they have deprived no man of a single right. They have published their determination, because they would be perfectly open and fair in their doings. If they have oppressed the sabbath-breakers, then every man in a town or city oppresses those merchants, or grocers, or mechanics, whom he does not employ or patronize. If a Christian forsakes a grocer because he keeps a company of tipplers, or because he is profane or dissolute, he "abridges the rights of that individual," and ought to be held up to public scorn. One cannot help surmising, that these oppressors at Rochester are orthodox folks, and have imbibed all the overbearing spirit of their brethren in New-England. But, whatever they are, let them not be deterred from their purpose by opposition like this. It is the busy work of men whose interests are involved at this moment; but it proceeds on a principle of which they will soon be themselves ashamed.

MODERN LIBERALITY.

From the N. Y. Observer.

Messrs. Editors.—Not long since, I communicated for your paper a brief account of the stated meeting of Deists in this city. I am now able to tell you some of their effects.—A grocer, who keeps his shop open regularly on the Sabbath, for the sale of liquors, &c. requested his daughter, an interesting girl of sixteen, to attend with him at these meetings, which she refused to do. She told him that nothing was exhibited there but blackguard ridicule, and that she would not be found in such company, (or to that effect.) Upon this, he commenced kicking her, and continued this brutal treatment, till she had escaped from the house.

On the above article, the editor of the Anti-Universalist has the following comment:

In the above instance, we have a true specimen, and you will find, that **they** are the worst persecutors in the land.—Their liberality amounts to just this: believe as we do, and we will acknowledge and treat you as brethren; otherwise, we will denigrate you by bigots; and though we will likewise call you brethren, we will treat you with more unkindness than we do the very heathen,—yea, with more than we do the whole tribe of Atheists, nothingsarians and everythingarians—publicans and harlots—and every body else but yourselves. In other words, go to our meetings voluntarily, and you shall be liberally received; but if you refuse to go, our most liberal feet shall, as in the foregoing instance, kick you thither.

Sabbath Schools a Blessing to Parents.—Says a correspondent of the American Sunday school Magazine;—A few weeks since, as I left the pulpit at the close of divine service, I observed a woman who placed herself in my way, and was conversing with some others with very great agitation of mind. It was a lady in married life, nearly forty years of age, and one that I had generally seen at the house of God upon the Sabbath, and one that sustained what is generally called a good moral character. On my inquiring what had been the occasion of the anxiety and distress of her mind, she answered, as nearly as I can recollect, as follows:—"I am a great sinner. I fear there is no mercy for me." I inquired how long her mind had been in that state? To which she replied, "Several weeks ago, I went with my children to the Sabbath school, as they were small and needed my assistance, and the questions which were put to the scholars, led me to think so much about my soul, and the danger that I was in, that I could not sleep. My distress continued to increase for several weeks, till about a fortnight since I thought that I had found mercy. But the next day I fell into darkness, and lost my hope, and it seems to me certain there is no mercy for me." Soon after this she obtained relief, and has since been apparently much devoted to the service of God. The questions that were given out about the time that her mind became affected, I found on inquiry to be the following—"What is sin? What evidence have we that God hates sin? How ought we to feel in view of our sins?" &c.

[COMMUNICATED.]

To the Presbytery of Rochester, and the Churches under their care.

BELOVED BRETHREN.—We have read with much gratification, an article first published in the New York Observer, containing a proposal "To all professing Christians of all denominations in the United States, to set apart the last Thursday of the present month to be observed as a day of Fasting and Prayer for their country and the world."

We rejoice in the favour which this proposal appears to have met with from the several distant parts of our land, and in concurrence with, we trust a majority of the bodies and individuals to whom the proposal was made, we have resolved to recommend the observance of the day

in the manner, and for the purposes above mentioned to all the churches under our care. It is therefore our earnest desire, that the members of our churches meet together in their respective places of worship on that day for the purpose of humiliation and prayer—that they with one heart humble themselves before God on account of their sins, and for their having done so little to promote the Redeemer's Kingdom in the world, and pray that they may be directed, aided, and blessed in their future efforts to promote this cause. Let the united, fervent, believing prayer ascend from every church, that the Kingdom of God may speedily come in its purity, splendor, and power in every part of the world—that the way may be opened for the introduction of the pure and peaceable religion of our Lord and Saviour Jesus Christ, in the Pagan, Mahomedan, and Jewish world—that God would for the Redeemer's sake, pour out his Holy Spirit on the inhabitants of our country, and revive his work in every part of our land—that he would restrain the great enemy of man, and not suffer him in any way, or by any means to mar the beauty of revivals of religion—that he would bless our schools and colleges, and raise up many well qualified men, who will elevate themselves to the cause of the Gospel—and that a spirit of union in object and action might characterize American Christians.

By order of Presbytery.

JOEL PARKER, Moderator.

ROCHESTER:

FRIDAY, MARCH 7, 1823.

Quid times! Cesarem velis.

A few years since, a worthy clergyman, in one of the western states, in an extemporaneous sermon from the words, "Trust in the Lord" in contrasting the confidence with which man can often inspire his fellow-man, with that which is produced by the promises of God; with great force and energy, introduced the oft repeated story of the great Roman Conqueror in the following strain: "When Cesar wishing to pass a strait of the sea, whose waves were dashed into fury by a raging tempest, seeing the boatmen tremble and recoil from the hazardous enterprise, with a look of astonishment exclaimed: Quid times! Cesarem velis! what do you fear? you carry Cesar! The boatmen reanimated by the stern accents of that voice whose commands they had been accustomed to obey, disregarding the violence of the tempest, and forgetful of every consideration of personal danger, leaped into the boat and plied the oar, fancying, perhaps, that he on whose sword victory had so often smiled, could make for them a safe passage through the sea, and command the elements with the same ease that he was wont to do his victories." "But the Christian soldier with equal promptness obey His commands who possesses Almighty power, and trust in His promises, who is King of Kings and Lord of Lords?"

The sentiments of this sermon were more deeply engraven upon the memories, and impressed upon the hearts of the hearers, by the fact, that this was the last time the preacher was ever permitted to raise his warning voice to his fellow-mortals, and point them to the great captain of their salvation.—When he left the pulpit, it was for the last time.—Death had selected him for its victim.—He was immediately confined to the bed of sickness, there to prove whether his faith was of that kind which

—has an overcoming power,

And triumphs in the dying hour."

And to receive those kind offices, from his sympathizing and distressed flock, which he had so often and so gloriously performed for others.

A few days closed the scene of suffering and of trial—and his firm "Trust in the Lord" carried this faithful servant triumphantly through the "dark valley of the shadow of death," affording a most forcible exemplification of the sentiments of his Last Sermon.

That "There is nothing new under the sun" was the declaration of the wise man, and the lapse of many centuries has not rendered it obsolete, neither has the progress of reform, and the many changes which have taken place in the opinions and habits of mankind rendered it inapplicable to the present time. A very few instances of the similarity of feelings and practices between this and former ages, will show the propriety of applying the saying of Solomon to the present day. When the friends of religion, acting in accordance with the great principles of benevolence inculcated in the sacred volume, a few years since, called upon the christian public to aid in sending the light of the Gospel to the Heathen, its impracticability was urged as an unanswerable objection, and to pay our money to civilize and christianize the subjects of foreign governments was represented as impolitic, and an improper interference with their rights, strongly reminds us of Sanballat and Geshem endeavoring to discourage and intimidate Nehemiah and his companions, in their bold, and to any but the eye of faith, hazardous enterprise, of re-building the walls of Jerusalem; and re-establishing the worship of God in the holy city—the "city of his father's sepulchres."—And subsequently, when the success which attended our Missionary

efforts had falsified the unfavorable prediction of their enemies; others, the enemies of revivals, and even the sceptical Unitarians, were driven into the adoption of the same measures, we cannot but exclaim that this "is nothing new under the sun;" for the Magicians of Egypt endeavored to imitate the miracles wrought by Moses; and the worshippers of Baal attempted to call down fire from heaven, in imitation of Elijah. When the sovereignty of God is urged upon the consciences of men they, with one consent, declare that the free agency of man is destroyed, and of course all accountability for his actions is taken away. But this "is nothing new under the sun," for Paul himself appears to have had the same objection urged against his preaching, and to have anticipated the plea of the objector by saying, "why doth he yet find fault, for who hath resisted his will?" And Augustine, in the latter part of the 4th, or beginning of the 5th century, when advocating the same doctrine, was charged by his opponents, with "taking away every incentive to virtuous actions." For doing the same, the great German and Genevan reformers met with the same opposition, and what marks a striking coincidence between certain reformers of that age, and a certain class who mourn over the depravity of the present day, is that they were ever ready to acknowledge, to the fullest extent, the necessity of reform, but opposed every measure adopted by the Protestants to effect the object. The very epithets of Gossellers, Exclusionists and Hypocrites, which were applied to them in the 16th century, having been re-coined in the mint of Charity, appear in the new dress of "Solemn League and Covenant," "Coercion, Proscription, &c. &c." and lead us involuntarily to exclaim, "there is truly nothing new under the sun."

When danger to our civil liberties is trumpeted forth by certain argus-eyed guardians of the public weal, and "Combination" is presented with such glaring prominence to put the good people on their guard against those who have the hardihood to act in accordance with their AVOWED principles and public declarations, we cannot but think of the fable in which a certain character is represented as attempting to turn from himself the eyes of the multitude, by crying thief! Or if we would go still farther back, we shall find the Jews, with a prudent forecast, looking to the consequences of our Saviour's preaching, and exclaiming, "if we let him thus alone all men will believe on him, and the Romans will come and take away both our place and station."

OUR LIBERTIES IN DANGER!!

Under the name of "Church and State," to show the good people the danger of amalgamation, from the efforts of christian enterprise, among other things, introduces the following extracts, in which the editor sees much of "priest craft."

"In ten years, or certainly in twenty, the political power of our country would be in the hands of men whose characters have been formed under the influence of Sabbath Schools."—p. 93. Appendix to 2d Anniversary Report Sunday School Union; 1826.

"I propose, fellow citizens, a new sort of union, or, if you please, a Christian party in politics, which I am extremely desirous all good men in our country should join, not by subscribing to a constitution and the formation of a new society, but by adopting, avowing, and determining to act upon truly religious principles in all civil matters."

Now then, after the evidence afforded by the above extracts, who can doubt that an era may arrive when the influence of religion will sap the very foundation of our civil institutions.—

What! act on "religious principles in all civil matters?" Alarming truly! This would be striking at the very root of political orthodoxy, and blot out the very fundamental article of the creed, "ALL IS FAIR IN POLITICS."

We are happy to see that the editor of the Buffalo and Black Rock Gazette, in speaking of the measures in contemplation to establish a line of stages that shall not violate the Sabbath, treats the subject with candor, and appears to admit, in the following paragraph, the obligation, in general terms, to observe the Sabbath, when he says, "The account between expediency and morality is a hard one to balance, and requires a skillful accountant to accomplish it."

Now it appears to us that all the difficulties in the way of a correct and speedy settlement of this "account," may be disposed of, if application is made to an Accountant, who is ever ready and abundantly competent to unravel all knotty points in cases of this kind. He always commences settling such accounts by putting Expediency out of the way, who is forever standing at the elbow of Morality, and perplexing him by suggesting doubts and difficulties, which really exist no where except in his own imagination. When this obstacle is removed, the balance is at once struck by that ready accountant. "THUS SAITH THE LORD."

Another remark of the editor is worthy of notice. He says, "It is well known that the old regular mail-coach lines are compelled by their

*A maritime phrase for clearing away and fitting up a convenient part of the ship, sufficient to seat the whole crew.

contracts, to transport the mails every day in a year." Granted—but it is equally well known that every person in this land of liberty, is perfectly free to engage in this business or to let it alone. The making a contract to do that which necessarily involves the violation of a moral duty, can hardly, by any principle of ethics, make the fulfillment of it morally right. If it can, a previous contract to violate every requirement of the Decalogue, might be pleaded in bar, to charges of the greatest moral turpitude.

We learn from the Albany Christ. Register, that a meeting of a number of the most respectable citizens, favorable to the measures which have been adopted in this section of the state, to prevent the violation of the Sabbath by canal boats, stages &c. was held in that city on Thursday evening of last week, and that it was then resolved to notify a general meeting, for the same purpose, to take place on Friday evening last.—We shall look with anxiety for the report of their proceedings.

We invite the attention of our readers to the Prospectus of the "New Publication," on our first page, entitled "The Home Missionary and American Pastors' Journal." The success which has attended the efforts of the Home Missionary Society, and the admirable adaptation of its plan of operations to the object had in view, has already secured a strong hold upon the affections of the christian public, and given it a high rank among the benevolent religious institutions of the day; and we hope that this publication, which is designed to further the views of the Society, will receive a liberal patronage.

SABBATH SCHOOLS.

MR. CHIPMAN—I think as you are a Sabbath School man of old, the patrons of the Observer will expect to see the spring campaign opened with great energy, and the cause pursued with increasing interest. Yes, sir, Sabbath Schools must receive a new impetus this spring, as well as other Sabbath keeping concerns—and I hope, trust, and believe the Rochester Observer will be found foremost in the ranks, to urge us all on to do something—as Cecil says, "do it, do it, do it." Yours, GENESEE.

March 4th, 1828.

"Genesee" may rest assured, that so far as a disposition favorable to the cause of Sabbath Schools can aid it, so far the Observer will assist in promoting this object. However, as we are not in a position to make ready to our hands, and cannot at all times have leisure to prepare them, we would call on "Genesee," as we believe he has been a "Sabbath school man of old," to aid in the good work by occasional communications. Indeed we call upon all who hold a ready quill and are not, like a brother editor, alarmed lest "the political power of our country, should be in the hands of men, twenty years hence, whose characters have been formed under the influence of Sabbath schools," to aid us in the premises by communicating such facts as may be interesting, or such essays as may aid instructors in discharging their important duties.

INTEMPERANCE.

I am happy to learn that your office is about to issue an edition of Ten Thousand "Kittredge's addresses."

I once heard of a book entitled "Rejected Addresses"—I think this could not be Kittredge's, for there was a ready demand for the Canandaigua edition of 5,000 and more. You may be assured of the sale of your 10,000.—I trust they will be ready this week, or next—and while my pen is in hand, I will just say that Kittredge, as a common sense man, has done the very thing.—I never saw a work in any measure to compare with it.—You can read him in 30 minutes, and yet if you are in the habit of intemperance in any degree, either by touching, tasting, or handling the poison, you can no more get rid of him than of your conscience; and all those who have read him say—

AMEN.

The writer of the above alludes to the engagement of the Publisher of the Observer to print an edition of "Kittredge's Address on the effects of ardent spirits," which will be immediately put to press, and be ready for delivery as soon as possible.

We do not know how many were printed, of the first edition, but of the second, published in Oct. last, by Bemis, Morse, & Ward, of Canandaigua, five thousand copies were struck off, and such was the demand for it, that in a few weeks the whole edition was disposed of, and its merits are so highly and justly appreciated by the public, and such is the interest taken for the suppression of intemperance, that another edition of 10,000 is called for, and although the number may appear large, we are confident that it is fully justified by the demand. We know from personal observation, the effect which this pamphlet has produced; having procured the publication of the Canandaigua edition, and having distributed large numbers of them in sever-

al different counties, we do not hesitate to say, after having read a great number of other publications on the same subject, that the writer of the above evinces good judgment, when he says he "never saw a work in any measure to compare with it."

Our correspondent who says that there was a radical difference in sentiment as to the obligation to observe the Sabbath, among the gentlemen of the committee that reported the resolutions at the second meeting at Christopher's, and asks "whether said committee could therefore have been, as they declare, OF ONE HEART AND ONE MIND?" will recollect that personalities cannot be admitted into the Observer.

Just as our paper was going to press we received the Vermont Chronicle, containing some judicious and spirited editorial remarks approving the proceedings of the various meetings which have taken place in this section of the state, relative to the Sabbath. The Western (Cleveland) Intelligencer, we are happy to see, has not been afraid to copy from the Rochester Observer, the proceedings on this subject, and has not omitted giving credit for them.

At an interlocking meeting, of the Presbytery of Rochester, it was Resolved that Presbytery view with great satisfaction the measures which are now taking to stop the violation of the Sabbath. Therefore, that we recommend to all the churches, under our care, severally to take such steps, as to them shall be deemed best calculated to promote such arrangements as are making to prevent business, or travelling, on the Sabbath.—And that they, as soon as may be, forward their resolutions or proceedings to those interested in the proposed new lines of conveyance. Adjourned—closed with prayer.

JOEL PARKER, Moderator.
WM. JAMES, Ass. Clk.
Rochester March 6th, 1828.

FOR THE ROCHESTER OBSERVER.
ON CHARITY.

"Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal"—Though I admonish and reprove christians; though I warn and exhort sinners; and though I invite all to come to the light, as "with the tongues of men and angels, and have not charity, I am become as sounding brass"—Though I may have some gifts which other men have not; though I may be a prophet, and though I may have much knowledge and understand all mysteries, still, if I am proud of these things, I am destitute of charity, and consequently am nothing, for charity is the love of God and of our neighbor, and is the fruit of the Spirit, and is the greatest of all gifts, and is the only one that will last forever. "So that I could remove mountains," though I exert an influence among men, so as to build up or pull down at pleasure, and have no charity for those who have less faith and less influence—still I am nothing, for charity "suffereth long and is kind"—Though I may give much of my money for the spread of the gospel, and for the support of missions; though I may spend much of my time and substance for the promotion of Sabbath schools, temperate and tract Societies; though I bestow much of my goods to feed the hungry and clothe the naked; and though I give my body to be burned," (but this I have not done) still, if I "have not charity it profiteth me nothing"—Though I may have some friends and may be friendly to some; though I may treat some with respect, while I treat others with disrespect—still I must be a stranger to charity, for "charity doth not behave itself unseemly," to any—Though I may have much money, and money may have much influence; though I am rich and increased in goods, and think that I have need of nothing; and though I give of all things liberally; still, if I do this with vain ostentation or vaunting, it profiteth me nothing, for "charity vaunteth not itself," though I may perform innumerable acts, which in themselves are good; and though I may influence others to do the same; still, if my motives are selfish, I have not charity, for "charity seeketh not her own"—How important then is CHARITY?

H. G.

Original Anecdote of a Sabbath School Scholar.—Last Sabbath, as the children were assembling at the 3d Presbyterian church in this village, a few of them were standing in the porch, a wagon with a number of persons in it, apparently on a journey, stopped, and one of the men called out to the children, "Hallo there, what sort of religion do you have here;" one of the lads replied, "A sort of religion that forbids our travelling on the Sabbath." The enquirer passed on without making any reply.

MISSIONARY INTELLIGENCE.

Extract of a letter from Rev. T. S. Harris, Superintendent of the Seneca Mission, to the publisher of this paper, dated Seneca Village, Feb. 25, 1828.

It is well known that the prayers and sympathies of Christians of almost every evangelical church in our land, have for some time been very considerably enlisted in behalf of the unfortunate aborigines of this country. The sceptic in Indian reform, however, as well as the more decided enemy of Missions, have both mocked our enterprise, and like Sanballat and Tobiah in the days of the Captivity, have each in their turn done what they could to "cause the work to cease;" and we too who have wrought, have in some sense been compelled to work with one

hand and the other to hold a weapon. It may be for the edification of all those classes of individuals to know something more definitely what God has wrought for some of these poor heathen. You are already apprized that within the year past we enjoyed a little season of revival at the Seneca and Catauga stations:—the fruits of which are precious and still remain. It is, dear Brother, a consoling truth of the Bible that "with God all things are possible." He is able to renew and purify the most degraded—and for the honor of the Gospel and the glory of his own great name, he has sometimes done it to the no small joy of his servants, and to the confusion and vast annoyance of infidel objectors.

The church at Seneca has increased from 14 to thirty native members. A church has been formed at Catauga within the year consisting of 19 adult native members, principally the fruits of this season of refreshing from the presence of God. A number more at both stations, of both sexes and of all ages are still inquiring "what must we do to be saved?"

The moral influence of the Gospel on the hearts and habits of this people since its entrance amongst them, is in many respects, most cheering. It has taught them to respect themselves, one another—the commands and institutions of God's word. It has promoted the peace of families—cleanliness of person—an almost universal regard for the Sabbath, except where they are led astray by the remains of paganism or the still more pernicious example of some of the whites who are seen frequently coming from the city on this most sacred day—either for the purpose of collecting accounts, making bargains in lumber, cattle, swine, or some other more inconsistent or less laudable object of pursuit.—This same moral influence has done away an almost incalculable amount of wretchedness in the desertion of wives, children and parents. If it have not killed that Hydra—Intemperance, it has given him many a wound, which I humbly and most fervently pray will prove incurable. A few of the most influential chiefs of the Tribe, who have long been thought incurable drunkards, have refrained astonishingly for some time, and appear to be applying to the only effectual remedy most probably, the help that comes from God only.—And others when occasionally overcome, make it a matter of conscience of embracing the first Sabbath in confessing to the full assembly, the sin and folly of their conduct, and warning the youth and others of their tribes in the most pathetic manner of the ruin and disgrace which such conduct must bring upon those individually addicted to it. This is done voluntarily and without any suggestions from us, aside from the exhibition of the truth in our public ministrations.

One instance of enterprise I will here just name! The people at this station have recently resolved on erecting a neat little Chapel, to be finished the ensuing summer; which shall cost them when completed, \$1000 in cash. The rest they agree to pay partly in lumber from one of their saw-mills—partly in cash from a few individuals who are expected generously to assist them in Canandaigua and vicinity. The house is to be 50 feet by 40—well seated, painted—with tower, dome, bell, &c. &c.

There is at present a very interesting state of feeling amongst the Alleghenies, a branch of the Seneca family on the Allegany river below Oleam. We have no station there. I have been in the habit of visiting them occasionally at their request. Four of their number were received into the church at Seneca on their own application, better than a year since. These have been very useful in drawing the attention of a number of their countrymen to the concerns of their souls and have in fact been their only spiritual guides. About a week since, in company with a delegation from the church at Seneca, I paid them another visit, and to our joy, we found quite a number on their knees imploring the infinite Redeemer to enlighten their darkness and save their souls. About 30 appeared to be enquiring for Christ with tears. About 20 of both sexes, confessed their sins in public conference, with such solemnity of manner and delicacy of sentiment, and tenderness of feeling, as must have penetrated the most obdurate. To see the trickling tear glisten on the cheek of the silvery headed warrior, who has long since buried the hatchet beneath the "tree of peace," as he sat reclining his head upon his staff, listening to the statements of his former companions in arms, or to the still more affecting language of the beloved youth of his tribe—was to me one of the most interesting scenes I could desire to see on this side heaven. May it prove the indication of that godly sorrow which worketh repentance unto life.

Eight were baptized on Sabbath, who have for some time been considered pious, and will be received into full communion with the church in Seneca, in the spring, if they continue steadfast.

A goodly number of this people love the songs of Zion, and it is one of our most delightful exercises on Sabbath evening, after the more public exercises of the day, to sit down surrounded by a group of these interesting children of nature—sometimes engaged with them in singing, and occasionally listening in tearful silence to their expressions of deep-toned affection and penitence."

SOUTH SEAS.

The missionaries give an account of a very singular epidemic that prevailed among the natives of the South Sea Islands last year.

"Nine or ten were taken ill in a day. They were seized almost instantaneously, with a locked jaw. On its first appearance the people were confounded, but they providentially hit upon an expedient, that, in many cases was effectual. As soon as a person was seized, several strong men were employed in extending the arms and opening the hands, rubbing and chafing them with all their might; an embrocation prepared from the roots of vegetables, was also poured upon the patient. In many cases these means were successful; the arm became supple, the jaw unlocked and the patient was soon well. When this method did not succeed, they applied to me. In such cases

I either administered an emetic or bled them; in some instances both; and generally succeeded. Only two, for whom I had prescribed, died. A number were left with one or more limbs paralyzed; some of these have since recovered. The disorder appears to have originated in the state of the air. Even in our places of worship, on the Sabbath, the people fell down one after another, so that sometimes their fellow-worshippers were employed in carrying them out at both doors at the same time. It first made its appearance at Tahiti, and visited all the islands of these groups; it passed from hence to Maui, where in the first fit of consternation, they lost several strong men, notwithstanding we had previously informed them of our mode of treatment."

INTELLIGENCE IN GENERAL.

More trouble for the Pope.—We learn from an English Magazine, what we have not seen stated elsewhere, that in the Chamber of Deputies of Buenos Ayres, on the 10th of October, Senor Freigo, a member of the Ecclesiastical Committee, read a very long paper, calling on the Government to solicit the Pope to relieve the clergy from the penalties which at present attach to their marrying; and at the same time to assure his Holiness, that even if his consent should be withheld, the Assembly could not avoid revoking the law of celibacy. What disposition was made of the paper, we are not informed; but the very fact of its being presented, and especially by a member of the Ecclesiastical Committee, is proof that already no inconsiderable progress has been made by the citizens of that republic, in losing the chains of papal superstition.—N. Y. Observer.

The Revival in Boston.—We learn by a gentleman from Boston, that the revival is still as interesting as in months past. In the congregation with which he is connected, scarcely a week has passed for 22 months, in which there have not been more or less instances of conversion. The same is probably true of other congregations. Christians are beginning to feel that, if they do their duty, the blessing may be perpetual. The whole number of conversions among the various denominations, is probably not less than 1200 or 1500. Considering that Boston has of late been eminently the seat of error, it is doubtful whether a more precious revival was ever witnessed in this country.—N. Y. Obs.

Christian Almanac of Paris.—A letter from the Rev. Mark Wilks, dated Paris, Dec. 12, 1827, says "The first year of our printing this Almanac, we sold 7000 copies; last year 12,500. This year, 15,000 will not probably suffice.—These are small numbers compared with your millions; but they are large in a country like this."—Ib.

A Unitarian Church, imitating a Universalist of intelligence just as we find it. The "Christian Intelligencer" from which it has been copied into other papers, is a Universalist Paper printed at Gardiner, Me. and we suppose, gives this information correctly. Comment is unnecessary.—N. H. O.

We understand that our Rev. Br. EDWARD TURNER, Pastor of the First Universalist Church & Society in Portsmouth N. H. has been invited to the pastoral charge of the Unitarian Church in Charlton, Mass. We are happy to see this liberality on the part of our Unitarian brethren extended towards a venerable and highly useful Universalist clergyman.—Christian Intelligencer.

The Episcopal Church in the state of New York, (says the report of its Missionary Society, read at the last annual meeting,) consisted, twenty years ago, of about seventy-five congregations, thinly scattered over that part of the state which was then settled. At the present time we have in this diocese one hundred and fifty-seven congregations, most of which are flourishing, and all respectable for the numbers and piety of their members.—Ep. Watchman.

Meeting of Ladies in behalf of the Greeks.—A numerous meeting of Ladies was held at the Masonic Hall on Monday, to concert measures for the relief of the suffering Greeks. A Committee of seven was appointed to superintend the purchase of materials, distribution of work, and collection of articles of clothing; a Committee of sixteen, to solicit donations in money; and a Committee of thirty, to prepare the work and distribute it for making up. Deposits of goods, ready made clothing, or money, may be made with Mrs. Arthur Tappan, Beach-street, Hudson Square; Mrs. Ann Innes, 156 Bowers, corner of Spring-street; Mrs. Thos. C. Doremus, 54 Dey-street; Mrs. David Johnson, 21 Beaver-street; Mr. John Lang, 34 Whitehall-street.—Four gentlemen offered their services in procuring goods and clothing; and have already collected, we understand, to the value of several hundred dollars.—N. Y. paper.

Naval Battle.—The Charleston Courier informs that the Mexican Brig captured by a Spanish Frigate off the Tortugas on the 11th of Feb. was the Guerrero, 22 guns and 136 men, commanded by Capt. David H. Porter, nephew of the Commodore. On Sunday, the 10th, she fell in with two Spanish men of war Brigs, the Marte and Maria Amelia, one of 18 guns and 180 men, the other of 10 guns and 130 men, both of which she beat; they succeeded, however, in making their escape into Mariel. In this engagement she suffered much in her spars and rigging, and it was supposed the Spanish loss was heavy.

The firing, in this action, was heard in Havana, when the Frigate Lealad, of 54 guns and 300 men, immediately put to sea. She is said to be a remarkably fast sailer, and the Brig being in a very crippled state, was soon overtaken by the Frigate, when a desperate fight ensued, which lasted two hours and twenty minutes, one hour and a quarter of which time, the two vessels were in speaking distance.

During the engagement, the colors of the Guerrero were twice shot away and replaced:

The two previous engagements, and this long and close fight, exhausted the whole of the powder and shot of the G. when as a consequence, she ceased firing, and being so crippled in spars and rigging, Captain PORTER, determined to strike his colors.

The frigate, supposing they were again shot away, continued her fire, and it was after the brig had surrendered Capt. Porter was killed, by a grape shot passing through his body. Thus fell Captain DAVID H. PORTER, after as gallant a battle as history records.

The G. had 49 men killed; the loss of the Spaniards is said to be 200 killed and wounded. Lieut. Thompson, Surgeon Boardman, and young Porter, a son of the Commodore, were put on board a guard ship at Havana, where a public funeral was preparing for Capt. P.

Intelligence has been received of the departure of the Ambassadors of the Allied Powers, from Constantinople.

A Desperate Drunkard.—It is stated in the Portsmouth (Ohio) Times, that a man came to that town, whose thirst for liquor was so insatiable that he suffered a dentist to pull a sound tooth, and sold it to him for 60 cents, with which he bought rum and got drunk.

Great Fire at Havana.—The Charleston Courier says—"We learn from Capt. Talbot, of the ship Othello, that on the 11th inst. a large fire occurred outside the gates, which consumed six hundred houses. It is stated that eleven lives were lost.

Albany was founded in 1612. Its population in 1712 was 4000, in which number were 450 slaves.

In 1796 the population was 6021, and the city contained 862 houses.

In 1820 it contained 12,630 inhabitants.

At the present time it is supposed to have a population of 20,000.

Mr. Hatch has commenced a course of Astronomical Lectures, at the School of Mr. Freeman, in this village. The next Lecture will be delivered this evening. We hope that such of our citizens as have leisure and feel an interest in the science of Astronomy, will attend.

"A Citizen" and "Egess" are in type, but necessarily deferred until next week.

MARRIED.

In Geneva on the 26th ult. by the Rev. Abner Morse, of Brutus, Mr. Wm. McRain, to Miss Nancy Busenbark.

In Gates, Feb. 28, by the Rev. J. Parker, Mr. Henry Tenney, of Pittsford, to Miss Harriet E. Noble, of the former place.

DIED.

In Victor, on the 11th ult. Mrs. Lodema Peet, aged 99 wife of the Mr. Wm. J. Peet. She made a profession of religion at the age of thirteen—was an eminent example of piety, and died in the triumphs of faith.

A few days since at Washington City, Maj. Gen. Jacob Brown.

ROCHESTER MARKET.

WHEAT,		per bushel,	75 c.
Rye,	-	-	45
Oats,	-	-	25
Corn,	-	-	37
FLOUR,	-	bbl.	\$4.25 to 4.50
Butter,	-	lb.	13 to 16
Beef, fresh,	-	cwt.	3.50 to 4.00
Pork, fresh,	-	cwt.	3.50 4.00
—, mess,	-	bbl.	10.00
Cheese,	-	cwt.	5.00 to 8.00
Tallow,	-	-	7.00
ASHES, pot,	-	ton,	\$5.00 to 87
—, pearl,	-	-	85.00
Apples,	-	bushel,	25 to 44
—, dried,	-	-	50 to 75
Beans,	-	-	75 to 87
Barley,	-	-	44 to 50
Peas, green marofats,	-	-	74 to 1.00
—, common,	-	-	31 37
Potatoes,	-	-	25 28
Peaches, dried,	-	-	1.75 2.00
Turnips,	-	-	25
Flax seed,	-	-	88
Clover seed	-	-	-
Timothy seed	-	-	1.00
Beeswax,	-	lb.	25 to 28
Candles, dipped,	-	-	11
—, mould,	-	-	13
Sole LEATHER,	-	cwt.	20.00 24.00
Upper —, dressed,	-	doz.	24.00 36.00
Calfskin —, do.	-	-	18.00 26.00
Flax,	-	-	8
Lard,	-	-	6 7
Calf skins, trimmed,	-	-	6 8
Hides, green,	-	-	5
Flannel, domestic,	-	yd.	31 38
Cider,	-	bbl.	1 to 1.25
Eggs,	-	doz.	12 15
HAY,	-	ton,	11.00 12.00
Beaver FURS,	-	-	3.00 3.50
Raccoon —, In. caught,	-	-	12 19
Muskat —, -	-	-	25 35
Red Fox —, -	-	-	75 1.00
Mink —, -	-	-	25 35
Martin —, (Canada),	-	-	50 76
Otter —, -	-	-	3.00 4.00

MRS. HUNTINGTON'S MEMOIRS, also, MILLER'S LETTERS on Clerical Manners, for sale by March 1, 1828. E. PECK, & Co.

TALES OF A GRANDFATHER; by Sir Walter Scott, 2 vols. price \$1.25, for sale by March 1, 1828. E. PECK, & Co.

BY order of Moses Chapin, Esq. first judge of Monroe county—Notice is hereby given, to all the creditors of Banister C. Newell, of Brighton, in said county, an insolvent debtor, to show cause, if any they have before the said judge, at his office, in the town of Gates, in the county of Monroe, on the third day of May next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7th, 1815.—Dated February 23rd, 1828. 6w10

LOST.

A silver Watch with a striped chain and a steel key and seal, some where between the Buffalo-bridge and Millard's tavern; whoever has found the same, and will leave it at this office shall be liberally rewarded. Rochester Feb. 2d, 1828.

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AGENTS FOR THE OBSERVER.

- Antis & Little, Canandaigua.
- A. B. Hall, Geneva.
- Thomas J. Nevins, Penn Yan.
- E. Gilbert, Richmond.
- Doct. Fuller, Naples.
- Samuel Rice, P. M. Prattsburg.
- Chester Loomis, P. M. Rushville.
- Gordon B. Fitch, West Bloomfield.
- Orrin Gilbert, Lima.
- James Richmond, Livonia.
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- B. W. Cook, P. M. Conhocton.
- H. W. Rogers, Bath.
- Elisha Parish, South Bristol.
- Samuel Hulbert, Oswego.
- Joshua Linnell, Pittsford.

From the Retrospect; or, Review of Providential
Mercies, &c.; by ALTIQUS.—(Concluded.)

"I WILL SING OF MERCY AND JUDGMENT."

About this time a pleasing and indirect testimony was borne to the general improvement of the crew, by one whose words would have considerable weight with many, as never having been suspected of Psalm-singing, I mean General ****, who being on the inspecting service at Berry Head and Brixham, at the time the fleet put into Torbay, was invited on board by our captain. After he had gone over and examined the whole of the ship, he expressed his great delight, and particularly remarked to captain A. that he had heard little or no swearing as he passed among the seamen: a circumstance, he conceived very singular, and very different from what would have been found on a like occasion among so many troops in barracks. But although the senior lieutenant professed great friendship, and pretended to rejoice at the moral improvement of the crew, he was secretly a bitter enemy to myself and the cause of religion in general. He was a weak and vain man. He viewed me as one who was gaining an ascendancy in the ship far beyond his own; and his friends in port persuaded him that all our meetings were for mutinous purposes, or that they would end in such. This afforded a pretext for complaint to the captain, who was earnestly solicited to put an immediate and entire stop to all religious proceedings in the ship; and so effectually did my adversary plead his cause, that orders were the same night issued that it should be as he required. The following day I requested an interview with the commander on the subject, when I endeavored to show the absurdity of all fears on the score of mutiny and insubordination, and appealed to facts in proof that the *vingers* were always obedient to command, ready at every call, and foremost in every danger. From this view and statement I appealed to conscience, and plainly declared I considered our different posts of authority as talents intrusted to us for the good of others—that we owed a duty to men's souls as well as to their bodies—to our God as well as to our country.

The result of this interview was the revoking of part of the severe orders just issued, and the grant for our little meeting to take place twice in the week, provided I were personally present. This was a prudent caution, and left no room for complaint on our part. From this time until Capt. A. gave up the command, I had but few troubles to encounter, unless what arose from witnessing the falling away of some professors, and the unsteady walk of others. It was then much as it is at present in my parish. On one hand, I rejoiced in hope that the Almighty had set his seal to a part of what had been done; on the other, I grieved at beholding the ravages which the wolf from time to time made in our flock.

At length Captain A. left the ship, to the regret of all, and especially to myself, for he had

not only been kind, but a supporter of what was good. His successor, Captain B., was a man of considerable naval interest, had made much prize-money, and was haughty and imperious to an extreme. As to religion, he had no other idea of it, but as being useful to keep the lower orders in subjection. He was evidently astonished at the morality of the officers, and certainly endeavored to restrain his violent gusts of passion and oaths, when commanding the seamen and petty officers on deck. But it was not from right motives! He soon looked on us as a set of Jesuits, before whom it was necessary to be on his guard. Learning how the Sundays had been kept, he could not, without a breach of order and discipline, totally abolish divine service.—He therefore sent for me, and requested the favor of my reading prayers, as usual, when duty would allow. I did so the next Sunday after his joining us. The singers sang twice, and I produced one of the Village Sermons as formerly; but this was the last time but one my poor Sermon-book made its appearance. Some duty or other was always pleaded, so as never afterwards to allow the reading of a sermon; and in one or two more Sabbaths we could not find leisure to sing a psalm. Thus the service was reduced to the mere reading of prayers, and that but occasionally. The poor boys' school was the first object of his attention and objection, as, in his profound judgment, likely to do harm. He doubted not of my good intentions, but it was a mistaken idea in all who thought to forward the happiness of the poor by giving them an education. The lads were therefore dismissed, and the table broken up to repair some old partitions.

Well knowing the meanness and enmity of the senior lieutenant's mind, I felt assured he would lose no opportunity of endeavoring to accomplish what he had hitherto failed in. On my first interview with Capt. B., I therefore informed him of the little party who met below, and requested his permission for a countenance of it when I could be present. To this he consented, being in fact taken by surprise, and unprepared to argue the subject, or deny the request. This was a grand point gained, and I hope we felt thankful to the gracious Disposer of events for it. As Captain B. brought six young gentlemen with him from his former ship, they soon, out of mere curiosity, visited our evening party. To the amazement and vexation of their commander, three out of the number became constant and serious attendants. With these young men I passed many an interesting hour, both in my cabin, and on deck, in the silent night watches. At first Captain B. argued with and cautioned them against being with me; but finding his arguments avail nothing, he proceeded to threats, and actually sent one very amiable youth into a strange ship at ten minutes' warning with the declared view of "getting his bishop-like notions out of his head." By this time every officer except myself had quarrelled with this uncomformable; courts-martial were the order of the day; and it was but too evident how much hatred existed between the commander and the commanded. For the Gospel's sake I strove to be at peace; and had it not been for my religious notions, I believe I should have been a favorite. But, under such circumstances, my countenancing any midshipman or sailor, was a sure prelude to a train of petty oppressions falling on them, especially from the senior lieutenant.—The reprobate part of the crew began to triumph over their more serious comrades, and those who were not really in earnest fell away through the fear of persecution. Still the evening meetings continued twice a week; and I think I may affirm, the presence of God was occasionally with us, and that to comfort and bless us.

He goes on to say that he was called to the trial of "witnessing the falling away of some, and the unsteady walk of others;" and that two of the crew who had attended their meetings very regularly, but exhibited no other marks of piety, became very contentious about doctrines, and were so troublesome, and shewed so bad a spirit that he was obliged to dismiss one of them from the assembly. After making some excellent reflections for which we have not room in our columns: he resumes the narrative.—

In the night-watches at sea, when all is quiet, and the weather fine, it is customary for those men on duty to sit down in little companies and sing songs, or tell marvellous tales from the Arabian Nights, &c. &c. by way of keeping each other awake. On these occasions the serious part of the people generally assembled together, and either sang hymns or psalms, or discoursed on the things which made for their everlasting peace. Many a time has my heart been lightened of its burden, as I listened to those honest fellows, while they sang,

"Weary of wand'ring from my God,
And now made willing to return,
I hear, and bow me to the rod;
To thee, not without hope, I inourn:
I have an Advocate above,
A friend before the throne of love."

Captain B. had undoubtedly heard the same more than once, though with very different feelings to my own, yet he seemed to want resolution to suppress it. At length walking the quarter deck, one fine quiet night, about eleven o'clock, as the crew were singing and relating their stories as usual, he affected surprise, and inquired what noise it was he heard just beneath him. The senior lieutenant, who was then at his elbow, answered in a very significant and sneering tone it was a party of men singing psalms. "Singing psalms?" replied the infuriated captain; "I'll have no such doings in my ship. Go down this instant, Mr. ——" continued he, addressing one of the midshipmen, "go down and ascertain whether they are singing songs or psalms." As the young man quickly returned, and report-

ed it to be the latter, an official order was immediately given to disperse the offenders, and to report for punishment any person or persons who might in future be found doing the like. And now our old enemy, the senior lieutenant, recalled the captain's attention to the evening meeting in the wing. The latter affected not to know of any such thing having existed, and gave immediate orders for its suppression, and for certain officers to visit all parts of the ship every evening, and make report of any assemblies that might be formed for religious conversation, singing &c. &c. These orders were communicated to me the next morning. It was in vain to contend against unlimited power. Submission now became our duty, and we endeavored to act on this principle, though we certainly might have advanced much against the folly and injustice of such proceedings. It was, however, some consolation to know, that all the other officers in the ship viewed these arbitrary mandates in a proper light, and seemed anxious to express their regret at what had happened, by showing me every little attention in their power, and by extending their kind regards to those young gentlemen who more particularly fell under the oppressive hand of their enraged commander. It was now very common for two or three of the commissioned officers to meet in each other's cabins for serious conversation and reading the Scriptures; but it was, at the same time, a painful thing to witness many of the poor unthinking crew rejoice at the suppression of our evening meetings, singing of psalms, &c. &c. But such is the enmity of the natural heart against God!

For some time past my friends had been employed in fruitless attempts to obtain leave for my return to England, as twelve years unremitting active service on the great deep had much worn me down. The repeated changes of climate, sickness, and various hardships encountered in that period, had laid the foundation of rheumatics and other complaints, independently of the effects of that anxiety of mind, under which I had, for more than three years past, labored in endeavoring to maintain the narrow path of duty, between the trying circumstances of my public station, and those of a follower of Him, whose kingdom and people are not of this world. These altogether had produced an effect on the constitution, which, to say the least, it required some retirement and repose to contract. Yet hitherto all endeavors had been unavailing, because my little work was not quite done. But, now that the Sabbaths were almost entirely profaned, and our evening meetings suppressed; now that the people were forbidden to engage in religious conversation, or to sing praises to God, under pain of being flogged; when some were driven out of the ship, and all whom I in any way noticed were oppressed and persecuted; it seemed to myself clear, that my little Christian labors were drawing to a close in this place. Under that impression, I had, in the month of January, the 10th day of the month, and followed it. That his gracious providence had opened a way for the introduction of religion, and had blessed the means in various instances, I could have no doubt. I felt equally certain that the change I then beheld could not have happened without his permission. It was not for me impatiently to ask, "O God, how long shall the adversary do this dishonor? how long shall the enemy blaspheme thy name?" I found it more profitable to meditate on our blessed Lord's declaration, and that of his servant; "What I do thou knowest not now, but thou shalt know hereafter."—"Now we see through a glass darkly, but then face to face," &c. In this manner I passed not more than two or three weeks, when, to my joy and surprise, the long wished-for order arrived, and I was directed to take a passage in one of the ships then about to sail for England.

The moment of quitting the C—— was no uninteresting one to my feelings. Many came on deck to see me depart, and many wished me well. I looked around for the last time on a people and place familiar to me for more than four years. A thousand recollections were revived. For, from the day in which I joined the vessel, to the hour of leaving her, mercy and goodness had not ceased to follow me. My own mind had undergone a great change since the former period, and the same change had been experienced by several others. It was the Lord's doing, and marvellous in my eyes. I could say but little to my poor dejected fellow Christians.—Their peculiar case lay near my heart, and that heart forbode nought but tribulation as their every day's lot. During the two years that the C—— remained abroad after I had left her, the Lord's day was never once observed. The serious midshipmen were ordered never to visit the officer's cabins, unless on duty; and all the officers, of every description, were prohibited from reading religious books to the people.

Thus the Retrospect has carried me through some of the principal events of my life, and in conclusion, shown the rise and suppression of religion in one of his Majesty's ships of war.

From the Connecticut Observer.
Reasons for not embracing the doctrine of Universal Salvation, in a series of Letters to a Friend.

LETTER VII.

DEAR SIR—If you have attentively considered the testimony of the bible which has been laid before you, in proof of the endless punishment of the wicked, you are prepared, I think, for this general reflection:—There is no alternative but either to admit that doctrine, or to reject the authority of the bible. The scriptures do so plainly, and in such a variety of ways, assert the future punishment of the wicked, that if they do at the same time assert the contrary, they must be regarded as a medley of contradiction and absurdity. In this opinion I am confirmed by the fact, that the whole christian world for eighteen hundred years, "some very few persons excepted," have actually been led by the bible to believe that a part of mankind will be lost. Now

if this sentiment be false, and its opposite—the salvation of men—be true, the bible, most unquestionably, ought to be rejected as an unsafe guide in matters of faith and practice. A book, which in ninety-nine cases out of a hundred, should lead men astray in an article of vital importance to their present and future happiness, ought to be put out of their hands.

Indeed, it may fairly be questioned whether Universalists in general have much respect for the authority of the bible. Their views as to its divine inspiration are, I believe, usually very lax, and have but little influence in the formation of their creed. They admit the testimony of the bible where it seems to be in their favor; but find little difficulty in rejecting it when it is against them. Hence it is a fact that Deists are for the most part Universalists, and are generally the advocates and supporters of that denomination of Christians, when they advocate or support any. And, at the present day, infidels are extensively uniting their forces with Universalists; giving their money to build meeting-houses and support ministers, and in some cases that I have known, they have done this with the frank confession, that they had no belief in divine revelation; but were induced to afford their aid because they regarded universalism as on the whole nearer the truth than the faith of any other sect of Christians, and as adapted to prepare the way for what they consider best of all, sheer deism. I do not deny that Universalists profess to receive the bible as the word of God. But profession is nothing where it is contradicted by practice. And any one who is acquainted with their mode of interpreting the bible, or with their dishonest evasions of evidence, or who has noticed how fearlessly they wrest the scriptures and put them to torture, to make them deny their own testimony and speak the language of their creed, must, I think, at least suspect, that their professed regard for the sacred volume is little else than a subterfuge to which they resort, for the purpose of more successfully directing their poisoned arrows at the vitals of truth and godliness. That I have not said this hastily or without good reason, you will, I think, be satisfied, when I have laid before you some of the evasions by which the testimony of the scriptures to the doctrine of future punishment is rejected.

One method of evading that testimony is by adopting false principles of interpretation. By this expedient, all those passages of scripture in which the words everlasting, for ever and ever, are applied to future punishment, are set aside. The principle is this—because the words have in some instances a limited meaning, therefore they may have in all instances. If this principle be correct, the word everlasting may have a limited meaning when applied to God; and even the self-existent Jehovah may cease to exist. So too the happiness of the righteous, though said to be the kingdom of Christ sink into non-existence. In the same manner, Universalists evade the force of those passages in which the word hell is used to denote the place of future punishment. Because original words, translated hell, do not always mean the place of future punishment, they at once infer they never do. By the same mode of reasoning, it might be proved that there is no place of happiness for the righteous in the future world; for the term heaven is often used to denote only the regions of our atmosphere. Thus the scriptures speak of the fowls of heaven—the rain of heaven; and of Mount Sinai burning to the midst of heaven.

But modern universalism goes still farther, and affirms that the words in the Hebrew and Greek scriptures translated hell, do in no case denote either the place or the state of future punishment. Now this is palpably false, as I shall soon show. But suppose it were true—suppose that *Sheol* of the Old, and *Hades* of the New Testament, mean only the invisible world, or place of departed spirits, will it follow that all men shall be saved? By no means. The doctrine of future punishment rests on other sufficient testimony, which is not in the least affected by the supposition now made. If there were not a word said in the bible respecting the place and manner in which the wicked are to be punished, it would not make it at all less evident that they are to be punished. God has said that they are to stand before the judgment seat to give an account of the deeds done in the body; that they shall receive the reward of their hands; that they shall go into everlasting fire—into everlasting punishment—and shall be punished with everlasting destruction, from the presence of the Lord and the glory of his power.—He who had denounced these threatenings against the wicked will be at no loss to find a place for the execution of them. But the Universalist asserts what is not true, when he says that the original word translated hell means only the invisible world, and never denote a place of future punishment. For proof, let me request you to turn to the gospel of Luke, xvi, 23. And in hell, (in Hades), he lifted up his eyes, being in torment. Does Hades in this passage mean only the world of departed spirits? Does it not denote a place of torment into which the rich man was conveyed after death, and where he received the due reward of his deeds? And has not *Sheol* the same meaning in Ps. ix, 17, where it is said, the wicked shall be turned into hell, (*Sheol*), and all the nations that forget God? If the word here mean only the grave, or the place of departed spirits, what is threatened against the wicked who forget God, more than what is endured by the righteous who love and obey him? Both alike die and go into the world of spirits; and if this is all that is meant by the denunciation, I can see no propriety or justice in it. I might cite many other passages in which the terms in question plainly designate the place of future punishment. But my limits will not allow me to be more particular. Nor is it necessary. It is enough to show that the Universalist asserts what is false, when he says, that the terms translated hell do in no case denote either

the place or the manner of future punishment. That there is such a place is proved by the passages already cited; and if there is a place of torment prepared for the wicked, no doubt those who possess this character will finally dwell there.

In regard to the meaning of the terms *Sheol* and *Hades*. I would suggest the following remarks as the result of a somewhat careful examination of the subject. *Sheol* of the Old Testament, and *Hades* of the New, are terms of the same import, and are commonly used as a general designation of the invisible world, or place of departed spirits. This place was regarded by all the nations of antiquity, but especially by the Greeks and Romans, as divided into two parts; into one or the other of which all men entered at death, and were there rewarded or punished, according as they were wicked, good or bad in this life. They did not suppose that in this invisible state departed souls were inactive, nor that they were all happy; but that they existed in a state of conscious activity in the separate mansions of Hades, and were miserable or happy according to their respective characters.

Hades, then, though a general designation of the world of spirits, actually carries in it the idea of future rewards and punishments. *Sheol*, I have said, is a term of the same import. It is always rendered in the Septuagint by the word Hades, and is admitted by the best critics to have the same meaning. What then is the conclusion? Why, that *Sheol* and *Hades* denote that unseen world into which men enter at death; a world divided into two parts; one of which is the receptacle of the righteous who are in a state of happiness, and the other the abode of the wicked who are in a state of punishment. So the word Hades was always understood by the Greeks; and so, no doubt, the word *Sheol* was always understood by the ancient Jews and the writers of the Old Testament. How false then is the assertion of the Universalist, that the original words rendered hell, have no reference to a place of future punishment? Does he not know that he contradicts the opinion of all antiquity, and what is more, contradicts the plain language of the bible? What can he say respecting the passage in the Psalm already alluded to, and especially respecting that in Luke, in which our Saviour expressly mentions Hades as a place of torment.

(To be continued)

From the Western (Cleveland) Intelligencer.
Infidels are afraid of the Bible, and despise those who despise it.

I witnessed a few days ago, Mr. Editor, a striking illustration of the foregoing proposition. It was at a public auction, where were collected a large number of persons, possessing nearly all the varieties of character usually found in western villages, though the majority appeared to be of the lower class. I formed this opinion from the dress and address of the persons alluded to, which, in most cases, gave a safe clue to character. I had no sooner got in hearing and speaking distance, than my ears were assailed with cursing and profanity. After attentively surveying the motley group, I observed that the profane and filthy discourse proceeded chiefly from those who were also clad in filth, and whose general appearance and deportment afforded melancholy evidence, that profanity was not their only vice. It is not however to be understood, that the vice of profanity is, in this country, confined to the lower class, or that infidelity belongs to them exclusively. Such is not the case. The privilege of profane swearing, and scoffing at the Bible and Religion, is enjoyed by them in common with some of the fine dressed, fine looking, fine appearing gentlemen of the upper class. The auctioneer mounted on a table, was a lively looking, sport-making little man, who seemed to understand his business well. A few articles of household furniture of little value, had been cried and disposed of in the true spirit of auctioneering, and the tide of mirth had begun to rise among the bidders, when an old broken-strung fiddle was set up and cried with all proper wit and humor. At the sight of this silent instrument, which looked as though Tubal Cain might have made it, some of the company immediately fell to dancing, while others hummed their favorite air, and almost all broke out into a roar of laughter and other strange noises. But the fiddle was struck off to a long-bearded, dirty-faced, rag-covered purchaser, whose whole appearance shewed that he, (and his family if he had any), were more in need of bread and comfortable clothing, than of music. It was however bravely borne off amidst the jokes and joyous shouts of the multitude. Before the uproar had ceased, another article was brought out, and announced by the merry auctioneer, with a look, and tone of respectful deference, which formed a perfect contrast to all his former manner. "Here gentlemen," said he, "is a really valuable article, well worthy your attention;" and held up the Family Bible. The tumult was instantly hushed—all was still as if it were a season of devotion—all countenances were composed, as if in the presence of supreme authority and dignity. I was forcibly reminded of what I had sometimes seen, a company of youth surprised in their follies by the unexpected appearance of some venerable personage, of known and acknowledged virtue and piety—awed into silence and decorum. But as the Bible was offered, the impression made by its first appearance began gradually to wear off. Not a lip of profane swearing was heard, nor any thing like levity seen, until the book had been sometime cried, and several bids made upon it. Some, who stood near me, broke the silence, first with a whisper, then with an audible and low tone of voice. Others, apparently ashamed of the effect produced upon them, endeavored to muster their courage, and recover from the quail, and began to advise their fellows to purchase—shrewdly intimating (what was probably true,) that they were living without such a book in

their houses, and that such neglect was equally impious and discreditable. Among the crowd was a shrivelled dwarf, who stood on tip-toe, stretching up his neck to the utmost, and straining his eyes to catch a glimpse at the Bible: a stout, swarthy looking fellow, seeing his fruitless efforts to lengthen himself, kindly offered to 'boost him up that he might once in his life see a bible'—and immediately laid hold of him for that purpose—but the little creature, not liking such a mode of exhibition, screwed out of his hands with the dexterity of an eel. In the meantime, the book was sold at a considerable advance upon the retail price.

This involuntary homage, Mr. Editor, thus unconsciously paid to *The Good Book*, by a company of veterans in vice and wickedness, who make it the business and boast of their lives to cast away religion from them, produced an effect upon my own mind as singular as it was sensible. Ah, said I, this singular scene teaches me, that those unbelievers who will never go to church, nor have a bible in their houses—who are always scoffing at, and jeering religion—whose mouths are filled with cursing and bitterness, are themselves afraid of that *Bible* of which they make their sport; and are awed into respectful silence when unexpectedly brought into the presence of that holy Book—Nay, in their hearts they despise those who despise the Bible, and upbraid them with their impiety. How will they meet and sustain the presence of the *Bible* at the last dread Tribunal! Do they not know it is the statute book of Heaven, out of which is to be read their final, irrevocable sentence?—Conscience accuses now, and guilt flashes upon the soul, and they show their fears in spite of all their efforts at concealment. And how will they regard their infidel companions in the world of retribution, if they secretly despise them here—those who have helped them on to perdition—where the worm that never dies preys upon their peace, and the fire that never shall be quenched consumes it. Behold, ye despisers, and wonder, and perish.

PORTRAITURE OF AN OSAGE.

[The following is an extract from a communication of the Rev. Mr. Pixley, Missionary among the Osage Indians, to the Cor. Secretary of the A. B. C. F. M. It is taken from the Missionary Herald.]

"As it respects biographical sketches of particular individuals; I know of none that would be interesting, none that deserves to be rescued from oblivion; yet, if my imagination might be suffered to run through a length of years, and make out a sketch, such as in fact may doubtless be given of numbers of the Osages, I would first present him to you bound to a board immediately after his birth, with his hands and feet so confined as to allow no motion except of the head, which he may turn from one side to the other. I would next present him as a sturdy boy, almost without covering, ranging about with his bow and arrows in quest of birds, fishes, grasshoppers, &c. At length he begins to put on the airs of a man, and swells with self-importance. To-day, you may see him with blackened face and surly attitude, and a morose expression, but howling and crying in conformity to their many customs, that he may find success in war, or in some premeditated excursion for plunder. After three or four days, as though his petition had been granted, the frightful aspect and fiend-like image are metamorphosed into a sprightly, tripping dandy most fantastically painted—his head glittering with tinsel and waving with plumes, stalking along with little bells tinkling at his feet, admiring himself, and elated with the admiration he fancies himself to be receiving from others. At length the time for war arrives; when, equipped with his bow and arrows, a little parched corn, and a spare pair of moccasins, he marches off with his companions to acquire the distinguished honor conferred on those, who succeed in stealing horses, killing men, and murdering women and children. In this excursion perhaps he falls, but comforts himself, in his last moments, that he shall rest among those braves, whose bones whiten on the prairie, and that he dies in the field of glory, and shall be the subject of songs of lamentation and praise sung by his nation. Or, if more fortunate, he escapes the hatchet of his enemy, and lights on a little child, or an infant, he gives it a gentle rap, then hands it to another of his companions who does the same, and then to a third, who cuts off its head: and thus, by a singular refinement of policy, three braves are made by the killing of one person, and that an infant. Thus elevated, he returns home in all the pride of superiority and insolence of military prowess. He has become a brave, and assumes airs accordingly. And now he marries, and his bride conducts him home to the lodge of her parents, where he takes the command, and ever afterwards holds the whole household in subjection to himself—the father and mother of his wife and all their children not excepted. Having now ascended the acme of his elevation, it is not long before he begins to descend, and the older he grows the less he is respected, and at last dies without virtue, and his burial is like the burial of an animal."

One short paragraph more is all that will be extracted from Mr. Pixley's communication, and that for the purpose of exposing to view an unexpected source of difficulty.

"As if it was not enough for us to have to contend with the native prejudices of the Indians, strengthened by the uniform ill treatment which from the earliest times have characterized the conduct of the whites who have had dealings with them—we have recently had a Jesuit Catholic priest out here, baptizing the half-breed children, giving out medals, and telling the Osages that we do not teach the truth, and are not the true ministers of religion, and that he only is the man to whom they should listen."

The Catholics have, of late, been excited to unwonted efforts in all the western country; and this should operate as a powerful motive on our protestant churches.

From the Western Carolinian.

Mr. Editor.—Will you please give me a corner in your paper. In passing through Rowan

a few weeks since, I lodged on Saturday night, about 15 miles West of Salisbury. Finding myself very agreeably circumstanced, I determined to spend the Sabbath with my landlord. As my horse was wearied, I conceived my duty to consist not in riding some distance to attend church, but in spending the day profitably at my lodging, that my poor animal might enjoy the rest provided for him in the decalogue. This I more readily conceived to be my duty, as the table was literally covered with books and newspapers.

After breakfast, the family began to talk of school. What thinks I, have they Sabbath schools here also? But I soon found by the conversation of the household, and the certainty with which they appeared to gather all their books before starting, that it was not by any means a new thing. Having once enjoyed the advantages of a Bible Class, I was quite glad to find one to cheer me on my journey.

We walked across the fields to a neighboring mansion, which seemed to contain neither poverty nor riches, but was the abode of that competency which renders life delightful. The dwelling was large and commodious—and to my pleasing astonishment, I found it crowded with scholars. About 50 persons were present—all having ultimately in view, to read and understand the Word of Life.

The head of the resident family opened school by reading the Scriptures, singing, and prayer; afterwards the assembly separated into classes, with all that regularity and cheerfulness which so eminently characterize the exercises of Sunday Schools. Of these classes, some were laboring to identify A, B, C. A class of lads with its teacher, and another of small girls with their instructress, were reading the narrative of the Gospel: while "a mother of Israel," in a separate apartment; with a numerous train of young ladies, was by the help of Scott's Commentary, taking the old Testament in order.

There was a class of young men under the care of an experienced father; and being convenient to them, I had an opportunity of witnessing their proficiency in Biblical History. This privilege I likewise enjoyed as it respects the other classes; and must confess that among the unlearned of our country, I have seldom met so much plain, practical knowledge of scripture history and doctrine.

The assembly was diversified—but this very diversity, the exercises, the earnestness betrayed in the manner of the instructors, and the interest taken by the pupils in all that was said or done; formed a scene, the most pleasing to present view, and gave birth to more flattering anticipation.

Is it possible that the minds of these young people, so intent on gaining instruction, can pass without receiving some salutary lessons from the piety and virtue here inculcated from Sabbath to Sabbath? Surely not. Such instruction must, it will have its influence; and that, not only over one family or neighborhood; but in what corner soever of our earth these scholars shall become citizens, there will be felt the secret influence of this Sabbath school.

Though Bible classes be not always conducted yet, holding with Dr. Doddridge that "the true interpretation of scripture is that which upon careful reading is suggested to a man of sense," I would ask, what means next to the preaching of the gospel is more directly calculated to make for our own and others salvation, than Bible classes? Or in what way can the plain men of our country diffuse more extensively the principles of "a religion pure and undefiled," than by giving their aid to Sabbath schools?

ROBERT RAIKES.

January 27th 1828.

TEMPERANCE.

EVILS OF INTEMPERANCE. REPORT of a Committee from the Medical Association of Rochester, on the Pernicious Effects of an intemperate use of Ardent Spirits on the Human System.

WHILE great and laudable exertions are made, in different parts of our country, to suppress the intemperate use of ardent spirits, we feel it our duty, as physicians, to aid the accomplishment of an object so intimately connected with the happiness of individuals and families, and with the prosperity and honor of our country.

It is not our design to comment on the moral evils of this vice, nor to describe the various scenes of wretchedness it produces, nor to depict the disgusting conduct of a confirmed drunkard. This has often been done. The most powerful appeals have been made to the conscience, the honor, and the natural affections of the intemperate man. But as intemperance in drinking nearly destroys the very existence of these principles, appeals to them are almost hopeless.—We therefore address a lower, though not less operative principle of our nature—the love of life.

It is our object to exhibit the pernicious effects of an intemperate use of ardent spirits upon the human system. By an intemperate use of ardent spirits, we mean either an habitual or an occasional use of them in a state of health. The word temperate, when used to signify a justifiable use of ardent spirits in a healthy state of the system, is used with impropriety and danger. It has served to quiet the consciences of thousands until they become the slaves of habit. We contend that the quantity of ardent spirits usually taken by those who are called temperate, is prejudicial to health. It is a stimulus, unnatural to the human constitution. Plain water, or mild nutritive drinks, and vegetable and animal food are all that is required to repair the wastes of the body and preserve the healthy condition of the animal functions. If ardent spirits be added, greater or less disturbance and deviation from a perfectly healthy condition will be the result.—Whether the quantity taken be little or much, often or seldom repeated, the bad effect is uniform. It is discoverable in all degrees, from the watery eye, to the idiot glare—from the slightly hurried pulse to apoplectic stupor and death.—The seeming benefits it confers, are to be repaid with loss—what the system borrows in strength, it repays in weakness. What the mind borrows in energy and acuteness, it repays in subsequent

languor and confusion of thought. It might be supposed that the catalogue of distressing and dangerous diseases caused by the habitual use of ardent spirits, would as effectually banish them from bar-rooms and tables, as any other more active poison whose effects are decidedly pernicious.

No fact is more fully established by the annals of medicine, from the earliest ages to the present time, than that an habitual use of stimulating liquors predisposes the system to fevers. The manner in which they principally operate is by inducing a morbid condition of the stomach and liver. The direct and immediate cause of most fevers has long been considered to exist in the disordered functions of these organs. The unavoidable causes which conspire in all climates to induce this derangement are sufficiently numerous, without adding to their number, one so powerful and fatal in its consequences, as the habitual use of intoxicating liquors. This remark applies with special force to our own climate, where marsh effluvia is a very extensive agent in the production of bilious affections.—In very many cases, where persons are predisposed to fever from the state of our climate, they might escape disease, were not the predisposition increased, and fever excited into action, by the use of spirituous or vinous liquors. Nor is intoxication requisite to produce this effect.—It is unquestionably produced by that HABITUAL USE which is generally considered as TEMPERATE DRINKING. Besides, the concurrent testimony of all physicians will support us in the assertion that when habitual drinkers are attacked by fever the remedies used are less effectual, the disease is more protracted and difficult of cure, and tends more directly to a fatal termination. The reason is, that the work of death is already begun, previous to the accession of fever. The finer springs, by which life is chiefly supported in disease, are weakened or destroyed.

The habitual use of ardent spirits not only predisposes the system to dangerous fevers; but it is the cause of many obstinate and incurable diseases, both chronic and acute. Indeed, every disease to which mankind are liable, is rendered more violent and obstinate in those who are in the habit, though they may think a temperate habit of drinking ardent spirits. Various apologies are made for this practice, some of which it may be useful to notice, for the benefit of those who wish to be influenced by truth and reason. In this section of country a very common apology for drinking ardent spirits is, that the water has a bad quality, and spirits serve to correct it. This opinion is entirely erroneous. Whatever bad qualities water may have, no injurious effect can be prevented by spirits. No chemical decomposition is effected by such an agent, therefore nothing is neutralized or changed in its quality. Indeed it is highly probable, that the bad properties of water are rendered more active by the addition of spirits; because they cannot fail to induce a debilitated and irritable state of the system, by which it is prepared to be more sensibly affected by the noxious qualities of water. We however believe that the injurious effects of water, in this country, are overrated; while too little attention is paid to the prevention of noxious

drinks. But it is equally true of this as of water, that ardent spirits have no tendency to prevent the deleterious effects of any effluvia, whether of marsh miasma or other foul exhalations. Equally groundless is the excuse founded on the popular opinion that ardent spirits serve to ward off disease from those who are much about the persons of the sick. Their effect is directly the reverse, by increasing predisposition to disease, and exciting into action the dormant malady. Of this opinion was our justly celebrated countryman Dr. Rush; who, during the prevalence of the yellow fever in Philadelphia, strictly abstained from the use of all stimulating liquors, and also adopted a very abstemious diet.

The opposite states of heat and cold alike furnish excuses for the practice we are considering. But the utility of this practice in resisting the different and opposite causes is very suspicious, as also the sincerity of those who offer it as an apology. It is our decided opinion, founded on facts and observation, that both heat and cold are better endured without ardent spirits. The effects of cold are best alleviated by a nourishing meal and the common warm beverage of our tables; and the effects of a warm atmosphere, by light clothing, and occasionally the use of the cold bath. When the body is additionally heated by laborious employment, instead of resorting to stimulating liquors, it will be found that acidulated drinks, soda water, small beer, or cold coffee, as the choice of different persons may direct them, will preserve the system in a better state of health, and will enable any person to perform his daily labor with less exhaustion.—Besides the present benefit of enjoying a more healthy state of body and mind, resulting from such a course, it would effectually prevent the acquisition of a habit which is a most fruitful source of disease, loss of reputation, disgrace and death. Therefore,

Resolved, That as medical men, we will use our influence, both by precept and example, to discountenance the use of ardent spirits, except for medicinal purposes.

Resolved, That the publishers of the several papers in this village be requested to publish the foregoing report and resolutions, and that the same be signed by the chairman and secretary.

W. WRIGHT, Ch'n of Com.

H. GRAHAM, Sec'y.

ALL THIS COMES OF DRINKING.

MR. EDITOR.—I was lately travelling in a neighboring town, where, 20 years ago, I was well acquainted. By reason of the many changes, which are common in new places, I was frequently at a loss to know in what part of the town I was, or who inhabited the different dwellings which I passed.

But there was an old acquaintance, on whom I meant to call. Of course, it was necessary for me to inquire for the house of my old friend, whom I was expecting to meet with his usual smile of satisfaction.

At length I was told, that his was the next house. Is it possible? thought I. Twenty years ago, every thing on this farm was in the best order. I considered it the best farm in town. But, O, the change! The stone wall thereof is broken down—the wall that guarded the beautiful enclosures, and spoke the industry of its owner, was in many places fallen down, and a bush thrown in to fill up the gap; or it was left open, a pass through which the cattle might enter and commit their depredations.

There was a well finished barn, about which every thing was snug and tight. Now, the doors are half open, their hinges are off, and the boards are hanging by their corners. The stock of cattle is reduced, and these have a free passage through the barn, or wherever hunger drives them.

I approached the house, once neat and well painted. I mention this, because at the time of my first acquaintance with the place a painted house was rare. But this man was an industrious thrifty farmer, till beset by the common enemy, Ardent Spirits. The advance of the foe was slow; but he secured every inch he put his foot upon.

The house was truly in a deplorable condition. The windows were broken—the doors split in pieces—the clapboards loose, and all things bearing the marks of desolation.

About the house I found a parcel of squalid and ragged children. I inquired of them if Mr. — was at home. After some hesitation they answered, Yes. I wish to see him, said I. The children ran into the house, as if to give notice of the approach of a sheriff, and nearly closed the door after them. On drawing near I often heard the inquiry, from within—Who is it?—What does he want? Several heads are seen at the broken window. After waiting some time, I got sight of my old acquaintance through the little opening of the door, venturing to take a sly look. At length the door opened; but O, what an altered visage presented itself! I will not attempt to describe the change. The cause was too apparent. He appeared like one about to enter the unseen world.

On first viewing the farm, the barn, the house and its occupants, in their present altered state, I could hardly forbear exclaiming,—What has produced these changes? The appearance of the once respectable proprietor, solved the whole mystery. On his countenance could be plainly read—"All this comes of drinking!"—Ch. Mirror.

From the Albany Christian Register. OBSERVANCE OF THE SABBATH.

Pursuant to public notice, a meeting of a number of the citizens of Albany, of different denominations, friendly to adopting measures to promote the due observance of the Sabbath, was held in the session room of the 1st Presbyterian church, on Friday evening, February 29, the Hon. John Taylor was called to the chair, and John F. Bacon, esq. appointed secretary.

Samuel M. Hopkins, E. F. Backus, James B. Douglass, John Willard and Nathaniel Davis, having been appointed a committee at a previous meeting, to prepare and report resolutions, which were read, preceded by remarks from Mr. Hopkins, and the question put on each resolution separately, and unanimously adopted, to wit:—

Resolved, That the Sabbath, apart from its divine authority, is an institution in the highest degree favorable to morality and the interests of civil society, and merciful to men and animals, who are destined to hard labor.

Resolved, as the sense of this meeting, That a general disregard for the Sabbath leads to its abolition: that such abolition would necessarily lead to the destruction of all public worship, and would leave us as a nation without religion, and therefore without hope and without God in the world.

Resolved, That this institution can only be effectually preserved by the general consent and concurrence of the public: that in proportion as many persist in breaking the day, others are thereby compelled to forego its privileges; and that in this manner the liberty of some, operates as intolerance and oppression upon others.

Resolved, That in the opinion of the meeting, a great proportion of the persons who have been guilty of a breach of the fourth commandment, by travelling in stages, steam boats and other conveyances, and in transporting merchandise and other property by different modes of conveyance on the Sabbath, have done so for want of proper reflection.

Resolved, That this meeting respectfully submit to their fellow citizens the consideration, whether, by universal consent, all unnecessary labor and travelling were suspended on the Sabbath, the result would not be gainful in a merely temporal point of view.

Resolved, That the situation of the state of New York is one of peculiar danger in respect to this subject; for that through our whole territory there will probably exist, from age to age, a greater thoroughfare for transportation and travelling than almost any other in the world; and therefore a vast and thronging population, thro' the whole length of the river and canals, will probably return to habits of heathenism, unless the observance of the Sabbath can be effectually preserved among them; and in view of these dangers this meeting earnestly implore all good men, as they regard either morals, or liberty, or temporal prosperity, or immortal interests, to unite in putting an end to the growing profanation.

Therefore, Resolved, That for the purpose of drawing the attention of the religious and moral part of the community to this subject, and to prevent, as far as our influence and example will extend, a practice so directly contrary to the commands of God, and so demoralizing in its effects on this community, we hereby pledge ourselves that we will use our best exertions to dissuade the owners of stages, steam boats, canal boats, and hackney coaches, from travelling with them on the Sabbath; and that in order to encourage such proprietors to cease running on the Sabbath, we will, and do now solemnly agree

with them, with each other, and with the christian public, to patronize such of them as will duly observe that day.

Resolved, That Samuel M. Hopkins, Henry Trowbridge, James B. Douglass, Friend Humphrey, E. F. Backus, Nathaniel Davis, James Stephenson, John R. Bleeker, Ebenezer Watson, Amnias Platt, Abraham Keyser and John I. Ostrander, be a committee to correspond with other associations throughout the state, with a view to arrest the progress of so great an evil.

Thereupon, the form of an agreement or pledge was unanimously adopted, as follows, to wit:

"We, the subscribers, approving of the resolutions passed at a public meeting of the citizens of Albany on the 29th February, 1828, in pursuance thereof, do pledge ourselves that we will use our best exertions to dissuade the owners of steam boats and canal boats, stages and hackney coaches, from travelling on the Sabbath, and that to encourage such of them as shall cease running on that day, we will, and do now, solemnly agree with them, with each other, and with the Christian public; to patronize such of them as shall duly observe that day. And in like solemn manner, we agree to abstain from all travelling on that day, except in cases of necessity and mercy.

The same was immediately signed by sixty gentlemen present, headed by the venerable Chairman.

It was then resolved, that the proceedings of the meeting, together with the agreement, be printed in a pamphlet form, to be submitted for signatures.

Committees, consisting of two persons from the several churches in the city were then appointed, for the purpose of procuring subscribers to the said agreement.

After passing a resolution, requesting the papers in the city to publish the foregoing proceedings, signed by the chairman and secretary, the meeting adjourned.

JOHN TAYLER, Ch'n.

J. F. BACON, Sec'y.

From the Buffalo and Black Rock Gaz.

At a meeting of a number of Gentlemen of the village of Buffalo, called together at the Eagle Tavern, on Wednesday the 30th ult. to take into consideration the strict observance of the Sabbath Day; and particularly the prohibition by running Stages and Canal Boats, on that day—SAML. RUSSELL was called to the chair, and HIRAM PRATT appointed Secretary.

The meeting was addressed by several gentlemen of this village, and by others from Rochester, Bloomfield and Canandaigua; after which the following resolutions were passed, as expressive of the sense of the meeting.

Resolved, That we approve of the proceedings of a convention held at Auburn, on the 13th and 14th days of February last, for establishing a line or lines of stages between Albany and Buffalo, that shall not travel on the Sabbath.

Resolved, That we rejoice to see from every part of the state, a spirit stirring, rising and demanding a more strict observance of the Lord's day.

Resolved, That a suspension of all worldly business on the Sabbath day, is important to the best interests of morality and religion.

Resolved, That the observance of the Sabbath, in all proper measures, to induce a strict observance of the Holy Sabbath.

Resolved, That the proceedings of this meeting be signed by the Chairman and Secretary; and that we invite all the public papers favorable to the observance of the Sabbath, to publish the above resolutions.

SAML. RUSSELL, Ch'n.

H. PRATT, Sec'y.

ROCHESTER:

FRIDAY, MARCH 14, 1828.

DEATH OF A SABBATH SCHOOL SCHOLAR.

William Gordon, aged 12 years, had resided in this village during the last 5 years, and been during the whole time a constant and attentive member of the Sabbath School connected with the First Presbyterian Church. He attended school as usual Sabbath before last, and had his lesson committed for the last Sabbath, but instead of reciting it to his earthly Teacher, we trust he was employed in singing the song of redeeming love in heaven; which was the essence of the doctrine contained in his last lesson.

On Friday preceding, being employed in the Cotton Factory, he was caught by the machinery and carried with it until his arm was several times broken and nearly drawn from his body, and was otherwise dreadfully mangled. After suffering excruciating pain until early next morning, his willing spirit took its leave of its poor mangled tenement. In his last moments he was in the full possession of his reason, and plainly stated his belief in the sufficiency of Christ's atoning blood for his salvation; and although able to say but little, appeared conscious of the necessity and importance of prayer, of which it was ascertained he had been in the daily habit for a considerable time. Reader, are your sympathies excited? Weep rather for yourselves than for this child, or that exemplary mother who has repeatedly met similar bereavements in a manner which bespeaks her confidence in the wisdom and goodness of her heavenly Father.

Sabbath School Scholar, do you always reflect when going from school that before another Sabbath you may be in eternity!—[Communicated.]

Genesee Sabbath School Herald.

At a recent meeting of the Board of Managers of the Genesee Sabbath School Union, it was resolved to issue a publication bearing the above title. This measure was adopted from a belief that the great want of general information and deep feeling on the subject of Sabbath Schools within our bounds could be more effectually remedied by this, than by any other measure. The

Historic Newspapers Collection

Herald will be devoted to Sabbath School Intelligence in general, and particularly to the operations of this department within our own limits; also embracing Original Anecdotes, Biographical Sketches of Sabbath School Scholars, Teachers, &c.—Suggestions in relation to the various modes of instruction—And occasionally noticing the benevolent operations of the day.

Although this work is chiefly designed for Sabbath School Scholars, yet it is hoped that all—Parents, Philanthropists—all who feel an interest in the good of the rising generation, and are in any way engaged in forming the minds of the young—will find something to cheer and assist them in the discharge of their duties.

The Board confidently call on all the friends of Sabbath Schools—on all who love our country, and would save our youth from those numerous inlets of vice to which they are exposed—and especially on all who love the cause of Christ and desire the extension of his Kingdom, to co-operate with them in this work.

I. The first volume will contain twelve numbers, from April to March inclusive. It will be issued the first of each month, printed on good paper, and with a fair and elegant type. Each number will contain 16 pages of 18 mo. size, neatly stitched in printed covers.

II. The price to subscribers will be 37 1/2 cents a year. To schools or companies taking 20 numbers or more, 25 cents. To County Depositories taking 100 numbers or more, 20 cents, payable on the receipt of the first number.—Those who procure six subscribers, and become responsible for the same, shall receive the seventh copy gratis.

III. Any person can discontinue his subscription at the close of the year, by giving notice to the editor.

All communications must be addressed (post-paid) to the Editors of the Genesee Sabbath School Herald, Rochester; Monroe county, N. Y. JOSIAH BISSELL, Jr. Pres't. MYRON STRONG, Sec'y. March 12th, 1828.

FOR THE ROCHESTER OBSERVER. Mr. Editor—By the annexed extract it will be seen that our friends in New-England, are "Ready a year ago," to favor our Sabbath measures. In fact it seems as though the set time to favor Zion, had fully come.

Dear Sir—I have but a moment to tell you how much I am gratified, (if indeed I could tell you) with the doings of your Sabbath Convention, at Auburn, just received. In "taking the bull by the horns," I presume you have anticipated his wrath and roaring, and the vigilance and vigorous grasp necessary to preserve your hold.

Very sincerely yours, &c. ANDOVER, Feb. 28, 1828.

FOR THE OBSERVER. Wrong Men and Wrong Measures. "The persons principally concerned in the recent movements for preventing the violation of the Sabbath," are said to be "Smooth Speculators"—or "Bigoted Persecutors"—or "Narrow minded Covenanters" or "Downright Hypocrites," and what is more than all the rest, "They do not go to work right"—even if they were pious devoted men, they take a most "unchristian course."

Yes, Mr. Editor, let them go any where but to the right place—for this is the language of all their pretences. "The fact is, The nail is hit on the head—Thou art the man," is a message which has come home to the consciences of thousands within a few weeks.

NEW LINE OF STAGES. From Troy and Albany to Buffalo and Niagara. We have many inquiries, from all quarters, respecting the proposed Line, and much of congratulation, and urging "ONWARD" from far beyond the limits of this state; and we will now give, briefly our views respecting the proposed establishment.

1. The duty of the commissioners is, to find proprietors, establish the general principles by which they are to be governed, and procure the pledge and countenance of the community to support the Line by their decided preference.

2. Each proprietor is to own as many miles of the line, as shall be agreed upon, and sustain the whole equipage and expences, of that part of the route, there being no joint stock in the concern.

3. It is our intention, so far as practicable, to have carriages and harness entirely new, and horses first rate, for that business.

4. The persons who are to be employed, nor drink ardent spirits, and who prefer the house of public worship on the Sabbath, to the noisy bar-room.

5. We are happy to believe that some of our taverns will be without bars, and intend that at every house where horses are changed, a supply of Hot Coffee shall always be in waiting, at a low price to the passengers, and free to the drivers.

It is hoped that the proposed Line may be established and in operation as soon as 1st June next, though it may not be practicable so early.

All we can further say definitely, is, we feel deeply interested and intend to pursue with perfect perseverance and energy, this object, to its perfect accomplishment; counting that we are understood by our brethren Commissioners, and that we are to act as one man, "being of one heart and one mind," and counting on the prayers of all who love our Lord Jesus Christ in sincerity, of whatever name or denomination.

JOSIAH BISSELL, Jr. ARIST'S CHAMPION, WILLIAM ATKINSON. Rochester, 12th March, 1828.

A TAVERN WITHOUT A BAR. A correspondent says, "I have just received information that our friends in Lockport are preparing a Tavern without a Bar, to accommodate the New Line of Sabbath-Keeping Stages," &c. Hot Coffee is to be provided instead of Rum.—This is a good measure, and we doubt not will succeed.

Sabbath—Stages—Canal Boats.—Great opposition has arisen against the measures lately adopted for the suppression of Sabbath breaking. The well-known appellation of HYPOCRISY which has always been given to those who make good endeavors to keep the law of God, is freely bestowed upon the movers of this undertaking.

We have introduced this subject for the purpose of admonishing the friends of religion and morality to act with energy and decision. If good men flinch, the cause will assuredly fail. If they fall in with the plan, and give it the weight of their influence, it must inevitably be attended with success.

[One of the most important movements we have seen in regard to the cause of Temperance, is the adoption of the following Resolution at an election of officers of the 25th Reg't of Artillery, in this village. Should the example be generally followed, as we hope it will, much of the evils attendant on military trainings will be prevented.]

Resolved, That we will not furnish, and that we will do all in our power to suppress the use of ardent spirits, at all company trainings, officer elections, officer drills and Reg't reviews.

Resolved, That the above resolution be signed by the chairman and secretary, and published. JOHN HOY, Ch'n.

WM. J. WOOD, Sec'y. There are in the state of New-York, 310 Reg'ts Cavalry, Artillery, Infantry and Rifle-men, we will say 6 companies to the Reg't make 1860 companies, the expences of each per day for ardent spirits will not be less than \$5, which will make \$9,300 per day, and there will be upon an average 5 meetings per year, including officer drill and election, making \$46,500 annually for ardent spirits.

MR. EDITOR. I have occasionally read of some profligate examples in England, of men taking their wives and selling them like beasts in the market.—Whether this shameful practice is winked at or tolerated there, I know not. But who ever dreamt of such depraved scenes being acted in this country? Yet it seems there is a man in Little Falls village, who has had the impudent effrontery to drag out his wife in this manner and to bid her off for \$5 in money, and \$2 in goods at the store.

FAMILY PRAYER. This is an important subject. I have generally thought that those who neglect this duty, in all probability omit the duty of secret prayer. I am speaking of heads of families who have the control of their households. I recollect an anecdote which a neighbor of mine told me some time ago. It was in conversation with a man who had a general, and in some respects, a scrupulous regard to performing the outlines of his christian duties, but who neglected the duty of family prayer.

1. The duty of the commissioners is, to find proprietors, establish the general principles by which they are to be governed, and procure the pledge and countenance of the community to support the Line by their decided preference.

2. Each proprietor is to own as many miles of the line, as shall be agreed upon, and sustain the whole equipage and expences, of that part of the route, there being no joint stock in the concern.

3. It is our intention, so far as practicable, to have carriages and harness entirely new, and horses first rate, for that business.

in bringing rebel, wondering sinners to the fold of Christ. Almost every evening and day some come forward to tell what "God had done for their souls;" and in some instances, three or four were brought in a single evening, to accept an offered Saviour, and exchange the "spirit of heaviness for the garment of praise" before the close of the meeting.

REVIVALS OF RELIGION. For the Rochester Observer. About four years ago the Presbyterian Church in Sodus, consisted of but a few members and those much scattered, and apparently enjoying but little of that sweet intercourse and christian attachment, which ever ought to be a distinguishing characteristic among those who sustain so endearing a relation, in the family of our Lord Jesus Christ.

Something more than two years since, our feeble society appeared more than usually desirous of obtaining the stated preaching of the Gospel, but were unable to raise an adequate support for a minister, without foreign aid.—The excellent regulation of the Home Missionary Society, which requires as a condition of those churches which receive their aid, to have stated sabbath preaching at one place, produced a compromise of feeling, and a compliance with the requisition, together with the necessary pecuniary aid.

We accordingly employed the Rev. Jesse Townsend, to labor with us for the year 1826. By thus calling the scattered members of the church together weekly, it evidently strengthened the bonds of christian union, and opened a door for the cultivation of Gospel acquaintance.—And as expiring coals when brought together, mutually ignite each other, so the fire of Christian love, seemed to kindle up in the bosoms of professors, as they mutually talked of, and united in, the delightful duties of the sabbath and the sanctuary.

During the first year that we enjoyed the labors of our valuable pastor, a cloud of mercy seemed to gather around us, and a few mercy drops were permitted to fall on us, to water and refresh the garden of God. Twenty one were this year added to the church, most of whom were heads of families, in the morning of life. These have greatly strengthened the church, especially by coming forward, and bearing a part in conferences and prayer meetings. We have also frequent "helps" in the present outpouring of the Spirit.

With a continuance of aid from the H. M. S. we were enabled to retain the valuable labors of our zealous pastor among us, for the year 1827. The increasing numbers of our society; and those who regularly attended our meetings, pointed out the necessity of erecting a house of worship, as our school house no longer afforded accommodation to those, who were eager to attend on the preached Word.

A singular case occurred, a few days since, in the court of common pleas at Belvidere, N. J. In a trial in which it was supposed the interests of the stockholders of the Morris Canal were concerned, one of the Council challenged the judges,—the judges being very modest, appointed the Clerk of the court, Sheriff, and a gentleman of the bar, triers, who after mature deliberation reported "They found the judges COMPETENT to try the cause as far as THEIR INTEREST was concerned. And further they say not."

The murderers of Messrs. Threlfall and Links, Wesleyan Missionaries in South Africa, have been discovered; and at the date of the latest intelligence, were in prison awaiting the just vengeance of the law.

A wretch named Norton or Knowlton, a tailor by trade and a drunkard by habit, lately committed suicide in Walton county, Georgia, by swallowing three or four half pints of raw whiskey, one after another! A few minutes previous to his death, he was heard making use of the most horrid imprecations, hurraing for the devil, and saying he was bound for hell.

Edwin S. Humphrey, a lunatic, lately left his father's house at Salisbury, Con. taking at Barkhamstead from an innkeeper, \$45, bank bills, and \$20 on Jacob Barker's bank.

From an estimate in a late number of the Sunday School Magazine, it appears that more than 175,000 children in the United States attend the Sabbath schools connected with the Union. If to these be added the Methodist, and other schools, not in connexion with the Union, it will increase the number to 250,000 or 300,000.

The Pope has at length acknowledged the independence of Colombia. Edward C. Pinckney has been indicted at Philadelphia for his unceremonious assault upon Stephen Simpson.

Abner Quittierfield of Fort Edward, was killed week before last, by a fragment of rock thrown by a blast.

Extract of a letter dated HAMPSHIRE, Feb. 1, 1828. There appears, in this place, to be a genuine Puritan revival of religion. It is a noiseless, solemn, fervent, and transforming kind of religion, such as we might expect to be produced by the spirit of love, and peace, and holiness. It is like all God's other works, regular, powerful and irresistible! It is the effect of his Spirit, of whom it is recorded, that he should not strive, nor cry, nor cause his voice to be heard in the streets. This is the Lord's doing; and it is marvellous in our eyes, and let him have all the praise.—Twenty-nine united with the church, on the first Sabbath of January, and as many more have obtained hope, and many more have great searchings of heart, and no man dares to say it is not the work of God."

INTELLIGENCE IN GENERAL. Persecuted Jews in Constantinople.—Our readers will doubtless remember the case of three Jews in Constantinople, who were imprisoned on the first of December, 1826, for no other reason than embracing the Christian religion. After remaining in prison two or three months, one of the number returned to Judaism and was released. At the date of the last accounts, the other two, having endured the severest privations, reproaches and buffetings, for nearly a year, remained firm in the profession of their faith, and seemed resolved to persevere even unto death.

"SIR AND FATHER, MR. LEEVES.—"This comes from me your son John Baptist. I say to you from the bottom of my soul and of my heart, that I have known Jesus as my Messiah, and from henceforth, let what will come upon my head, I accept it all for the love of him; and I wish to know neither father, nor mother, nor wife, but I acknowledge Jesus Christ our Lord, and after him yourself. We pray day and night to Jesus Christ our Lord to be gracious to you and to establish you, as well you yourself, as all of that family, who have showed to us the true light. Amen. (Signed) "JOHN BAPTIST." [N. Y. Ob.]

TO PRINTERS. FOR SALE, a fount of BURGEIOISE, with Long-Primer face, partly worn. A specimen of it may be seen in this advertisement. Enquire at this Office. Feb. 15, 1828.

MRS. HUNTINGTON'S MEMOIRS, also, MILLER'S LETTERS on Clerical Matters, for sale by E. PECK, & Co. March 1, 1828.

TALES OF A GRANDFATHER, by sir Walter Scott, 2 vols. price \$1.25, for sale by E. PECK, & Co. March 1, 1828.

ROCERIES, Drugs & Medicines, Dye-Woods and Dye-Staffs, Faints, Oils, and Shaker Wares, wholesale and retail, by W. S. ROSSITER, Two doors north of the Canal, Exchange Street, Rochester.—ALSO, Shakers' Leather, Varnish, Paste and Liquid Blacking, Ink, Gold Leaf, Bronze, Smalti, Brushes, Sieves, Family and Medicinal; Perfumery, Seiditz and Soda Powders, Shaker Herbs and Garden Seeds, Stoughton's Bitters Patent Medicines, &c. &c. 4w7

Large Family Bibles, of various qualities; Price from \$2.50 to \$9. Also, Clark's Commentary on the New-Testament, 2 vols. price \$6. For sale by E. Peck & Co. Feb. 1, 1828.

FRENCH and German BIBLES; Ladies' ALBUMS in great variety, very elegant.—Also—Thermometers and Hydrometers, and Gauging and Wantage Rods—for sale at E. PECK & Co.'S BOOKSTORE. Carroll-street, Jan. 15. 3t

BY order of the Honorable Moses Chapin, first judge of Monroe county court.—Notice is hereby given, to all the creditors of James Everingham, of the town of Brighton, in the county of Monroe, an insolvent debtor, as well in his individual character, as one of the partners of the following commercial firms which lately carried on business as merchants, at the following places, viz:—Joseph D. & James Everingham, New-York; Andrew U. Mott & Co. Canal-delta, Ontario county; James Everingham & Co. Grandmarais, Ontario county; Joseph D. Everingham & Co. Palmyra, Wayne county; Everingham & Co. Rochester, Monroe county; R. F. Field & Co. Manchester, Ontario county; to show cause, if any they have, before the said judge, at his office, in the village of Rochester, on the twenty-fourth day of May next, at ten o'clock in the morning of that day, why an assignment of the said insolvent's estate should not be made, and his person exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7th, 1812.—Dated this 14th day of March, 1828. 3t

Judge Breckenridge, in reprimanding a criminal, among other hard names called him a scoundrel. The prisoner replied, "Sir, I am not so great a scoundrel as your honor—takes me to be"—Put your words closer together," replied the Judge.

To the publishers of Papers, and periodical works throughout the United States. It is intended before, or certainly by the 1st of May next, in a pamphlet with other statistical matters, to notice all the Newspapers and Periodicals in the U. States, and the conditions of publication, &c. A copy containing the above shall be faithfully forwarded to each of you, who will insert this notice once, and forward a paper or a copy of the work you publish to Philadelphia, directed to "THE TRAVELLER." Philadelphia, Feb. 22, 1828.

QUIT RENTS. On the twenty-ninth of March inst. the term for the Redemption of Lands sold for Taxes will expire; and the title of the purchasers will then become absolute. Lists of such Lots as have been sold by the Comptroller, are in the hands of the County Clerks.

SABBATH SCHOOL SERMON. A special meeting of the Sabbath School connected with the 1st Presbyterian Church, will be held in the forenoon of next Sabbath, in said Church, and a Sermon preached on the occasion by the Rev. Mr. Penny. A collection will be taken up to defray expenses already incurred for the benefit of said School.

Sabbath School Mission Fund. Collection at Teacher's Monthly Concert, \$13.58. L. A. WARD, Tr. Genl. S. S. U. Rochester, March 10, 1828.

A CARD. Rev. Robert Hubbard, of Danville village, gratefully acknowledges the receipt of \$30 from the Ladies of that village, to constitute him a life member of the American Sunday School Union.

MARRIED. In Washington city Mr. John Adams, second son of the President, to Miss Mary Catharine, daughter of the late Walter Hellen Esq. In Cambria, Niagara co. on the 21st ult. by the Rev. Silas Parsons, Mr. John A. Benjamin, Civil Engineer, of St. Catharines, U. C. formerly of Lockport, to Miss Thirsea Chamberlin, of the former place. In Penfield, Mr. Nelson Fullum, to Miss Alexina Seymour.

DIED. At Cesarea, in Asia, Rev. Elnathan Gidley, one of the Missionaries of the American Board. In Henrietta, on the 3d inst. Mrs. Elizabeth Olney, aged 53.

10,000 Copies of KITTREDGE'S ADDRESS on the Effects of Ardent Spirits, now in Press, and will be ready for sale at this Office, March 14. JUST PUBLISHED by E. PECK & Co.—ROCHESTER, At the close of 1827. March 8, 1828.

OHIO CLOVER SEED. 140 BUSHELS OF OHIO CLOVER SEED, of a superior quality, received and for sale by S. MELANCTON SMITH, & Co. No. 4, Buffalo-street. WHO HAVE, AS USUAL, A LARGE STOCK OF Paints, Oils, Window-Glass, Dye-Staffs, Ship Chandlery, &c. &c. Rochester, March 13, 1828. 4w11

H. GRAHAM, Physician and Surgeon, respectfully offers his professional services to the citizens of Rochester and its vicinity. His Office on River-street, one door south of Dr. J. W. Smith's, in the room lately occupied by A. House, Esq. Rochester, 4th Jan. 1828. 1t

FOR SALE, a fount of BURGEIOISE, with Long-Primer face, partly worn. A specimen of it may be seen in this advertisement. Enquire at this Office. Feb. 15, 1828.

MRS. HUNTINGTON'S MEMOIRS, also, MILLER'S LETTERS on Clerical Matters, for sale by E. PECK, & Co. March 1, 1828.

TALES OF A GRANDFATHER, by sir Walter Scott, 2 vols. price \$1.25, for sale by E. PECK, & Co. March 1, 1828.

ROCERIES, Drugs & Medicines, Dye-Woods and Dye-Staffs, Faints, Oils, and Shaker Wares, wholesale and retail, by W. S. ROSSITER, Two doors north of the Canal, Exchange Street, Rochester.—ALSO, Shakers' Leather, Varnish, Paste and Liquid Blacking, Ink, Gold Leaf, Bronze, Smalti, Brushes, Sieves, Family and Medicinal; Perfumery, Seiditz and Soda Powders, Shaker Herbs and Garden Seeds, Stoughton's Bitters Patent Medicines, &c. &c. 4w7

Large Family Bibles, of various qualities; Price from \$2.50 to \$9. Also, Clark's Commentary on the New-Testament, 2 vols. price \$6. For sale by E. Peck & Co. Feb. 1, 1828.

FRENCH and German BIBLES; Ladies' ALBUMS in great variety, very elegant.—Also—Thermometers and Hydrometers, and Gauging and Wantage Rods—for sale at E. PECK & Co.'S BOOKSTORE. Carroll-street, Jan. 15. 3t

The following beautiful stanzas are from the pen of Miss Browne, a young lady of 15 years of age.

MUSIC.

'Tis not in the harp's soft melting tone, That music and harmony dwell alone; 'Tis not in the voice so tender and clear, That comes like an angel's strain o'er the ear; They both are sweet, but o'er dale and hill, For me there's as beautiful music still.

I hear it in every murmuring breath, That moves the bells of the purple heath; In the watch dog's bark, in the shepherd's song, In the rustic's laugh, as it echoes along, In the whizzing sound of the wild bird's wing, There's music, there's music in every thing.

There's music in the first love sigh, That answers the glance of the melting eye, And waits it home to the lover's heart, And bids his idle fears depart; And raises the trembling blush in the cheek, And says far more than words can speak.

There's music too, in the evening breeze, When it shakes the blossoms from the trees, And wafts them into the moon-lit heaven, Like fairy barks from their anchors driven; And they, thro' the clear and cloudless night, Float in a waveless sea of light.

There's music, too, when the winds are high, And the clouds are sailing through the sky; When ocean foams and lashes the shore, When the lightnings flash and the thunders roar; Yes, in the tempest's jubilee, There's music, and grandeur and beauty for me.

There's music, sweet music, where insects play, When they burst into life and the light of day, And shake such sounds from their shining wings, As the wind makes in murmuring o'er harpstrings; In the song of the birds in the rippling streams; Oh! these are such sounds as we hear in our dreams.

There's music unheard, that is only felt, In the bosom where passionate feelings have dwelt; Where the purest and warmest of thro'ts have blest To tune the heart like an instrument; From whose cords, as time hath o'er them flown, His wing hath but wakened a tender tone.

There's music most bless'd in the house of pray'r, Aye, the sweetest and loveliest music is there, When innocent voices together blend, And their mingled tones above ascend; There is the holiest music given, From the heart's warm altar up to heaven.

PASTORAL FIDELITY AND AFFECTION.

From the Farewell Sermon of the Rev. Mr. Jenkin.

I have thus briefly adverted to what was my determination, and what was my state of feeling, while your minister. I determined not to know any thing among you, save Jesus Christ, and him Crucified. And I was with you in weakness and in fear and in much trembling. It has been my intention and endeavour to declare unto you "all the counsel of God." And now, as I retire from this sacred desk, where, for the space of four years, I ceased not to warn every one with a heart full of trembling and anxiety, let me beseech you not to reject the counsel of God against yourselves. Reject not the precious doctrines of the cross. A period is coming, when it must be your only ground of hope, and your only source of consolation, that you have cordially received them in their living energy, and obeyed them in their holy tendencies.

Ye careless and impatient ones! for whose eternal good I have heretofore laboured in vain, I come once more to beseech you to be reconciled to God. Again, and for the last time, I come to beg of you not to turn away from a bleeding Saviour.—Trample no longer under your feet that blood which alone cleanseth from all sin "Ho, every one that thirsteth, come ye to the waters." "Today, if he will hear his voice, harden not your hearts."

Ye professed disciples of Jesus, ye who are planted in the garden of the Lord, is "Christ crucified," all your confidence, all your hope, all your desire? Are you rooted and grounded in the doctrine of the cross? Is your faith that which purifies the heart, and lifts you above the temptations, allurements and hostilities of the world? Does your reception of the gospel make you a peculiar people, holy, harmless and without rebuke? Does it render you the light of the world? In a word, are you at heart, believers in the infinite Saviour? Ah! he who sees you are a flame of fire, knows your hearts. And which of you does he behold masked with the garb of the hypocrite? Which of you does his piercing eye perceive to be a cold-hearted wordling with the Christian name? Be watchful, strengthen the things which remain, that are ready to die, for he has not found your works perfect before God. Remember therefore, how thou hast received, and heard, and hold fast, and repent."

And now the parting moment has arrived. I have delivered to you my last message. It only remains that I express the final ADIEU.

Ye friends of my bosom, I bid you farewell!—You have been faithful among the faithless.—You have not deemed me your enemy because I have told you the truth. You have directed me by your counsel, sustained me by your countenance and prayers, and relieved my necessities by your bounty. My thoughts shall often return to you in grateful and affectionate remembrance, and my prayers shall be that you may receive your reward from the exhaustless treasures of divine grace.

And farewell, too, my enemies. "As for you, if you thought evil against me, God meant it for good." "Ye have not injured me at all." I forgive all your unkindness. If there is one emotion of my heart more strong than any other, it is that of pity towards you. I leave you "sorrowing most of all," lest I leave you at heart opposed to the precious truths I preach, and at enmity with God. Gladly would I have been the means of turning you to righteousness. But I shall address you no more. Our next meeting will be at the judgment seat of Christ! Oh may I then learn that you did not continue to reject his gospel.

Brethren and sisters of the church over which I was placed in the Lord, farewell! May the

particulars of the same, as published in general. "Rule 7. That every member of the Office for the Dead who serves the Society in the capacity of Superior, shall at the time of his death, be entitled to the benefit of three masses, to be offered for the repose of his soul, and also every member who serves the office of Rector, shall be entitled to the benefit of two masses, and every subscriber without distinction, shall be entitled to the benefit of one mass each, provided that such member or subscriber, shall die a natural death, be six months a subscriber to the Institution, and be clear of all dues at the time of their departure; that care shall be taken by the surviving Superior and Rectors that such soul masses are punctually performed, agreeably to the intent and meaning of the Institution.

"Rule 8. That the Superior, Rectors, and Council be empowered to make (as occasion may require,) such by-laws as they shall think expedient, provided they do not interfere with the spirit of these present rules; said by-laws are to be laid before the body at large for their approbation, and that four shall form a quorum in the Council.

"Rule 9. That the Superior shall on every All-Souls-Day, advance to the parish priest of Meath-street Chapel, whatever sum is necessary for obtaining an insertion in the mortality list of the Altar, the names of the parents, relations, and friends of all the subscribers to this institution, to be recommended to the prayers of the congregation, at every mass throughout the year.

"N. B. Subscriptions received every Sunday night as usual, and new subscribers registered."

From the Christian Mirror.

"What I say unto you, I say unto all, Watch." Of all the duties enjoined upon the followers of Christ, none are more strongly enforced by the Saviour, more necessary to our comfort and consistency, as Christians, than habitual watchfulness. It is the first duty attended to, when the soul comes to Christ; and the first duty neglected when the Christian wanders from him.—It is as indispensable to the Christian as to the soldier. A General may fight bravely, and drive his enemies from the field; but unless he sets a watch against them, how soon does he lose the advantage he has gained. Just so with the Christian; his foes may seem vanquished, his mountain seem to stand strong, and his peace seem like an overflowing stream; but should he neglect to watch, how soon does he lose his strength, like Sampson shorn of his locks. Have you spoken amiss; has your conversation been light and vain; have you become worldly-minded;—are you in mental darkness; have you dishonored the cause of Christ: the reason is plain; the only reason is, you neglected to watch. Make as many excuses as you will, the truth remains, it is owing to carelessness, and nothing else; and you will continue thus inconsistent until you begin in good earnest to be perseveringly watchful. We need not expect the shining of God's countenance, or consolations of his spirit upon easier terms.—O, how unreasonable are we!

What a dying, lingering, lazy life do we live!—We wish for assurance: but are not willing to use the means for obtaining it. Can we expect better things? Can we expect a revival of religion unless we are watchful? Pray ever so much and our prayers will never come up before God, unless we watch. We want to get rid of our chains, and enjoy the liberty of the sons of God; if we have any desire to do good in the world; if we would live in peace and die with comfort; let us, calling upon God for assistance, begin and ever continue to watch and pray. Dear reader, despise not this poor attempt to stir you up to duty. Let me not labour in vain; but do consider my request. Consider the state of religion around you, and in your own soul; consider the swiftness of time and the uncertainty of life; the importance of having your hope in Christ ere life comes to a close, and then say, is it not reasonable that you and I, and every follower of Christ should watch.

From the Religious Intelligencer.

POPEY ALWAYS THE SAME. We make a few extracts from the following barefaced piece of Popery, in Dublin, for the purpose of showing what Roman Catholics are in the nineteenth century.

"PURGATORY SOCIETY. "Have pity on me, have pity on me, "At least you my friends.

"Instituted March 29, 1806, and held at the Evening Free School, 43, Meath Street. "In the name of the Father, and of the Son, and of the Holy Ghost—Amen.

"It is therefore a holy and wholesome thought, to Pray for the Dead, that they may be loosed from their sins."—Maccabees, chap. 12, v. 46.

"The members who compose the Society of the Office for the dead, which commenced on the above day, at the said place, adopting the spirit and meaning of the above sacred text, and wishing in conformity to the Divine Precepts of the Holy Catholic Church, to extend their charitable views beyond the grave, by relieving as far as in them lies, the suffering souls in purgatory, and inviting all tender-hearted Catholics who have a feeling sensibility of the duty they owe their departed parents, relations and friends, who probably may stand more in need of their commiseration at present, than at any period of their lifetime, to assist in the charitable and pious purposes of shortening the duration of their sufferings by the most easy means imaginable, have agreed to, and adopted the following Rules:

"Rule 1. That the affairs of this Institution shall be regulated by the Superior, Rectors, and six of the members who compose the Office for the Dead, who shall attend every Sunday and Wednesday night, at 9 o'clock throughout the year, at the above named place, or any other place which may be hereafter appointed, and there with attention and devotion recite the Office for the Dead, agreeably to the intention that shall be then mentioned.

"Rule 2. That every well disposed Catholic wishing to contribute to the relief of the suffering souls in purgatory, shall pay one penny per week, which shall be appropriated to the procuring of masses to be offered up for the repose of souls of the deceased parents, relations, and friends of all the subscribers to the Institution in

particulars of the same, as published in general. "Rule 7. That every member of the Office for the Dead who serves the Society in the capacity of Superior, shall at the time of his death, be entitled to the benefit of three masses, to be offered for the repose of his soul, and also every member who serves the office of Rector, shall be entitled to the benefit of two masses, and every subscriber without distinction, shall be entitled to the benefit of one mass each, provided that such member or subscriber, shall die a natural death, be six months a subscriber to the Institution, and be clear of all dues at the time of their departure; that care shall be taken by the surviving Superior and Rectors that such soul masses are punctually performed, agreeably to the intent and meaning of the Institution.

"Rule 8. That the Superior, Rectors, and Council be empowered to make (as occasion may require,) such by-laws as they shall think expedient, provided they do not interfere with the spirit of these present rules; said by-laws are to be laid before the body at large for their approbation, and that four shall form a quorum in the Council.

"Rule 9. That the Superior shall on every All-Souls-Day, advance to the parish priest of Meath-street Chapel, whatever sum is necessary for obtaining an insertion in the mortality list of the Altar, the names of the parents, relations, and friends of all the subscribers to this institution, to be recommended to the prayers of the congregation, at every mass throughout the year.

"N. B. Subscriptions received every Sunday night as usual, and new subscribers registered."

From the Parent's Monitor, by Rev. David Barker, just published in London.

"The son of a minister, now living, had by some means excited the displeasure of his father. His father thought it right to be reserved for an hour or two, and when asked a question about the business of the day, he was very short in his answer to his son; and an hour or more elapsed; the time was nearly arrived when the youth was to repeat his lessons. He came into his father's study, and said, 'Papa, I cannot learn my lesson unless you are reconciled; I am sorry I have offended you, I hope you will forgive me, I think I shall never offend you again.' His father replied, 'All I wish is to make you sensible of your fault; when you acknowledge it, you know all is easily reconciled with me.' 'Then, papa,' says he, 'give the token of reconciliation, and seal it with a kiss.' The hand was given, and the seal most heartily exchanged, on each side. 'Now,' exclaimed the dear boy, 'I will learn Latin and Greek with any body,' and fled to his little study. 'Stop, stop,' exclaimed his father, 'have you not a heavenly Father? If what you have done be evil, He is displeased, and you must apply to Him for forgiveness.' With tears starting in his eyes, he said, 'papa, I went to him first; I knew, except he was reconciled, I could do nothing;' and with tears now fast rolling, he said, 'I hope, I hope, He has forgiven me, and now I am happy.' His father never had occasion to look at him with a shade of disapprobation from that time till his death.

THE APPRENTICE'S GIFT. parts of New England, for Apprentices, in imitation of their indentures, to afford a "treat" to their companions. In compliance with this custom, a young man, in the above mentioned place, who a year and a half previous had become a hopeful subject of divine grace, assembled his associates, and addressing them in a persuasive and feeling manner upon the concerns of eternity, presented each with a Bible as a testimony of his affection, and knelt with them in prayer to God for his blessing. After these had retired, an elderly neighbor, ignorant of what was done, called to participate in the merriment of the evening. He also was unhesitatingly furnished with a Bible, accompanied with expressions of kind solicitude for his eternal welfare.

Thus instead of fostering, as is common on these occasions, appetites which prove the ruin of thousands, he gave to each that which might be a light to their feet and a lamp to their paths. [Vt. Chronicle.]

A good measure.—A bill is before the Legislature of Pennsylvania, for the education of children employed in cotton and woollen manufactories. The 1st section provides, that after the 1st of January 1830, it shall not be lawful for any cotton or woollen manufacturer to employ in his manufactory, any minor between the age of 12 and 18 years, unless said manufacturer shall enter into a written obligation before some competent magistrate, to provide for the instruction of said minor in reading and writing. An excellent provision, worthy of all approbation.

I have often heard it reported of holy Mr. Dodd (says Flavel,) that when one, enraged at its close, convincing doctrine, picked a quarrel with him, smote him on the face and dashed out two of his teeth; this meek servant of Christ, spit out the teeth and blood into his hand and said; see, you have knocked out two of my teeth, and that without any just provocation; but on condition I might do your soul good, I would give you leave to dash out all the rest. Here is the excellency of a Christian spirit.

The Burman Mission.—The Journal of Dr. Price, at Ava, encourages the expectation, that the King and his Court will permit the Doctor, not only to instruct their children and youth in the sciences, but also in the most important principles of the Christian religion. The number of his scholars is seven. He is allowed also to enforce on the natives, the doctrine and duties revealed in the gospel every Sabbath. The Dr. is admitted to free intercourse with the King and his political ministers, and they admit him to hold with them the most serious conversations on the importance of personal religion, and on the necessity of renouncing idolatry, and worshipping the only living and true God. The Burman King has consented that Dr. Price may have a Printing Establishment at Ava; and it seems the Doctor contemplates the publication of some periodical work.

THEOLOGICAL BOOKS,

At Reduced Prices, for sale by E. Peck & Co. NEWTON'S works, 4 vols. Scott's do. 6 vols. Buck's do. 6 vols. Dwight's Theology, 4 vols. Cruden's Concordance, (English edition) Brown's Jewish Antiquities, 2 vols. Brown's Divinity, Mosheim's Ecclesiastical History, 4 vols. Brown's History of Missions, Paley's works, 5 vols. Saurin's sermons, 8 vols. Orton's Exposition, 6 vols. Cooper's Sermons, 2 vols. Chalmers' Sermons, 4 vols. Burder's do. 4 vols. Life of Thomas Scott, Shuckford's Connections, Paxton's Illustrations, Robinson's Greek and English Lexicon, Parkhurst's Hebrew do. Parkhurst's Greek do. Massillon's Sermons, Backus' do. Magee on the Atonement, Reid's Philosophical works, 3 vols. Life of Martyn, Jay's Sermons, Josephus' works, Brainerd's Life, Ward's History of the Hindoos, Alexander's Evidences, do. on the Canon, Butterworth's Concordance, Calvin's Institutes, Miller's Letters on Clerical Manners, Mather's Magnalia, 2 vols. Scott's Reply to Tomline, 2 vols. Porter's Analysis of Rhetoric, Hood's Preacher's Manual, Blair's Sermons, Milton's prose works, 2 vols. Mills Life, Hebrew Bible, 2 vols. Bucks Theological Dictionary, Brown's Bible Dictionary, Cotterill's Family Prayers, Berians, do. Edward on the Affections, 2 vols. Call, Clark on the Romans, Clark's Commentary, 2 vols. Gill's do. 9 vols. Scott's do. 6 vols. Emmons' Sermons, Smith on moral Sentiments, Butlers Analogy, Hoyalnd's Sacred History, 2 vols. Horne's Introduction, Adam's Dictionary of all Religions. Feb. 15, 1828.

NEW FASHIONABLE HAT STORE.

No. 12, Globe Buildings.

VAN KLEEK & DIVOLL, respectfully inform their friends and the public in general, that they have commenced the manufacturing of

HATS,

On an extensive scale, in the village of Rochester, and are now opening at their establishment in the west corner of the Globe Buildings, a general assortment of Gentlemen's Beaver, Castor, Military and Imitation Beaver HATS,

With a general assortment of Youth's and Children's Fancy Hats of the latest and most approved fashions; together with a variety of Men's Youth's and Children's Fur, Seal, Hare and Cloth CAPS, for Collars, Buffalo Robes, &c. which will be sold as low for cash, or approved paper, as they can be had in the state.

They have also on hand, and offer for sale, a general assortment of Stock and Trimmings, to which they invite the attention of Hatters generally. Hats of all kinds made to order, and on the shortest notice. Cash, and the highest prices paid for all kinds of Hatting and Shipping Furs. Jan. 26. 51f

NEW GOODS.—The subscribers have recently received an extensive assortment of

Domestic Goods, Crockery, Glassware, Hollow Ware, &c. &c.

Which they offer for sale low for cash, or in exchange for Country Produce. Jan. 4, 1828.—1f

MURDOCK & COFFIN.

Main street, opposite the Globe Buildings.

ROCHESTER CASH STORE.

C. J. HILL has on hand, for the winter trade, a larger stock of GOODS, of all the various descriptions, than he has ever before offered for sale—consisting as usual of STAPLE AND FANCY

FOREIGN DRY GOODS, 66 packages Domestic Dry Goods.

—ALSO— CROCKERY, GLASS | WINDOW-GLASS, AND HARDWARE, AND SALT.

Also a full stock of GROCERIES—among which are FRESH TEAS, of superior quality.

The above Goods are selling, wholesale and retail, at very low prices, for prompt pay. January 3, 1828. 1f

A. & J. SOUTHWORTH, Dealers in Groceries, Domestic Dry Goods, Crockery, and Glassware, have just opened an extensive assortment of Goods in their line—consisting of

GROCERIES, Domestic Dry Goods, CROCKERY, GLASSWARE, HARDWARE, &c. &c.

Tavern Keepers, Grocers, and all others, wishing to purchase are invited to call and examine quality and prices. Their goods are entirely new, and were purchased for cash, and will be sold, wholesale or retail, at a small advance for cash or most kinds of produce. Rochester, January 4, 1828. 1f

FANCY DRY GOODS. C. DUNNING & CO. have constantly on hand many choice articles in the

FANCY DRY GOODS LINE. Among which is a SUPERIOR ASSORTMENT of

Long and square Merino Shawls, Black and white Lace Veils, Heavy white Satin for Dresses, Mixed Camlets and Pongees, Satin Levantines and India Satins, Italian Lustrings and Grosdenaples, Frog and Duicy Buttons, Cords, &c. &c. &c.

Together with a general assortment of the more STAPLE ARTICLES, which will always be sold at the lowest CASH prices. Rochester, 25th January, 1828.—4f

VALUABLE LOTS.—The subscribers are now ready to sell their valuable LOTS, on the east side of Genesee River. The advantages of this tract are apparent by an inspection of the Map; being intersected by the Canal, the Feeder from the Genesee River, Livingston county Road, and the great Road to Canandaigua, and is the most probable point at which the Ocean Canal will unite with the Erie. More than

200 LOTS JOIN THE ERIE CANAL; and offer favorable locations for Boat Yards, Basins, Dry Docks, Lumber Yards, and for any branch of business connected with the Canal. The proprietors contemplate to make, at their own expense, great improvements on the Tract; such as arching Broadway, 80 feet wide, and covering it with stone and gravel—building several Canal bridges—constructing a Basin and Warehouse at the foot of Charing Cross, whence a handsome street will be opened to meet the Henrietta Road, together with other improvements necessary to facilitate the settlement of this pleasant section of the village.

The many advantages of this Tract are a great inducement for actual settlers and speculators to make profitable investments. Persons wishing to purchase to the amount of one thousand dollars or more, will have a

Liberal Discount made; and to actual settlers great facilities will be offered, and every aid and accommodation granted. Ten per cent. of the purchase money will be required down, and the balance on a liberal term of years. Applications to be made at the Office of either Elisha Johnson or William Atkinson, where a Map of said premises may be seen.

ELISHA JOHNSON, WILLIAM ATKINSON. Rochester, January 4, 1828. 1f

BRACE, Has on hand, a complete assortment of Drugs and Medicines, Paints, Oils, Glass, &c. which he offers very low for cash.

ALSO, a choice supply of Liquors, Wines, Teas, Sugars, Coffee, and Groceries of all kinds, for sale as above, two doors east of the Market, Exchange Buildings. Rochester, January, 1828. 14w6

NEW ARRANGEMENT.

THE Book-Binding business heretofore carried on by E. Peck & Co. will hereafter be conducted by the subscriber, at the old stand in the rear of E. Peck & Co.'s Bookstore, where every variety of Plain and Fancy Binding will be done, in a superior style.

BLANK BOOKS ruled and bound to any Pattern. JOHN STITT, Rochester, Jan. 21, 1828.

NOTICE. DOCT. J. W. SMITH has removed his Office to the east section of the Globe Buildings, on Main-street, Feb. 14th, 1828.

NOTICE.—The subscribers, having formed a connection in business in the practice of LAW, under the firm of GREGORY & HUMPHREY, have opened an Office in the west part of the Globe Buildings, second story, where they will, at all times, be ready to attend to the professional business which may be entrusted to them. JAMES H. GREGORY, HARVEY HUMPHREY. Dec. 28, 1827.

120 ACRES OF WOOD AND TIMBER, for sale on the Stone Farm. Terms.—To be paid in cash, or on credit, till July 1st, with interest, in lots not less than 10 acres; any number of persons may combine to purchase a ten acre lot. The security must be good. Dec. 21, 1827. JOSIAH BISSELL, Jr.

DR. GILL's Commentary on the Old and New Testaments, 9 vols. Quarto, very cheap, for sale by E. Peck, & Co. Feb. 10, 1828.

T. S. INGOLS, FASHIONABLE HAIR DRESSER, No. 22 Globe Buildings, respectfully informs his friends and the public generally, that he has taken the above stand, where he will attend to the business of

HAIR CUTTING AND SHAVING. A share of the public patronage is solicited. 2075 set, at short notice. Jan. 18—31f

BY order of Moses Chapin, Esq. first judge of Monroe county.—Notice is hereby given, to all the creditors of Benjamin Newell, of Brighton, in said county, an insolvent debtor, to show cause, if any they have, before the said judge, at his office in the village of Rochester, in the county of Monroe, in the town of Gates, on the third day of April next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7th, 1813.—Dated this 15th day of February, 1828. JOHN L. PAYNE, Insolvent.

BY order of Moses Chapin, Esq. first judge of the county of Monroe.—Notice is hereby given, to all the creditors of John L. Payne, of the town of Rush, in said county, an insolvent debtor, to show cause, if any they have, before the said judge, at his office in the village of Rochester, in the county of Monroe, in the town of Gates, on the sixth day of May next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7th, 1813.—Dated this 15th day of February, 1828. JOHN L. PAYNE, Insolvent.

BY order of Moses Chapin, Esq. first judge of Monroe county.—Notice is hereby given, to all the creditors of William Van Slyck, of the town of Gates, in said county, an insolvent debtor, to show cause, if any they have, before the said judge, at his office in the village of Rochester, in the county of Monroe, in the town of Gates, on the sixth day of May next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7th, 1813.—Dated this 15th day of February, 1828. WILLIAM W. WEED, Insolvent.

BY order of Moses Chapin, Esq. first judge of the county of Monroe.—Notice is hereby given, to all the creditors of William W. Weed, of Brighton, in said county, an insolvent debtor, to show cause, if any they have, before the said judge, at his office in the village of Rochester, in the county of Monroe, in the town of Gates, on the sixth day of May next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7th, 1813.—Dated this 15th day of February, 1828. WILLIAM W. WEED, Insolvent.

BY order of Moses Chapin, Esq. first judge of the county of Monroe.—Notice is hereby given, to all the creditors of Arad Melvin, of Brighton, in said county, an insolvent debtor, to show cause, if any they have, before the said judge, at his office in the village of Rochester, in the county of Monroe, in the town of Gates, on the sixth day of May next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7th, 1813.—Dated this 15th day of February, 1828. ARAD MELVIN, Insolvent.

BY order of Moses Chapin, Esq. first judge of the county of Monroe.—Notice is hereby given, to all the creditors of Arad Melvin, of Brighton, in said county, an insolvent debtor, to show cause, if any they have, before the said judge, at his office in the village of Rochester, in the county of Monroe, in the town of Gates, on the sixth day of May next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7th, 1813.—Dated this 15th day of February, 1828. ARAD MELVIN, Insolvent.

DEFAULT having been made in the payment of the money secured by a mortgage, dated August 1st, 1827, from Frederick Hanford, and Mary his wife, to the subscriber (overseer in a cause in the County of New York, in and behalf of the infant heirs of William Ward, deceased), an appointment from the Chancellor of the state of New York, will be sold at public auction, at the Court House in Rochester, on the twenty-sixth day of July next, at ten o'clock in the forenoon, all the parcels or lots of Land, lying and being in the town of Gates, county of Monroe, and State of New York, to wit: the number one, short range, to wit:—The one equal third part, in quantity, of lot number fifty eight, to be taken off from the east end of said lot, by a line parallel with the east line of said lot.—The one equal third part, in quantity, of lot number fifty seven, to be taken off from the south end of said lot, by a line parallel with the south line of said lot.—The one equal third part, in quantity, of lot number one hundred and nine, to be taken off from the west end of said lot, by a line parallel with the west line of said lot.—Also, the one equal third part, in quantity, of lot number fifty nine.—Also, all those two certain pieces or lots of land, in the town of Gates aforesaid, in township number two, short range, to wit:—One hundred acres of Land to be taken off from the west end of lot number fifty nine, by a line parallel with the west line of said lot. Dated February 15, 1828.

NICHOLAS DEVEREUX, HORACE BUTLER, HARVEY HUMPHREY, Attorneys. 6m1

BY virtue of a power contained in a mortgage dated August 1st, 1827, from Frederick Hanford, and Mary his wife, to the subscriber (overseer in a cause in the County of New York, in and behalf of the infant heirs of William Ward, deceased), an appointment from the Chancellor of the state of New York, will be sold at public auction, at the Court House in Rochester, on the twenty-sixth day of July next, at ten o'clock in the forenoon, all the parcels or lots of Land, lying and being in the town of Gates, county of Monroe, and State of New York, to wit: the number one, short range, to wit:—The one equal third part, in quantity, of lot number fifty eight, to be taken off from the east end of said lot, by a line parallel with the east line of said lot.—The one equal third part, in quantity, of lot number fifty seven, to be taken off from the south end of said lot, by a line parallel with the south line of said lot.—The one equal third part, in quantity, of lot number one hundred and nine, to be taken off from the west end of said lot, by a line parallel with the west line of said lot.—Also, the one equal third part, in quantity, of lot number fifty nine.—Also, all those two certain pieces or lots of land, in the town of Gates aforesaid, in township number two, short range, to wit:—One hundred acres of Land to be taken off from the west end of lot number fifty nine, by a line parallel with the west line of said lot. Dated February 15, 1828.

WILLIAM SMITH, Mortgagee. M. CHAPIN, Attorney. 6m2

DEFAULT having been made in the payment of a certain sum of money, secured by indenture of mortgage bearing date the twenty fourth day of April, in the year of our Lord one thousand eight hundred and twenty six, and executed by Cornelius A. Van Slyck and Thomas Matthews, to Josiah Bissell, Jr. and said mortgage having been duly assigned to the subscriber.—NOTICE is hereby given, that by virtue of a power of sale contained in said indenture of mortgage, in pursuance of the statute in such case made and provided, the mortgage premises, being certain lots of Land in the town of Gates, county of Monroe, and State of New York, described as follows, viz.—Lots number one, (1) twenty three, (23) twenty four, (24) twenty five, (25) on Cornhill, (so called) for more particular description reference being had to Josiah Bissell, Jr.'s deed of even date with said indenture of mortgage to said Cornelius A. Van Slyck and Thomas Matthews, will be sold at Public Vendue at the Court House, in the county of Monroe, on the eleventh day of August next, at ten o'clock in the forenoon of that day. Dated February 7th, 1828.

ARISTARCHUS CHAMPION, CHAS. PERKINS, Attorney. 6m3

DEFAULT having been made in the payment of a sum of money secured by mortgage, dated the fifth day of March 1827, executed by Charles O'Hara, of the village of Rochester and county of Monroe, to Jared N. Stebbins and William T. Cuyler, of the same place, of all that certain piece or parcel of land, known and distinguished as a part of lot numbers thirteen (13), fourteen (14), fifteen (15) and sixteen (16), in the Atwater and Andrews Tract, so called, as surveyed by David Hudson, situated on the east side of the Genesee river, in the village of Rochester, and being lot numbers one hundred and eighteen (118), one hundred and nineteen (119), and one hundred and twenty (120), in the subdivision of said lot, as surveyed and allotted by E. Johnson, reference had to his map and field notes of the same.—NOTICE is hereby given, that the said premises will be sold at public auction, by virtue of a power contained in said mortgage, and pursuant to the statute, &c. at the Franklin House in the village of Rochester, on the fourth day of August next, at ten o'clock in the forenoon. Dated January 24, 1828.

JARED N. STEBBINS, } Mortgages, WILLIAM T. CUYLER, } Harvey Humphrey, Attorney. 6m4

SAMUEL CHIPMAN, EDITOR.

FRIDAY, MARCH 21, 1828.

VOLUME II.—NO. 12.

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- Doct. Fuller, Naples.
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- James Linnell, Fitzford.

From the Retrospect, or, Review of Providential Mercies, &c.—by Aliquis.*

"ONE SHALL BE TAKEN AND THE OTHER LEFT."

In the course of my earthly pilgrimage I have witnessed many a literal fulfilment of the above prediction. But there was one in particular, which took place on the memorable second of February, an account of which may not be unacceptable to the reader.—We had two females on board our frigate. The one was a robust, masculine woman, who had been at sea with her husband, for more than two years, and consequently was insured to all the privations and hardships of a maritime life: the other an entire stranger to such a mode of existence. She had never been twelve hours on ship-board until the evening she came off to see her husband, whom we had impressed the last time she was anchored in their port.—Scarcely had this woman, timid and full of alarm, got on our deck, ere the weather became stormy, and the night set in. There was now no alternative, but patiently waiting for the return of day, or fairer weather. But that very night, our destination to port, where we expected to refit, and recruit after a dismal cruise off the coast of Norway, was countermanded. Some men of considerable political importance came on board, and we were ordered to sea at an hour's notice, and our visitor was thus unavoidably carried from her home and friends. She was indeed with her husband, (a consolation not small to an affectionate wife,) but then she was not only an entire stranger to the scenes and inconveniences of a ship at sea, but was in herself a very delicate woman, and, moreover, near the time of her confinement. As the weather continued rough, sea-sickness, and a thousand fears, seized on her, and in the course of the day she was delivered of a dead child.

Eighteen hours after this event, our ship struck the ground, and was stranded, notwithstanding all the efforts used to save her. Thirty hours more had barely elapsed, when our poor companion was called on to travel, or rather to stumble, through ice and snow; to set her face against the severity of such a storm of wind, and hail, and sleet, as overcame some of the apparently strongest of the crew. In short, she had to travel that journey, and to endure that weather, under which fifteen perished.

Now, my reader, figure to yourself these two females quitting the wreck; and in one behold every thing of hardihood, in the other every thing the reverse. What would your expectations have been? Doubtless, that the former bid fair, to sustain, if not to surmount, all existing difficulties; that the latter must inevitably and speedily sink under them. Yet the contrary happened. The hale maritime character perished by the way (having first had her child, a fine boy of nine months old, frozen to death in her arms;) the delicate invalid endured all the severities of that afternoon, held on through the

journey, arrived safe and uninjured at a friendly cottage, and, for aught I know to the contrary, is still living! Should any one ask how this could be, or should he enquire what assistance was rendered these females, I shall briefly observe, it is not the character of British seamen to shrink from danger, or pass by a friend in distress. Many of the crew, indeed, were too much benumbed and exhausted to afford relief to others; yet there were some who, feeling less oppressed in themselves, could, and did stretch forth a helping hand to their weaker comrades.—The two women in question received much attention from officers and men. But, alas! the storm blew with all the severity of a Siberian winter's blast, and none could shelter another from its fury—it seemed to pierce the very bones and the marrow; animal heat was almost extinguished; the blood could but slowly circulate, even in the strongest; an unconquerable degree of lassitude and drowsiness seized on our unfortunate female traveller, in common with the others who fell; she halted, she sat down, she closed her eyes, convulsions seized her, and she died. If, then, we would ascertain how the other was enabled to survive the hardships with which she was surrounded, we must look beyond natural causes and effects, even unto the will of Him whose ever-watchful and over-ruling Providence numbers the hairs on our heads, and suffers not a sparrow to fall to the ground without his permission. We must look unto him "who ordered all things after the counsel of his own will;" to Him whom storms and waves obey; who can deprive the intensely-heated furnace of all its powers to burn, and the northern frost and hail of all their powers to chill and extinguish life; to Him, who, in the dispensations of his Providence, hath told us that, on many occasions, "One shall be taken, and the other left." In so doing, we shall oft-times be compelled to acknowledge the short-sightedness of man—the folly of all human sagacity—the emptiness of all our calculations.—These things may indeed perplex, and at times almost confound us, especially if we suffer the mind to indulge in putting the question, "Why are they so?" But wherefore should we indulge in any such idle and presumptuous inquiries? Is not the Eternal Jehovah omnipotent, omniscient, and omnipresent? Can He be ignorant of any passing event? Can He lack power to perform his will, or can that will be other than supremely good, and just, and holy? Impossible.—Then let us learn to rest all secret, deep, and undiscovered things with him to whom they belong, and study those which are revealed.—Thus shall we know all necessary and essential truths, and these truths will set us free from all that perplexity of error, that chaos of manifold evil and confusion into which a proud unshaken, their rebellious prototypes, as described by Milton,

"Have found no end, in wand'ring mazes lost—
Vain wisdom all, and false philosophy!"

This life is at best a compound of many bitters, with a few sweets—our cup contains a mingled potion, capable of being rendered more or less unpleasant as we learn to acquiesce in all the divine will concerning us. As then we would hope for, as we would desire to enjoy something like happiness on this side of heaven, let us learn not to cavil at the dispensations of Him who being the Judge of all the earth, and the disposer of all events, must do right.

Those happy, holy, ethereal spirits, who minister to man on earth; did unquestionably notice the flight of these two souls to the tribunal of their Judge. But whether they saw them both seated on high, or whether they beheld them conducted to different habitations, we are not informed. All we know in this particular, and all that concerns us to know is, that the Lord ever hath judged righteous judgment, and that He ever will do so; although in this instance it should hereafter appear that "one was taken, and the other left."

From the Connecticut Observer.
Reasons for not embracing the doctrine of Universal Salvation, in a series of Letters to a Friend.

LETTER VII.

(Continued from our last.)

But there is another term used to denote future punishment, much more definite than the two just considered. I refer to Gehenna. This word I know has been frittered away by Universalists to mean only a valley in the vicinity of Jerusalem. But how was it used by our Saviour? and how was it understood by the Jews who heard his discourses? I answer, with no fear of contradiction from any intelligent student of the bible, that the Saviour always used this term to denote the place of future punishment; and that it was uniformly understood in this sense by the Jews of his time. It is a word peculiar to the Jews, and was employed by them some time before the coming of Christ, to denote that part of Sheol which was the habitation of the wicked after death. This is proved by the fact of its familiar use in the New Testament; and by the fact of its being found in the apocryphal books and Jewish Targums, some of which were written before the time of our Saviour.—These Targums were translations and interpretations of the scriptures. Three of these Targums, in remarking upon various passages of the Old Testament, use the word Gehenna, and expressly explain it to mean the place of future punishment for the wicked. If then our Saviour did not use this word in a totally different sense from that in which it was used by the persons whom he addressed, he must have employed it to denote the place of future punishment. And that he did thus use it, must be evident to any one who considers the passages in which the word occurs. Take a single example.

"Fear not them that kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell." (Gehenna.) Does hell in this passage mean on-

ly the valley of Hinnom, a place near Jerusalem, rendered odious by its having been a scene of cruelty and pollution, and in which worms were found, and a fire kept up to consume the carcases and offals of various kinds that were thrown into it? The body, it is granted, might be destroyed in this place; but our Saviour speaks of the soul being destroyed in Gehenna. Does it not then designate a place far more terrible than the valley of Hinnom? The worms in this valley died, and the fire was often quenched; and while it burned, it consumed nothing more than the body.

But the Gehenna with which sinners are threatened, is a flame that seizes the soul, and is never quenched. Of this place of endless wrath, the valley of Hinnom, with its past idolatries and cruelties; with its blood and pollution; with its devouring worms and consuming fires, was no doubt the most striking image that could be suggested to the mind of a Jew.

And hence it was, that in process of time, the name of the valley came to be used as the fittest and most terrific emblem of the world of punishment. But to infer from the fact, that the term, when thus applied, has an allusion to the valley of Hinnom, and that there is therefore no hell, is extremely weak. We might as well infer that there is no heaven, because the term Paradise, is used by our Saviour in his address to the dying thief, has an allusion to the garden of Eden; or that we have no Wednesday nor Thursday, because these terms were employed by our Saxon ancestors, to designate the days devoted to the worship to their idols, Thor and Woden.

Another evasion to which Universalists resort is, that not sinners but their sins are to be destroyed in a future world. By this expedient, all those passages are set aside which speak of the wicked as being consumed, cast away, and destroyed. According to some Universalists, such passages mean only that the vices and bad dispositions of the wicked will be destroyed, while the wicked themselves will enter the kingdom of heaven. And they gravely tell us, that by the goals placed on the left hand of the Judge, and by him doomed to everlasting punishment, we are to understand the crimes of sinners, and not sinners themselves. This wretched perversion of language is too palpably absurd to need refutation. When our courts of justice acquire the skill of punishing theft, and perjury, and murder, in the abstract, whilst the persons guilty of these crimes go free, it may perhaps be explained how the sins of the wicked at the last day shall be sent away into everlasting punishment, while sinners themselves shall be received into Heaven.

Another evasion is, that all the punishment which sin deserves, or is threatened in the bible, is in those passages which denounce destruction and woe to the wicked in a future state; and are set aside, as denoting only the evils which they endure in this world. Can any man in his senses admit such an opinion?

Does the curse of the law, the wrath of God, the worm that never dies, and the fire that is never quenched, the weeping, and the wailing, and the gnashing of teeth, described in the bible as the portion of the wicked, mean only the calamities which they endure in this life! Are the threatenings of Jehovah, and the solemnities of a judgment day, and the terrors of hell, to be frittered down to denote only the pains and sorrows which attend man in this world? If it be so, as some pretend, that sin is punished in the present life, then how absurd to talk of salvation; of being saved by the mercy and grace of Christ! A criminal who has suffered the full penalty of the law, or all that his crimes deserve, is not to be told that his liberation is an act of grace. He has a right to demand his liberty on the ground of justice. In like manner, if men receive the due punishment of their sins in this life, they can claim exemption from future punishment as a right; and in this case, instead of all being saved by Christ, none will be saved by him. All will be discharged on the ground of justice, and the whole system of grace revealed in the bible, sinks into a mere farce.

In my next, I shall mention some other evasions, and examine some of the texts on which Universalism relies for support.

[The 18th Report of the A. B. C. F. M. has just been published, and contains 162 octavo pages. We intend to notice it hereafter, but at present will only make the following extract from the concluding remarks:—]

"Men seem extensively to be taking sides with more determined spirit than heretofore. There is, no doubt, a large inert mass, which remains as yet unmoved. But the exertions of Christians for so many and so noble objects, all conspiring together for the grandest consummation, which the earth is ever to witness, cannot escape the observation of those who pay any attention to the movements of the moral world.—It must be expected, therefore, that all the adherents of old and rotten systems of religious error, fenced in as they are by civil and ecclesiastical despotism; all who have made up their minds that they will never deny themselves, nor do good to others, from any fear of God or regard to man; and all who would dread that religion should get such a power and currency in the world, as to influence public opinion, on the great subjects of human interest.—These classes of men, and all who fall under their sway, are rallying, and will gradually assume the form of most decided resistance. At least such appear to be the indications of the present day. After the experience which the Christian church has had in all ages, it would seem almost certain that persecution by physical force is to be expected, wherever opposers are powerful enough to take such a course. But in this country, Great Britain, and some parts of continental Europe, and in some of the foreign possessions of Great Britain, religion is too strongly entrenched in the hearts of multitudes, and com-

mands too much public respect, to admit of this form of persecution. It does not follow, however that, in these countries, there will not be a bitter and persevering opposition to every thing, which has for its object the promotion of the pure Gospel. If force cannot be used, resort will be had to ridicule, slander, and every species of falsehood and misrepresentation."

LEXINGTON KY. FEB. 13.

Extract of a letter from a young gentleman in Virginia, to his mother, in this vicinity.

"I am greatly rejoiced, as you may well suppose to hear that you entertain the hope that you have 'passed from death unto life.' Then, my dear mother, if you are truly a child of God, you have found the pearl of great price—that pearl which is worth more than ten thousand worlds; and which shall rob death of its sting in this life, and give you a joyful entrance into the mansions of endless bliss. I agree with you, in thinking it your duty to join the Church of Christ; and believe my short experience, when I tell you, that more depends upon the firmness of the stand you now take for the cause of Christ than you are aware. Oh take a high stand, if you want to find comfort in the religion of Jesus. Shrink not from following closely after the despised Nazarene. I would not wish to bias you in your preference for any church. As God has established a Church in the world;—and as he works by means;—and as Church ordinances (baptism and the Lord's Supper) are a means of grace, from which much spiritual comfort is derived, if partaken of with proper views and feelings, it is undoubtedly the duty of all who have scriptural evidence of being Christians, to partake of these ordinances, by coming out from the world, and uniting themselves with God's people. All I could wish in this matter is, that you will examine the subject calmly, and decide for yourself, according to the word of God. For if you pretend to permit individual Christian friends to judge for you, they will of course, (and conscientiously no doubt) think that Church best to which they are attached. You say you cannot be a Calvinist. At this I am not at all surprised; for a few months ago I could have told you the same thing in regard to myself. You might here ask me, how I satisfied my scruples. I answer, by searching into the subject for myself, and become acquainted with those doctrines which are purely Calvinistic; and not judging of them by those monstrous and absurd notions which so many waste their time in refuting, and which no person believes. This is the course I would recommend to you, if you ever wish to arrive at truth on this subject. Yet if you had told me why you cannot be a Calvinist, I should probably be better able to satisfy your mind.—

Your views are pretty much the same as mine were, and which I believe are the common views of the enemies of Calvinism. The views which I had of the doctrines were, that they represented the decrees of God as taking away our free agency, and leaving us without power to do right. That if we were not of the elect, we were born for the purpose of being damned, and that we could never escape hell, although we desired to be holy and to serve God. That the atonement of Christ was not sufficient for the whole world, and therefore salvation could not be freely and sincerely offered to all; and many other things of the like kind. God forbid that I should hold such doctrines as these. They are not the doctrines of our Church. We do believe that all are born in sin;—that Christ has made a sufficient atonement for the whole world; and that salvation is freely and sincerely offered to all;—that all are free agents, to accept or refuse; but that the hearts of men are so wicked, they will never come to the Saviour "except the Father draw them;"—and also that no one will be condemned for his sins which he has not himself committed. As to the electing grace of God, of which the Bible speaks so much, I will ask you a few questions:—You hope you are converted: Who converted you? God. If God converted you, did he not know that he would do it before he did it? How could he have known that he would do it, unless he had determined to do it? I know you must shudder at the thought of robbing the Almighty of the glorious attribute of Omniscience. Yet, if you were to ask me if I could reconcile all these things to human reason, I would tell you candidly, no. Why then believe them? Because they are the doctrines which are taught in the blessed word of God, the only lawful rule for our faith. And I thank my God, if he has enabled me, in any degree, to bow my weak reason submissively to those mysterious truths, which are doubtless reserved for our admiration and delight when we shall arrive in glory.—West. Lum.

COMMUNICATED FOR THE OBSERVER.

Extracts from an Address delivered before the Temperate Society of Ogden. By H. Graham, M. D. of Rochester.

FELLOW CITIZENS.—The subjects that lie nearest to us, and which concern us most, often appear unattractive and unworthy of minute investigation, merely because from our infancy they have surrounded us, and been our mute companions. In general, such subjects exert upon our happiness the greatest influence; and indeed it is requisite to regard and study them, in proportion to their proximity, and in proportion to their effects on society.

We are accustomed to look with horror and awful foreboding on an approaching famine; we shudder with fear and amazement, at the threatening pestilence; we shrink back and retreat with disorder and confusion, from the impending danger of the sword.—But we can look with calm indifference, and perhaps with a selfish gratification, on the innumerable miseries caused by intemperance; compared with which, famine, pestilence, and the sword are blessings. It is true, that a partial famine has visited some small portions of our earth; but intemperance has overflowed our country. It is true, that pestilence has laid waste some remote town or vil-

lage; but intemperance has deluged the land and destroyed a large portion of its inhabitants. It has entered every town and city—every village and society. It is true, that the sword has been unsheathed on our borders, and some few have fallen; but intemperance has visited not only the borders, but the interior also.—It has overspread our whole country.—It has slain its thousands and its tens of thousands, and beggared its millions. Its influence has every where been seen and felt, but nowhere been properly realized.

All are ready to admit, that ardent spirits are used to excess; but few, very few, are aware of the extent to which excess is carried. All are willing to acknowledge that intemperance is an evil; but, very few, are sensible of its magnitude.

In order to show the extent to which dram drinking is carried in this country, we have only to state facts. Let us then in the first place, make a brief estimate of the quantity of ardent spirits consumed annually in these United States. For the sake of whole numbers, we will say that there are twelve millions of inhabitants; which is not far from the exact amount. From an estimate of the quantity manufactured and imported, it appears that about forty-eight millions of gallons are annually consumed. To divide this equally among the twelve millions of inhabitants, would give to each individual, four gallons yearly. Estimating this at fifty cents a gallon, it would amount to two dollars for each person; about four millions of dollars for the state of New York; and twenty-four millions for the United States.

Contrast this, if you please, with the sum expended by the same people, for the support of Foreign Missions, of which we hear so much complaint.

It appears, that what is annually expended on Missions to the heathen, does not amount to one cent, each, for the twelve millions of our population; while what is annually expended for ardent spirits amounts to two hundred times as much! And yet, strange as it may appear, how often do we hear it said, (and by those too who give nothing for their support,) that missions will impoverish our country; while we hear little or no complaint of this kind on the score of intemperance?

But, the twenty-four millions of dollars, is but an item in the account, when compared with the long catalogue of attending evils.

Let us estimate the loss of time; the ruined fortunes; the variety of diseases; the untimely deaths; the blasted hopes; and the misery produced; by ardent spirits alone; and then count the cost! It will be found from a fair calculation that there are, in the United States, fifty-eight thousand, five hundred and eighty-four common drunkards; and eighty-seven thousand nine hundred and twelve, intemperate, or occasional drunkards,—making in the whole, one hundred forty-six thousand, four hundred and ninety-six. Now, we will suppose, that the common drunkards, are incapable of doing any kind of business one half of the time; and that the intemperate or occasional drunkards, lose one day in each week. From this calculation, we find, that the time lost, in the United States annually, is four thousand, two hundred and thirty-eight years, six months, and twenty-four days. This at one dollar per day would amount to fifteen million, two hundred fifty-seven thousand, and four dollars—a sum, one half of which would defray the expenses of constructing the great western canal—a sum that would more than endow all our colleges, or support all the ministers of religion in our country. And, that there is a vast amount of property destroyed by the intemperance, besides that already mentioned, there cannot exist, in the minds of the candid and observing, the shadow of a doubt; still, there is a want of data whereby to calculate the amount with certainty. Facts could be adduced on this point, but for want of time, we refer you to the religious journals, and other periodical publications of the day; and to your own observation, for particulars on this subject.

The multitude of untimely deaths, next demand our attention. It will readily be seen, that to arrive at definite numbers on this point, would be almost impossible. The attempt has however been made; and from the best information which can be obtained from the medical profession and others, it is found, that more than one third, of those who die above the age of twenty one, may be said to die by intemperance. To be convinced that this is not an exaggerated account, you have only to examine the bills of mortality, and the newspaper accounts of deaths. Almost every paper, published in the U. States, will be found to contain an account of one or more awful deaths, the effects of intemperance; and I have seen one paper, which contained an account of not less than nine such deaths.—This is truly an alarming fact, that one third of those who have come to years of maturity, should be ushered into the presence of God in this deplorable condition.

"To live a drunkard is enough," but to die a drunkard, is awful beyond conception. Consider again the crimes committed. On this subject there can be but one opinion.—All will agree that intemperance is the foundation of various and daring crimes. Visit our jails, penitentiaries and state prisons; and inquire into the history of their wretched inhabitants, and you will find, that with scarcely an exception, they are persons who have been addicted to intemperance, and most of them committed the crimes for which they now suffer, under the influence of ardent spirits.

Read the daily accounts of murder, suicide, theft, high-way robbery, and innumerable other crimes; then learn the history of the perpetrators, and you will find that ardent spirits have generally stimulated to these deeds of darkness.

Some may startle, and be ready to say, are these things really so? Is intemperance doing so much injury in the world? Yes, before the Sirocco of its breath, all nature withers; and age,

* The author is known to be the Rev. Richard Marks.

and sex, and innocence, and station are seen fall-
ed down together, in the track of its blighting
desolation.—Even the manly spirit of civil lib-
erty covers under its influence. A people, said
to be "free and independent," have been ener-
gated by its power, and have slavishly submitted
to its control. Every part of our country, and
almost every family have been visited by this
deadly curse.

Let us my dear friends, contemplate for a mo-
ment, our beloved country. Behold her, at that
eventful period, when freed from British tyr-
anny; "with a soil that anticipated the husband-
man's desire; with harbors that courted the com-
merce of the world; with the ore of every met-
al struggling through the surface;" with a peo-
ple brave, generous, intellectual and free—con-
template her I say, under such circumstances as
these; demeaning, degrading, and demoralizing
herself by the untimely and immoderate use of
ardent spirits. See at this very instant, univer-
sal intoxication overwhelms her. We are now
emphatically a nation of drunkards.

Witness the degradation and annihilation of
character; the deluge of debt and misery; the
destruction of property, health and life; the sep-
aration of friends; the tearing asunder of all the
ties that bind man to man;—visit the family,
where intemperance has entered; see the discord
that prevails; see the ties of the family circle
rent; see husband and wife at variance; see pa-
rents abusing their children, and children desert-
ing and disowning their parents.

Behold the affectionate and afflicted wife, and
the accomplished, talented and beautiful daugh-
ter, weeping and lamenting over a sordid, brutal
husband and father;—see the multitude of
widows and helpless orphans, dragging out a mis-
erable existence, in want of the necessaries of
life; made thus miserable and wretched, by the
intemperance of husbands, who have sunk to
the grave, already burning with the liquid fire.

Finally, behold the motley group of loathsome
and odious drunkards, reeling, stumbling, falling
and cursing through our land. But language is
inadequate to the description; and the blood
would chill and roll back to the heart, could we
describe all the evils and miseries of intemperance.
The half has not and cannot be told you.—Oh,
miserable drunkards!—We behold them, in the
apathy of their servitude, as we would some mis-
erable maniac in the contentment of his captivity.
—We behold them in rags and wretchedness,
fancying themselves what they are not; and un-
conscious of what they really are.

Does any one doubt, or has he not witnessed
these things? Let him walk into our villages—
let him visit those places where the liquors of
hell, under the disguised names of rum, Bran-
dy, gin, and whiskey, are vended by the pint,
half-pint, and gill, for the sake of filthy lucre.—
Let him witness the crowd of deluded wretches
reeling to and fro, filled to overflowing with this
liquid fire. Let him listen to the clamorous and
unmeaning jargon, and hear the volleys of Heav-
en-daring oaths, curses and imprecations which
are poured forth from every tongue, that is not al-
ready palsied. Let him witness the bloated and
disfigured face, and fiery eyes, and tattered
garments of this miserable gang.—And after they
have spent the greater part of the day in these
sinks of iniquity;—after their purses are drained,
their credit exhausted, and their brains fired;—
see them attempting to reach their homes. They
can now no longer articulate; and if they see at
all, they see all things double; every thing about
them appears to be in motion; and the earth ap-
pears to roll beneath their feet. At length, unable
to stand amidst the apparent convulsions of nature,
they fall prostrate on the cold earth, where they
are forced to remain, until the intoxicating
draught has spent its force, or some passing
traveller removes them from their perilous situa-
tion.

The prevalence of the enormous practice of
GAMBLING, has been brought especially under
our notice. Where this vice is popular, the
most baneful effects follow in its train. Whether
it be in billiard or card rooms; at the shuffle
board or in the hall alley, it is alike demoralizing,
and demoralizing; it drains the mind, and ruins
our nature; it will strip, without remorse, the
unskilful; and in the hands of some, it is little
more than the sure means of plunder, privileged
by the arbitrary code of honor. The fortunes of
a single night have ruined thousands. It will
take without one feeling of compunction, the gar-
ment from the almost naked back; it snatches
with a demon's pleasure, the last shilling from
the pocket of the needy. The voice of pleasure
blended with the baser one of avarice, calls
aloud: old and young bond and free, are drawn
imperceptibly, within its fangs. It is the open
gate to ruin—it is the road to death. We appeal
to every father—how would you feel to know
your sons gathered round the gaming table at
each returning night? And if there should be
such fathers attached to such practices, make
good your retreat from those haunts, and you
will retreat with honor! We ask the youth, of
honor, nice and jealous of his character, if he
was sure his aged father mingled with those de-
perate spirits who assemble in those orgies; would
you not arise, and with tears of persuasion, pluck
that father, as a brand from the furnace? Youth,
"touch not!—taste not!—handle not!"

Feelings of disgust, certainly would have
induced us to close our lips on the subject of the
numerous brothels, with which the suburbs of
our principal town, teem, did not our official
duty impel us to the task. Of all the curses, which
ever afflicted villages and cities, these are the
greatest. It is in those rank pest-houses, that
young men, including merchants clerks, and
apprentices to the various trades, are first cor-
rupted—virtuous principles destroyed—their
character for integrity weakened; and their ne-
glect of truth proverbial; they plunder their em-
ployers, for the means to ply the avarice of their
guilty paramours—they become dissipated—and
disease, and remorse, crowd the last scenes of
life! They remain anatomical beacons, to point
others from that fatal shore, on which their for-
tunes were wrecked!

The Grand Jury further respectfully beg leave
to represent, that the conduct of the last Theatrical
Company, who played in Buffalo village,
was, in the opinion of this Grand Jury, immoral
and disgraceful; it is in evidence that a quarrel
and fight was had on the stage behind the scenes;
that from the disorderly conduct of those who
attended the performances, the necessity of a
strong police, was apparent. We condemn, in
the most pointed manner, such disorderly pro-
ceedings, and present them, as public nuisances.

All of which is respectfully submitted.
Grand Jury Room, March 6, 1828.
JOSEPH STOCKING, Foreman.

Edward Root, Nath. Vosburgh, Ira Hall,
Gooden Pierson, Joseph Thorn, William Jack-
son, James Mason, Smith H. Salisbury, Samuel
Abbott, William Northup, Jesse Teats, Chaney
Hastings, Philip Peckham, Harry Thompson,
Ira Ayer, Jared Stebbins.

Signs of the times.—The grand jury of Ontario
county, at their late session, directed their treas-
urer to pay their funds, amounting to between
six and seven dollars, to the treasurer of the On-
tario Sabbath School Union. It is hoped that
this example will be followed.—Ont. Chron.

rushes upon the sacred quiet of the cottage—
sits itself down in the misery of the hovel—and
it is the evil genius of the wretched mendicant
of the street—it withers the buds of genius—it
causes the downfall of the popular—it blights
the bloom of beauty—it enervates the mind—
it prostrates the manly form, and renders him,
the "image of his Maker," of baser passions, and
of less reason, than the brutes which perish. In
describing the extent of this evil, within the lim-
its which this grand jury has prescribed to itself,
our powers fail. Were we to attempt this, we
would go to the bright palaces of the wealthy,
where the talented, the powerful, and "hail fel-
lows," hold their nightly levees and their mid-
night revels: we would "wind through the mazy
labyrinth of pleasure;" we would visit those
haunts, where the poor mechanic squanders in
drink, the fruits of his daily labor: we would tell
this court, how many women and children, are
sent "supperless to bed," because of this damna-
ble evil! But, we will refrain; we will barely
attempt to illustrate to this Honorable court,
what has been directly in evidence before us.

We ask you, to go with us, and we will show
a scene in the country. We will draw your at-
tention to a cottage—a lovely cottage: its inmates
virtuous: the Sire, brown with the toils of the
field, and proud of her meekly sitting by his side
with "lipping prattlers playing at their feet;"
what affection guards the precincts of that hearth:
what rest, what joy, what peace is there! and
days, and months and years pass away; and with
them fly the cares and troubles of life! But Oh!
the destroyer comes! the incubiating flask ap-
pears on the hospitable board: and months and
years pass, and leave accumulating misery, as
they wing their flight; and he who first had stood
"blushing at the altar," who promised to "cherish"
"to protect," become now, terrible as the tiger
in his lair; the whetted knife is rudely drawn,
the weapon of death is raised to strike her, the
companion of his bosom, the mother of his children,
to the earth! These scenes are repeated, as the
fits of intoxication and madness succeed, until
affliction and duty, propriety and happiness, are
all gone forever. If there is a dram-drinker or
drunkard within the sound of our voice, we beg
him to take heed!

What shall we—what can we say of this beset-
ting evil? Where shall we strike to destroy its
root, and prevent its future growth? We must
tear away the curtain and exhibit to the better
part of society, practices of some of its reputed
members: Reform must begin where it will be
felt. Public opinion must stamp with infamy,
fashionable vices, as well as abandoned practices
—and then, and not till then, will the blessings
of reform appear and exhibit the happiest ef-
fects.

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Gambling.—"Line upon line and precept upon
precept" seem to avail nought with those who
embark upon this sea of death, for having once
cast themselves upon its waters, its delusive al-
lurements produce a species of insanity which
sooner or later ends in ruin. Men of most am-
ple independence and often of splendid wealth
too frequently abandon all that is really respecta-
ble "for the disgraceful association of rapacious
sharpers and indigent adventurers, who possess
no one recommendation of body or mind, but
fraudulent dexterity in packing a card, and man-
euvering a dice box."

In the long catalogues of victims to such vi-
cious associations we find the following in a Lon-
don paper which should serve as a warning to
all who venture in similar paths. It is the case
of a Mr. Porter who possessed one of the best
estates in the county of Northumberland, the fee
of which in less than twelve months he lost at
hazard. The last night of his career, when he had just
perfected the wicked work, and was stepping
down stairs to throw himself into his carriage,
which waited at the door of a well known house,
he suddenly went back into the room where his
Friends were assembled, and insisted, that the
person he had been playing with, should give
one chance of recovery, or fight with him; his
rational proposition was this,—that his carriage,
the trinkets and loose money in his pocket, his
town house, plate and furniture, should be valu-
ed in a lump, and be thrown for a single cast.—
No persuasions could prevail on him to depart
from his purpose: he threw and conducted the
winner to the door, told his coachman that was
his master, and heroically marched forth, with-
out home, or any one creditable course of sup-
port.

He retired to an obscure lodging in a cheap
part of the town, subsisting partly on charity,
sometimes acting as the substitute of a marker
at a billiard table, and occasionally as helper at
a lively stable.

In this miserable condition, nakedness and fa-
mine staring him in the face, exposed to the taunts
and insults of those whom he had supported, he
was recognized by an old friend, who gave him
ten guineas to purchase necessaries.

He expended five in procuring decent appa-
rel; with the other five he repaired to a common
gambling house, and increased them to fifty; he
adjourned to White's, sat down with his former
associates, and won 20,000 pounds. Returning
next he lost it all, and after subsisting many
years in abject and sordid penury died a ragged
beggar, at a penny's lodging house in St. Giles's.

Had he fractured his leg on quitting the gam-
bling house with 20,000 pounds, or been doomed
by a lettre de cachet, to straw, bread and water,
and a shaved head, for six months in a dark room,
it might have brought him to his senses, and have
prevented so ignominious a relapse.

From the Camden Journal.
FOREIGN MISSIONS.

to notice previously given, a number of respecta-
ble citizens of this place, assembled at the Academy,
for the purpose of forming an Association to aid
the Missions, under the American Board of
Commissioners for Foreign Missions. On motion
of the Rev. Mr. Davis, Mr. James S. Murray
was called on to act as Chairman of the meet-
ing, and Wm. McWillie, Esq. as Secretary.
Mr. Murray then took the Chair, when at
his request, the meeting was opened by an ap-
propriate prayer from the Rev. Mr. Dunwoodie.
The object of the meeting was then fully stated,
and explained by the Rev. Messrs. King and
Kirk. When, on motion of the Rev. Mr. Dav-
is, it was determined to open subscription pa-
pers, with a view to raise funds, to forward the
object of the association, and the Rev. Mr. Dav-
is, Capt. Charles J. Shannon, Mr. Joshua Rey-
nolds and Dr. George Reynolds, were appointed
a Committee. Eleven hundred dollars were in-
stantly subscribed by the persons present. The
meeting adjourned, after having declared the
office of Chairman of the association to be vest-
ed in Mr. J. S. Murray, until such time as the
said association shall determine otherwise; with
power to call further meetings at such time as
he may deem expedient.

Those who may be disposed to advance the
objects of the association, by becoming mem-
bers of the same, will have an opportunity of
doing so, by calling on either of the gentlemen
of the Committee appointed to receive subscrip-
tions.

THE IMPRISONED JEWS.

Mr. Hartley says of the Jewish converts who
have been sometime in prison at Constantinople—
"No language can describe the boundless in-
justice which they are made to suffer. Their
sentence was confinement for six months; but
now, when that term expired, and their release
is in consequence demanded, the Turk, who has
charge of them informs us, that he has received
subsequent orders to prolong their imprison-
ment for three years! I have not the shadow of
a hope that they will ever emerge from the walls
of their prison. I wish I could say that the
converts were prepared to endure such an accumu-
lation of trials. Hitherto, both of them have
suffered with constancy which is truly surpris-
ing; but I own that I am not sanguine enough
to hope, that men so young in christian knowl-
edge and experience, so utterly debarred from
all the means of christian instruction and from
the benefit of christian society, and so constantly
exposed to temptation the most powerful, will
be able to support this tremendous blow. Death
would be a light trial, in comparison of contin-
ual, heavy, and hopeless sufferings.

LIGHT ARISING IN DARKNESS.

Some time before the decease of the late
Rev. Mr. Steward, of this city, in a conversa-
tion with him, he remarked—"That he had for
some time been expecting that a war would
break out in the Turkish dominions. He tho't
it was clearly prophesied;—that it would be the
most bloody that history records;—that ultimately
Christian powers would be engaged in it, and
it would terminate (I think he said) in the over-
throw of the Turkish power;—at any rate it

would open a door for a glorious triumph of
Christianity. He considered it one of the im-
portant events of the latter day of glory."

This conversation was anterior to the war,
though I am doubtful whether there were not
some symptoms of the gathering storm. I have
watched the progress of things with reference
to that prophecy, and find that hitherto events
have been exactly fulfilling it.

At our last Monthly Concert one of our min-
isters remarked, that "in supplying the temporal
necessities of the Greeks, it may seem that we
were not directing our efforts to accomplish good
in the highest sense, but, said he, we know not
how these charities may be connected with ul-
terior measures—may be that in this very way
we are conciliating and gaining their favour, so
that when Divine Providence shall have prepar-
ed the way, the Gospel may be introduced, and
a little spot be lighted up there, whose lustre will
shine gloriously on all the nations around." The
thought was beautiful, and taken in connection
with what that excellent Christian Philosopher,
Steward, had said, was cheering to my soul, "as
a light shining in a dark place."—Connecticut
Observer.

Practical Influence of Revivals.—The oppo-
sers of revivals would do well to confine them-
selves to theories, and to be cautious in appealing
to facts. While we are willing to see the de-
fects or the irregularities connected with reviv-
als, faithfully exposed, on the other hand we
wish their genuine effects, their usual tendency,
to be as faithfully and as earnestly depicted. The
statements which follow, from the last New-
Hampshire Observer, are worthy of notice.—Connecticut
Observer.

For about four years previous to the com-
mencement of the revival, this people were des-
titute of the constant ministrations of the word.
They were, however, supplied with preaching
a portion of the time, by Ministers of different
denominations. And all the money paid annu-
ally for preaching, to the different Ministers who
supplied them, if I am rightly informed, amount-
ed to little more than one hundred dollars. And
some even then were heard to complain that
their Ministers tax was too burdensome. The
Monthly concert for prayer, was not attended,
and they seldom had contributions for benevo-
lent objects. The church was small and the
youngest male member was more than fifty years
old. They were even destitute of a Deacon,
nor could they agree on individuals to fill that
sacred office.

But, Sir, behold the blessed fruits of a re-
vival of religion.

Since January 1826, the people in this parish
have raised about fifty dollars to procure a stove
for the Meeting house—more than twelve dol-
lars for the increase of the Sabbath School Li-
brary—thirteen dollars were found in the Mis-
sionary box at the close of the last year, col-
lected at the Monthly concert in ten months—they
now receive about twenty religious Newspapers
instead of five or six, are about to purchase a Bi-
ble for the present year, ending March 3d,
for the support of the gospel in the congregational
order, about two hundred and seventy dollars;
and we hear not as much complaint about hard
times and heavy taxes as when they paid only
about one hundred dollars. And I hesitate not
to say that the situation of this people, generally,
in regard to temporal things, was never more fa-
vorable than at the present period!

And to end all, the prospects are now favora-
ble for the immediate and permanent establish-
ment of that glorious gospel, among them, to
which they are indebted for these distinguished
blessings.

"By their fruits ye shall know them."

THE SABBATH.

Let our Christian friends at the east be assur-
ed that our hearts are rejoiced and encouraged at
seeing the cordiality with which they enter into
the measures originated in this part of the state
to prevent the violation of the Sabbath. We
give the following extracts as evidence of the
fact that, whatever credit they may be disposed
to give us for commencing in this important bus-
iness, we may calculate with the most perfect
confidence in their hearty and efficient co-opera-
tions, and that the views of our eastern brethren
are not to be limited by ours, but that, following
out the principle of our resolutions in their length
and breadth, they are determined to cause
the Sabbath to be regarded by all on whom the
fear of God, or the approbation of man, can ex-
ert a controlling influence.

From the Antidote.

PROFANATION OF THE SABBATH.
The important measures recently adopted by
Rochester, Utica, Auburn and this city for
preventing the public profanation of the Sabbath,
call for the support and co-operation of every
christian and every friend of morality and good
order. With a view to contribute a quite to the
accomplishment of so desirable an object, I beg
leave to offer a few reflections.

It is important that we should have a just
view of the magnitude of the work we have un-
dertaken. The object is not to be accomplished by
resolutions of public meetings, or by circular
letters. These are important preliminary steps;
but they constitute only the beginning of the
labour. Nor is all done when numerous sub-
scriptions are obtained, in our principal cities and
villages, to an engagement to patronize such
public conveyances as do not violate the Sab-
bath. This is indeed the great means of influ-
ence; but to be effectual there must be thou-
sands and thousands of such subscribers: they
must be extended throughout every part of the
State; and resolutions of public meetings and
circular letters will not be felt so extensively nor
for so long a time as to effect this without other
measures. The primary object is not, to restrain
those who sign such an engagement from violat-
ing the Sabbath. This is indeed, highly impor-
tant, and a principal part of the ultimate end to
be accomplished. But the object first to be aim-
ed at is, through the influence of this mass of

subscribers, to act on the owners of stages, steam-
boats, canal boats and every vehicle, and, through
the medium of their pockets, to prevent them from
furnishing conveyances on the Sabbath, for that
large mass of the community who "neither fear
God nor obey man."

"This is a great work; and requires much hear-
ty zeal and activity; much time, labour and at-
tention; and a systematic, comprehensive and
united plan of operations."

From the same.

"I have read with pleasure the proceedings of
a meeting of our citizens, held on the 29th of
February last, for the purpose of promoting a due
observance of the Sabbath day: And I ask,
where is the man, who fears God; and has re-
flected upon the manner in which the Sabbath
has been profaned by all classes of our citizens,
who will not rejoice to see public attention di-
rected to measures for the correction of this evil?
—May we not be led to hope, that some good
will grow out of it?"

"Not as a dictator, but one who feels a deep
interest on the subject, I will, with your permis-
sion, give a few thoughts suggested on reading
the resolutions passed at the above mentioned
meeting."

"The gentlemen who attended the meeting,
have thought fit to propose the subject, chiefly,
on the grounds of propriety and expediency, and
perhaps this was the proper course. To many
of our citizens these are the strongest claims
that could be made upon them. There is, how-
ever; another class upon which the community
have much stronger claims: and I should have
liked it well if they had requested of all, who
subscribe the obligation, to pledge themselves,
in addition to what is asked, that they would
endeavor to dissuade all professors of religion
from giving bad examples, either by travelling
themselves, or by being engaged in any business
that puts into their pockets money earned on the
Sabbath. I should have been pleased, if they
had further requested their subscribers, to say,
we will hold in high esteem such professors of
religion, as shall be found performing their sol-
emn vows in respect to the Sabbath, and admin-
ister rigid discipline to such of their communi-
cants as shall be violating their covenant obliga-
tions in relation to the Sabbath. I do not wish
to bring disgrace upon professors, but it is true
and notorious, that the improper conduct of pro-
fessors, has done more in bringing this commu-
nity to disrespect the Sabbath, than all others
besides. May he who says, "Remember the
Sabbath day to keep it holy," he, who sent his
ancient covenant people into captivity, that "the
land might enjoy her Sabbaths," lead and direct
both professors and non-professors to a sense of
their guilt, and awful danger, in thus despising
the authority of a holy and just God, who will
not suffer his laws to be broken with impunity."
A PROFESSOR.

The editor of the New York Spectator, after
mentioning the meeting and resolutions relating
to the Sabbath, says in the following very
just rebuke to professors of religion:

"While on the subject we beg leave to say,
that a great step towards suppressing the viola-
tion of the Sabbath, would be, for professors of
religion to omit travelling themselves on that day.
We have often, while at the west, observed
gentlemen from this city and other places, ar-
rive by the 'Sunday line'."

The Virginia Visitor and Telegraph, after giv-
ing a history of the proceedings in this state on
this subject, (observance of the Sabbath,) adds:

"We learn with great pleasure that these re-
solutions are sustained by the sentiments of that
community—that many now see the intimate
connexion between the profanation of the Sab-
bath—the extinction of moral principle—and the
ruin that follows, and are resolved to check the
progress of this growing evil. We hope that
this worthy example will be followed by others
in every part of our country. Those who re-
verence the authority and the ordinances of God,
by expressing their opinion on this subject, and
exercising their united influence to discountenance
the gross violations of the Sabbath in riding,
visiting, attending to worldly interests, &c.—may
break down a formidable barrier to the progress
of the gospel."

The Sabbath.—By the extracts in this number,
from the Rochester Observer, it will be seen that
the friends of the Sabbath, at the West, are in no
wise intimidated or disheartened by the opposi-
tion attempted against their measures. There is
a boldness in planning, and a vigor and firmness
in executing, among the christians of that region,
which we wish were transplanted to this, and
every part of our country. They go about their
schemes with the straight forward air of a man
of business, and with a determination that no-
thing shall divert or turn them back. This re-
solution is itself more than half execution. It
strikes dismay into opposers, and causes the tim-
id and the wavering to feel strong and fearless.
They have learned that in a good cause, there is
wealth and influence enough to secure the ac-
complishment of any prudent, well digested
scheme, and they are not slow in putting their
knowledge on this subject into practice. The
moral power of christians in union, is better ap-
preciated, there, we believe, than in any other
part of our land. At any rate, it is a force which
they apply with much skill and boldness and ef-
ficiency. It is to be the salvation of our good
institutions; if they are saved—and the sinner
the friends of these institutions learn to use and
rely on it, the better for them and for the world.
Conn. Observer.

From the Rochester Daily Telegraph.

To the Editor of New-York American.
Sir, I regret that you appear to be disturbed
by our western measures for bringing again into
observance the fourth commandment.

From your reasoning I presume you do not
consider the law of God as any thing to the point
in hand—and that you do regard the law of the
state—now what I beg leave to suggest is—that
you help forward the "good intentions" of those
engaged to have the Sabbath kept by undertaking
to put our good laws in force. Every one to

his trade" is an old maxim—now we will use moral suasion and endeavor to induce men to withdraw their capital and influence from Sabbath breaking men, and Sabbath breaking measures—and you lash them up to it by the force of law and all will be done.
Yours,
JONATHAN.

A resolution has been introduced into congress by Mr. Lawrence, instructing the Post Office committee to inquire into the propriety of prohibiting the conveyance of the mail on the Sabbath.

ROCHESTER:

FRIDAY, MARCH 21, 1828.

The deep interest which is felt by the community, in the success of the measures which are in operation to procure the observance of the Sabbath, we doubt not will be a sufficient apology for the great length to which we have extended our extracts from other papers on this subject. The barrenness of the papers—the irregularity of the mails, and the ill-health of the editor we must plead as an excuse for a want of variety in our paper this week.

The cause of suffering Greece is again exciting the sympathies of Americans, and is calling forth the benevolent efforts of our citizens to afford them that aid which their unparalleled trials, sufferings and patriotic demand at the hand of every christian and philanthropist. The ladies, as usual, have taken the lead in this village in this work of charity, and we understand that a meeting of citizens was held on Wednesday evening, and a person appointed in each ward to assist them in collecting the contributions and to further the views of the Greek Committee of Rochester.

Just as our paper was going to press we received a number of Eastern papers, containing many articles of interest, particularly on the subject of the Sabbath,—but too late to notice them this week.

For the Observer.

BREAKING THE SABBATH IS WORSE THAN MURDER.

Yes, Mr. Editor—and I can prove it to any man of fair, candid mind; who will reason upon the principles of the Bible, and shut his ears for one moment to the noise and clamor of the world, and his eyes to the awful examples before him.

If any one cries out "madness and enthusiasm," and turns away from this column, let me cry hold, hold—if it is the truth, it is proper it should be understood, known and felt; and if not, then there is no danger of your being convinced by it.

My proposition then is, that to break the Sabbath is worse than to commit murder. I prove this—

1st. From the fact that God, in infinite wisdom, has given the command respecting the Sabbath a precedence to the one "Thou shalt not kill." An attentive reader of the bible will find, that though the whole will of God is to be obeyed, yet he always apportions punishment to the magnitude of the crime. A case once occurred, where a man "gathered sticks on the Sabbath, and the people enquired of the Lord what should be done to him," and what was the answer—e'en this—that "all the congregation should stone him with stones,"—and so it was done.

Now if any man killed his neighbor, he forfeited his life to those who were nearest of kin; and not by such a solemn, public, all-appalling punishment, in which all the congregation were to bear a part: So much for the bible.

Now common sense teaches the same doctrine. Suppose two cases—one when a man kills another purposely—another, habitually, wilfully, and in the full blaze of the law of God, is an habitual Sabbath breaker.

The murderer sends his fellow sinner to the bar of God for judgment, whether sanctified and prepared for heaven, or unholy and lost for ever, he knows not—He only cuts off the life and hurries the man to his own chosen home.

The Sabbath breaker kills no body, but he teaches man to disobey God—he weakens, so far as his influence goes, the force of the law of Jehovah. He says by his example, you need not obey God; and thus with smooth words, and perhaps an amiable, familiar and insinuating manner, weakening the moral sense, and teaching others to treat with contempt the authority of God, and leading them to plead his example, while they harden themselves in sin, and ripen for destruction.

Now which is worse, "to kill the body and after that have power to do no more," or to lend an influence to sink both soul and body in hell for ever?

God has told us that "he seeth not as man seeth,"—and on this subject particularly, there is a want of candid looking to God, and a miserable resort to expedients, and convenience, and custom, and ten thousand excuses, which ought to alarm every friend to the Lord Jesus Christ.

Now if you believe the bible, here is bible proof.—If you deny the bible and are willing to reason fairly upon the supposition that there is a future state, then I think you cannot disprove my proposition.

I might add further, that the example of murder is not likely to be followed; and therefore not dangerous—but Sabbath breaking is an evil, when wicked men join hand in hand, and do endeavor to keep each other in countenance, and therefore it is vastly the most dangerous. Yours,
LAW AND TESTIMONY.

PERPETUITY OF THE SABBATH.

Mr. Editor,
While your correspondents appear so much awake to the interests of the Sabbath, and when the whole world around is "turned up-side-down" with the "strange notion" that man should obey God and the laws of the state; I think a few hints respecting the perpetuity of the Sabbath may be profitable.

Those who say it is a Jewish institution, discover great ignorance, and had better read their bibles again.

The fact is, the Sabbath has been observed as holy time, from the first week of the creation—which is more than 2000 years before the Jews had an existence—and the first mention of the Sabbath to them, which is recorded, was introduced by a "Remember," as tho' they had always been familiar with the institution and needed only to be reminded of it, as all of us do "now-a-days."

Again—God is a God of order, and has reasons for what He does; and therefore I infer that the Sabbath shall be the object of His regard, and dear to Him, just so long as the other nine commandments associated with it are held forth to the world as binding upon man.

Now when men may with impunity free themselves from the 3d commandment, "thou shalt not take the name of the Lord thy God in vain"—and from the 5th, "honor thy father and thy mother"—then I believe the 4th may be broken without offence to God. But I would as soon blaspheme as break the Sabbath; and as soon allow "my eye to mock at my father or mother, and have it plucked out by the ravens of the valley and eaten by the young eagles," as break the holy Sabbath.

Surely it would be a singular inconsistency, as appears to me, to merge one command which was to be of short duration in the midst of nine founded on eternal principles, and which never can be abrogated so long as God exists as the governor of this lower world, and men sustain relations to each other.

Once more—show a people who disregard the Sabbath for a long course of years, and I will show a nation of infidels—for men will deny all the bible at the next step after denying the Sabbath, and soon will proclaim as France did in her mighty wisdom, "Death is an eternal sleep."

The Sabbath was made for man, and is a great blessing, and surely God is not taking away from us, under His most benignant reign of Jesus Christ, this very seal and security of all our blessings.

I verily believe that one single year of total unbelief, with such a weight of sin, that the nation could not exist as a free people. Then let him who lends his aid in any measure to weaken the feeling of obligation to "Remember the Sabbath day and keep it holy"—let such an one tremble lest he do an injury to his fellow men which neither time nor eternity can heal.

A GENTILE.

For the Observer.

Sabbath Schools.—I wish, Mr. Editor, to broach a question on this important institution, viz: "By what means can the system be extended?" For in the whole U. S. there are only about 175,000 Sabbath school scholars. My own conclusion is, that the friends of Bible instruction should use their whole influence to introduce the system into all the higher seminaries of learning. The advantages are obvious. Thus all, or nearly all of our young men who issue from these seats of learning into the world, in every direction, would be qualified to teach the rising race the knowledge of Divine truth, and to organize such schools whenever necessary. If the system is not introduced into the seminaries, there will be an annual departure from them, of educated men who will frown upon the institution, or totally disregard it; so that their example will be against it—and the impression made, that it is small business. The system could be adopted, and perhaps considerably improved by our seminaries. They have every facility. The Sabbath could not be so profitably improved by the students in any other way. They could obtain the most useful of all qualifications on the Sabbath, and on the Sabbath these qualifications would be needed through the country, where they finally settle. Every young man should consider it as an honor, to be thus employed.

Now let all our colleges take up this subject. Let them reflect that there are thousands of pious people praying for them in concert. Let the action, the deed accompany these petitions—and what act or measure can so properly follow, as this? And how lively will be the hope for a blessing on our colleges and High-schools, if they will go into this measure.

Besides, our children and youth need their help, because the utility of our Sabbath Schools will be in proportion to the ability of the teachers. We want all over the land, teachers who understand the mode of instruction. Young men may have a tolerably respectable share of scriptural knowledge—but do they understand the mode of teaching children? For when about to employ teachers, the first question is, how much do they know; and the second, how much can they teach? Our schools are now suffering for the want of competent teachers. It is for this, that many of them go down,—and it is for this, that many others are not organized.

For the Observer.
An old saying,—And yet Mr. Editor it is not true, "that the religious education of our young men ought to be committed wholly to parents and clergymen." Admit this, and then you must banish religious instruction from colleges, high-schools, &c. Let the reason be assigned why Bible instruction is not as essential to young men in college, as to young men any where else. The measure to banish all religion from seats of learning, is directly opposed to the plan of those pious people who meet to pray for them.

If for instance, the plan of Sabbath school instruction were introduced, it would be of inexpressible benefit to those institutions and to the country. Parents, in sending their sons abroad to them would not be so anxious concerning their virtue. They would be able to confide their sons with a stronger hope of their safety in the hands of those who teach them Divine truth, than of those who will wholly neglect it. Now Mr. Editor, I wish the people of our country to be wide awake and alive to this thing. There should be an active and searching spirit on the subject. For the religious cultivation of the hearts of young men who are destined to have an immense influence over society should not be left to accident or caprice. Their fathers, who preside over our seminaries, ought to make the necessary arrangements. It is by no means to be expected that our boys and young men will be sufficiently sharp-sighted and wise to make suitable provision for themselves in this case. P.

For the Observer.

HOW TO ADVANCE THE CAUSE OF TRUTH BY RELIGIOUS TRACTS.

Mr. Editor.—The usefulness of religious tracts has been so thoroughly proved by experiment, that it requires no arguments to induce Christians to favour their circulation. A benevolent heart is all that is necessary, in order to any man's becoming a successful preacher who can occasionally spare a penny for ten pages of these little, but weighty appeals to the conscience. As much, however, is depending upon religious instructions being well timed, much may be done by making a proper effort at a proper time, by means of religious tracts.

I have made this last remark for the purpose of suggesting a few hints with respect to the manner of using tracts to the best advantage.—It is manifest, that in giving instruction to individuals, great regard ought to be had to the peculiar habits of thinking and effecting of those whom we would benefit; but the great mass of persons who attempt to exert a happy influence by means of religious tracts are not well versed in the principles of human nature. They may draw a bow at a venture and do great execution; but they are given to their efforts by those who can watch the fluctuations of public feeling, and take advantage of every important change, either to check wickedness or advance the cause of righteousness.

For this purpose, let religious tracts be purchased on different important subjects, and then let such as bear upon a subject for which the public mind is prepared, be circulated. After a suitable season let another subject be introduced, always taking advantage of a general excitement and spirit of inquiry on any subject, to pour instruction into the minds of the people. For instance when the subject of the Christian Sabbath is exciting considerable attention, let those who would promote a spirit of profitable inquiry, set in circulation a quantity of the Tracts entitled "The Sabbath, a blessing to mankind."

If the subject of intemperance is receiving an increased attention, let every place be deluged with Kirtledge's Address. If the attention of the public is especially called to benevolent operations, let that very interesting tract, "The Rich Believer bountiful," be introduced into every family. By thus presenting a subject, when the public mind is awake in some measure to its importance, a double advantage is gained.—The thoughts presented are seized with more avidity, and applied with more promptness; and by being presented to many nearly at the same time, they become the subject of conversation, and are wrought into the minds of the readers, and made their own thoughts and their own sentiments.

The character of the publications of "the American Tract Society" is such as to warrant hopes of great success in this manner of distributing tracts.

They are generally written with so much ability that they will be read; and if read, they will be found to possess such a fund of instruction and of plain common sense, that they will very soon be received thankfully by those that possess few books not only, but they will also be sought with avidity, and be made a part of the library of a greater part of our families.

IOTA.

From the Western Intelligencer.

Messrs. Editors,
I understand that several merchants in the Co. of Ashtabula, have lately put up notifications, that no spirituous liquors shall be drunk in their stores. This is as it should be, and it is believed should all merchants, and grocers, follow their example, it would be much for their own personal benefit and certainly much for the benefit of the community.

Drunken customers are seldom profitable, however much they profess to buy. They may carry away much, and return but little; except the drunkard's folly, and abuse. Besides one drunken sot, harbored in a store, may drive away twenty temperate persons, who would not only buy but pay for their goods. The stench of the intemperate man's breath, is sufficient to drive any sober person at a distance; and then when his foolish conduct, his filthy, and ungodly conversation, is taken into the account, there can be no wonder, Drunkards should be shunned, and treated as a pest in Society.

A COUNTRYMAN.

The House of Representatives of Maine, Resolve, as the sense of this House, that the practice of treating on public days of election, tending to encourage habits of intemperance, is highly dangerous to republican principles and political freedom, unbecoming a moral and religious people, and deserving the most pointed reprobation—and all persons who use their influence to discontinue the practice deserve well of the Country.—Vt. Chronicle.

We learn from the Western Luminary, that a meeting was held in Lexington, Kentucky, on the 18th ult. at which the following, among other Resolutions, passed unanimously:—

3. Resolved, that we do pledge ourselves to raise, through the blessing of God, and the co-operation of our fellow-citizens and fellow-christians of the different denominations, the sum of 20,000 dollars, to supply, within two years from this time, every destitute family in the state with a Bible.

After the meeting, 1,700 dollars were subscribed for this purpose, and within two weeks from that time, the subscription had increased to 2000 dollars.

Onondaga County.—One year ago, the Bible Society of Onondaga county resolved to supply every destitute family within their bounds, with a copy of the holy scriptures. At a meeting of the Society, held at Manlius, on the 20th Feb. last, it appeared that the resolution had been executed. "FOURTEEN HUNDRED families," says our correspondent, "were found destitute, and they have been supplied." And it was Resolved, That every child who can read in Onondaga county, shall be furnished with the Testament of our Lord and Saviour Jesus Christ.—S. S. Vis.

Geneva, March 14, 1828.

To the Editor of the Observer.

As the annuity for the service of Home Missions, from Monroe county is now principally received in permit me to acknowledge the entire receipts, in your paper, that if any error has occurred in the remittances, it may be corrected, viz: Riga—Sub'n and coll. of which \$20 from S. Baldwin toward life-membership in A. H. M. S. \$63.50

Ogden—Ladies' aux'y, \$30 of which to constitute their pastor, Rev. A. Sedgwick a life-member do. 65.00

Gent. aux'y, 36.56—101.56

Parma and Greece, Gent. & Ladies aux's, 30.75

Clarkson—Sub. \$18.25, G. Clark 3.00, J. Waddams 2.00, 23.25

Brockport—Gent. aux'y, 14.25

Sweden—Sub. by A. Gifford, 8.00

Chili—Aux'y, 10.75

Scottsville—Ladies aux. \$14.25, thanksgiving coll. 22.00, 36.25

Brighton—Gent. aux. \$10.87 1-2, LaPenfield—Gent. aux. \$26.00, Ladies do 2.50, 28.50

Rochester—H. B. Pierpont, \$3.00, E. Pomeroy, 12.00, D. Sibley, 22.50, L. Oranger, 12.50, M. Chapin, 10.00, Raymond, 2.00, A. Sampson 60.00, H. Ely 350.00, C. J. Hill 10.00, S. A. Boughton 60.50, Mr. Kinny 2.00, J. Bissell, Jr. \$100, F. F. Backus \$20, A. W. Riley, \$10, Rev. J. Parker \$10, W. S. Bishop \$5, J. Crandall \$2, C. R. Ward \$5, S. W. Patchin \$5, E. Burnap \$2, P. Starr \$20, A. Wakeley \$20, R. Beach \$5, A. Carpenter \$5, R. Green \$5, D. D. Hatch \$5, S. Hunt \$2, J. H. Thompson \$5, N. Wilson \$1, A. Chapin \$2, Rev. J. Penney \$10, J. Peck \$5, P. Smith \$10, C. Dunning \$5, J. Gould \$5, B. Campbell \$25, A. Plumb \$25, A. Champion \$200, S. Chapin, \$2, Rev. W. James \$10, \$1005.50*

Ladies aux. Association, 164.39

Thanksgiving coll's. 1st Ch. \$34.2d do \$22.50, 3d do \$14.75, 71.28—1241.17

In all \$1588.23

While it is gratifying thus to witness the increasing interest of the friends of Zion, in the Home Missionary cause, it is also matter of devout thanksgiving, that the King of Zion; does not withhold his blessing from the fields of labor, which, through the ministrations of this charity are planted and watered. The following are extracts from the Report of a missionary in Livingston Co. (foot of the Conesus Lake \$100 aid) of the 4th inst. "When I commenced my labors among this people, (May last,) I found religion extremely low. Late in the summer, the prayer meetings began to be better attended,—a solemnity at times pervaded them, but no appearance of special revival was manifest, until December. A "Conference of the Churches," was then held here, from which period, many date their convictions. Through the whole winter the scene has been wonderful, astonishing and glorious, in the eyes of this people and myself.—As far as I have been able to ascertain, about 70 persons or upwards have given evidence of conviction, while about 40 are beginning to indulge the hope of a saving change.

Convictions are still multiplying. Jesus is still riding in triumph in the midst of us—new harps are beginning to tune his praise—new eyes to weep at his feet and to awake with admiring joy at the wonders of his love.

Among the means in the work, which the Great Head of the Church has evidently blessed, are, the preaching of the "word," earnest prayer, visitation of the brethren, stated conference and prayer meetings, the reading of Tracts and the formation of a Female Tract Society, which has been of extensive benefit in circulating instruction in destitute families.

And now, my dear sir, let us all join in giving devout thanks to God, Immanuel present with us, both for the existence of your society, which is diffusing the life and light of salvation to so many barren spots and thirsty hills of Zion, and which is gathering in so many of the scattered

*This includes all that has been paid in since the annual Report in May last.

and lost sheep of the house of Israel,—for all the gracious and surprising acts of his faithful love—and that he is permitting us, frail instruments, to engage in his work and sending us into these fields of labor and usefulness, so white with the harvest; and may we and all the followers of Jesus, love his work more and more."

The Board sympathize with Mr. Galpin, in the sentiments he has here expressed, and hope that this interesting field of labor will have a place in the affections and prayers of those who love Zion.

MILES P. SQUIER.

Cor. Sec. of W. A. for A. H. M. Society.

I acknowledge the following sums, received during the last month, viz:

M. Con. Pr. Cong'l Ch. Brighton,	\$13.69
Ogden, 3 months collections,	48.00
Chili,	20.00
1st Pres. Ch. Rochester,	40.00
2d do.	33.00
3d do.	50.00
Parma and Greece,	4.56
Rev. H. Halsey of Bergen, his own don.	40.00
Scottsville,	10.16
	\$259.41

Which are remitted to A. B. C. F. M. this 5th day of March, 1828— J. BISSELL, Jr.
Tr. M. Con. Aux. M. Soc.

DIED.

In Rushville, James Henry, infant son of E. Coomis, publisher of this paper.

In this village, on Saturday last, Mrs. Coy—of Middle-town, Conn. aged 65.

On Tuesday morning last, after a short illness, Elkanah F. Fellows, aged 47.

In Morrisville, Madison co. Miss LUCETTA CLOYES, youngest daughter of Ezra Cloyes, Esq. aged 16 years.

ROCHESTER MARKET.

WHEAT,	per bushel,	75 c.
Rye,		45
Oats,		25
Corn,		37
Flour,	bbl.	\$4.25 to 4.50
Butter,	lb.	13 to 16
Beef, fresh,	cwt.	3.50 to 4.00
Pork, fresh,	cwt.	3.50 4.00
" mess,	bbl.	10.00
Cheese,	cwt.	5.00 to 8.00
Tallow,		7.00
ASHES, pot,	ton,	\$5.00 to \$7
" pearl,		90.00
Apples,	bushel,	25 to 44
" dried,		50 to 75
Beans,		75 to 87
Barley,		44 to 50
Peas, green marofats,		74 to 1.00
" common,		31 37
Potatoes,		25 28
Peaches, dried,		1.75 2.00
Turnips,		25
Flax seed,		88
Clover seed,		8
Timothy seed,		1.00
Beeswax,	lb.	25 to 28
Candles, dipped,		11
" mott'd,		13
Sole LEATHER,	cwt.	20.00 24.00
Upper dressed,	doz.	24.00 36.00
Calfskin do.		18.00 26.00
Flax,		8
Lard,		6 7
Calf skins, trimmed,		6 8
Hides, green,		5
Flannel, domestic,	yd.	31 38
Cider,	bbl.	1 to 1.25
Eggs,	doz.	12 15
HAY,	ton.	11.00 12.00
Beaver FURS,		3.00 3.50
Raccoon In. caught,		12 19
Muskat		25 35
Red Fox		75 1.00
Mink		25 35
Martin (Canada),		50 76
Otter		3.00 4.00

10,000 Copies of KITTREDGE'S ADDRESS on the Effects of Ardent Spirits, just published, and for sale at this Office. March 20.

FOR SALE, or to exchange for property in Monroe county: a valuable improved FARM in Michigan, affording a Mill site, pleasantly situated on Clinton River. Enquire of T. SCOTT, At the Intelligence Office, Globe Building, Rochester, March 20, 1828. 124

2 PAIR WORKING OXEN, for sale by J. BISSELL, Jr. Rochester, March 20th, 1828. 12

JUST PUBLISHED by E. PECK & Co.—

ROCHESTER,

At the close of 1827. March 8, 1828.

OHIO CLOVER SEED.

140 BUSHELS OF OHIO CLOVER SEED, of a superior quality, received and for sale by S. MELANCTON SMITH, & Co. No. 4, Buffalo-street.

WHO HAVE, AS USUAL, A LARGE STOCK OF Paints, Oils, Window-Glass, Dye-Stuffs, Ship Chandlery, &c. &c. &c. Rochester, March 13, 1828. 4x11

ROCHESTER CASH STORE.

C. J. HILL has on hand, for the winter trade, a larger stock of GOODS, of all the various descriptions, than he has ever before offered for sale—consisting as usual of STAPLE AND FANCY

FOREIGN DRY GOODS.

66 packages Domestic Dry Goods.

CROCKERY, GLASS, WINDOW-GLASS, AND HARDWARE, AND SALT.

Also—a full stock of GROCERIES—among which are FRESH TEAS, of superior quality.

The above Goods are selling, wholesale and retail, at very low prices, for prompt pay. January 3, 1828.

LOST.

A silver Watch with a striped chain and a steel key and seal, some where between the Buffalo-bridge and Millard's tavern; whoever has found the same, and will leave it at this office shall be liberally rewarded.

Rochester Feb. 20, 1828.

[The following description of Lord Byron is taken from a Poem in 10 books, by Thomas Pollock, lately published at Edinburgh.]

"He touched his harp, and nations heard entranc'd. As some vast river of unending source, Rapid, exhaustless, deep, his numbers flow'd, And opened new fountains in the human heart. Where fancy halted, weary in her flight, In other men, his fresh as morning rose, And soared untrod heights, & seem'd at home, Where angels bashful look'd. Others, tho' great, Beneath their argument seem'd struggling whiles; He from above descending, stoop'd to touch The loftiest thought; and proudly stoop'd, as tho' It scarce deserved his verse. With Nature's self He seem'd an old acquaintance, free to jest At will with all her glorious majesty. He laid his hand upon the Ocean's mane, And play'd familiar with his hoary locks. Stood on the Alps, stood on the Appennines, And with the thunder talk'd, as friend to friend; And wove his garland of the lightning's wing, In sportive twist—the lightning's fiery wing, Which, as the footsteps of the dreadful God, Marching upon the storm in vengeance seem'd— Then turned, and with the grasshopper, who sung His evening song, beneath his feet, convers'd. Suns, moons, and stars, and clouds his sisters were; Rocks, mountains, meteors, seas, and winds, and storms,

His brothers—youngeer brothers, whom he scarce As equals deem'd. All passions of all men— The wild and tame—the gentle and severe; All thoughts, all maxims, sacred and profane; All creeds; all seasons, Time, Eternity; All that was hated, and all that was dear; All that was hop'd, all that was fear'd by man, He toss'd about, as tempest, wither'd leaves, Then smiling look'd upon the wreck he made. With terror now he froze the cowering blood; And now dissolv'd the heart in tenderness: Yet would not tremble, would not weep himself. But back into his soul retir'd, alone, Dark, sullen, proud; gazing contemptuously On hearts and passions prostrate at his feet. So Ocean from the plains, his waves had late, To desolation swept, retir'd in pride, Exulting in the glory of his might, And seem'd to mock the ruin he had wrought.

"As some fierce comet of tremendous size, To which the stars did reverence, as it pass'd; So he through learning, and through fancy took His flight sublime; and on the loftiest top Of Fame's dread mountain sat: not soiled, & worn, As if he from the earth had labor'd up; But as some bird of heavenly plumage fair, He look'd, which down from higher regions came, And perch'd it there, to see what lay beneath. "The nations gaz'd, and wonder'd much, and praised.

Critics before him fell in humble plight; Confounded fell; and made debasing signs To catch his eye; and stretched, and swelled themselves

To bursting sigh, to utter bulky words Of admiration vast: and many too, Many that aimed to imitate his flight, With weaker wing, unceasingly flutter'd made, And gave abundant sport to after days.

"Great man! the nation gaz'd, and wonder'd much, And praised: and many call'd his evil good. Wit wrote in favor of his wickedness; And kings to do him honor took delight. Thus full of titles, flattery, honor, fame; Beyond desire, beyond ambition full,— He died—he died of what? Of wretchedness. Drank every cup of joy, heard every trump Of fame; drank early, deeply drank: drank draughts

That common millions might be quenched; then Of thirst, because there was no more to drink. His goddess, Nature, woo'd, embraced, enjoy'd, Fell from his arms, abhorred; his passions died; Died all but dreary solitary pride; And all his sympathies in being died.

As some ill guided bark, well built and tall, Which angry tides cast out on desert shore, And then retiring, left it there to rot, And moulder in the winds and rains of heaven; So he, cut from the sympathies of life, And cast ashore from pleasure's boisterous surge— A wandering, weary, worn, and wretched thing; Scorched, and desolate, and blasted soul; A gloomy wilderness of dying thought— Ripened, & groan'd, and wither'd from the earth. His groanings fill'd the land, his numbers fill'd: And yet he seem'd ashamed to groan. Poor man! Ashamed to ask, and yet he needed help.

"Proof this, beyond all lingering of doubt, That not with natural or mental wealth, Was God delighted, or his peace secur'd. That not in natural or mental wealth, Was human happiness or grandeur found. Attempt how monstrous! and how surely vain! With things of earthly sort, with aught but God, With aught but moral excellence, truth and love, To satisfy and fill the immortal soul! Attempt, vain inconceivably attempt, To satisfy the ocean with a drop; To marry Immortality to Death; And with the unsubstantial shade of Time, To fill the embrace of all Eternity!"

MOURNING DRESSES.

Permit me to ask the attention of your readers to a subject in which all are interested. The custom of mourning, like many other customs, is followed without reflection as to its intrinsic propriety. It has prevailed in one form or another in all ages, and among all nations. The savage imprints the emblems of his grief on his naked skin. Hideous gashes and grotesque paintings are his mourning weeds. Polished pagan nations have demonstrated their grief by flowing mourning robes, as well as by the pompous ceremonial of their funerals. The custom then is not peculiar to christians, nor derived from their religion. On the contrary, it is not the spiritual teacher or Founder of our religion opposed to all outward show?

The fact that custom regulates the degrees of mourning according to the degree of relationship, is a proof that it affords no rule by which to graduate the degree of sorrow—for it will not be believed that a faithless prodigal child who has impatiently waited the death of his parent, and

counted every day that delays the inheritance on which he expects to revel, feels as much as he who labors by care and tenderness to prolong his parent's life, and mourns his death as an irreparable loss. Nevertheless the symbol is the same—black garments and flowing weeds. The mourning dress then is no true indication of the feelings, and is often an hypocritical expression of what has no existence.

A second serious objection to mourning dress, is the bustle and hurry which its preparation occasions immediately after the event of death. This is eminently the season to commune with the heart and be still. In this hour of solemn visitation, the feelings, even of the obdurate, are softened and impressive, the unthinking are then thoughtful, and then should leisure and retirement be afforded to commune with God—to listen to the voice of his providence, to give free course to the tears of repentance (which, alas! must too often flow when our friends can no longer be wounded by our unkindness, or made happier by our exertions) and to form holy resolutions for the future. These are some of the obvious uses of affliction, and may form a part of the benevolent purpose of God in the discipline he allots to his children.

But how all this is counteracted by the bustle of preparation for the funeral! The neighbors collect together to render their assistance—the house is in motion—caps, handkerchiefs, ruffles, are to be made—bonnet patterns to be selected, and dresses trimmed with crape. The minds of the young, naturally volatile and repugnant to sorrow, are at once turned to the frivolities of dress—a false and immense importance is given to what is perfectly insignificant.

Many cases might be cited to show the scrupulousness of weak minds on this subject. Such as a circle of ladies earnestly debating whether it would be most suitable that a lady's crape trimming should be a quarter or half a yard in depth—and a mother deferring the burial of her child because the ruffles of her cap were plaited instead of being quilted.

Such instances, though of real occurrence, have a tendency to throw an air of ridicule over the custom. A custom held in general respect, and by some deemed so essential that the slightest departure from its arbitrary rule is censured with more severity than the omission of a serious duty to the living. We have heard the harmony of a whole family disturbed by the collateral relative wearing Canton crape instead of bombazine!

But the most serious objection is yet untouched—the expense imposed by this custom, alike on the poor and on the rich. This is a heavy tax on a large family, and augmented by the imagined necessity of preparing the dress for a funeral, or certainly for the first appearance at a meeting. In the first hours of affliction almost every one is regardless of expense, and frequently an account is run up at the store that is afterwards paid with difficulty—if paid at all.

But mourning must be worn—mourning as good, or at least as deep, as our neighbors. "Mrs. —'s daughters wore bombazine and crape"—an example is thus quoted without much if any consideration, of the relative ability of the parties to pay for bombazine and crape. Those therefore who can afford to change their dress at pleasure, must set the example of reform—and it must begin with those whose sorrow no one doubts.—It would be injudicious to mock innocent prejudices, and is therefore best to retain a moderate degree of mourning. But it is not intended by this article to prescribe any line of conduct, but rather call the good sense of our readers to the subject—and should they deem any reform important—should they think the custom has more evil than good tendencies, they may deem it their duty to express their opinions by their example, and thus contribute to its gradual abolition.

THE SILVER SIXPENCE.

"Do you see here," said a ragged little boy to a group of gaily dressed urchins, as he came up from Market-street wharf, in Philadelphia, "do you see here?—I've got a silver sixpence."—They all set up a hearty laugh. Why, said Jeremiah Budd, whose father was a wealthy shipper, I have six dollars to spend on Christmas, and that fellow is proud of a sixpence.—Theodore heard it and looked thoughtfully at the ground for a moment—then recollecting himself, "six dollars to spend," muttered he; "but six pence to keep is better than that."

Theodore kept his sixpence in his pocket, carefully wrapped up for several weeks, when one day his uncle, who kept a fruit shop at the corner of the alley where he lived, said to him, Theodore, your sixpence don't grow in your pocket—you should plant it." The little boy understood him better when he told him, that if he pleased, he might buy some fruit in the market with it, and stand in his shop and sell it out again. He embraced the offer, and doubled the money the first day, and went on until he had as much fruit as he had room for in his little corner.

His uncle observing the thrifty, and withal, honest turn of the boy, finally took him into his store as an assistant, and allowed him to trade in sundry specified articles on his own account. The closest attention to business, the most careful management of his small funds, and that run of good luck, as it is called, which generally runs with those who are saving, industrious and prudent, enabled him in three or four years to go into full partnership with his uncle, and to extend the business to double its former amount.

Having trimmed his sails right at first, it had become a kind of second nature with Theodore, to keep what sailors would call close to the wind; and he made headway astonishingly now. Soon after he was twenty one, he was able to buy out the whole stock of a dry goods merchant, and to go into that business on his own account entirely. Still he prospered: became an importer; changed, finally, his business for a wholesale concern; embarked in the India trade; and at last married a fine girl whose fortune was but little inferior to his own, and it was said after that occurrence that he was worth not less than half a million.

Theodore now lived in an elegant mansion in Arch street; kept his carriage and every thing

in pretty style; yet attended as usual to his business. That he might never lose sight of the origin of his good fortune, the silver sixpence was blended with arms upon his carriage.—It formed the seal with which he stamped his letters, and he had one of the coins, he used to say the very identical one he first owned, fastened upon his desk in the counting room.

A thin, squalid figure, one day presented itself at his counter, and asked for employment. He wore a thread bare suit of old black, an old hat, and his shoes were ready to drop from his feet.—In what capacity, asked Theodore, do you wish employment? In any capacity, was the reply,—but, sir, continued the stranger, wiping a tear from his eye with his coat sleeve, my father was a merchant, and he brought me up to his profession; I should therefore be glad of employment as a clerk.

Theodore looked at the man closely. He thought he saw some lineament he remembered. What is your name? he asked. The stranger hesitated a moment, hung down his head and replied in a low whisper, Jeremiah Budd. Ah? said Theodore, recollecting him instantly, and you have got clear of your six dollars long ago, I fancy, Jeremiah. Yes, said Jeremiah with a sigh, but I have not forgot the little ragged boy with the silver sixpence. Had I been half as careful of my thousands as he was of his sixpence, I should not have been here friendless and penniless to-day.

There was a half triumphant smile in Theodore's face, as he took the hand of his visitor, which seemed to spring from much self-complacency, but was excusable, because it arose partly from the consciousness of his own ability to aid one whose imprudence had caused his misfortune but who appeared now to see and confess his error. He took the applicant into his employ, and in process of time restored him to the business doing world, an active, prudent and valuable man.

The lesson taught in the story is too plain to need a word in addition. I will simply ask, where is the needy man who has not spent more money foolishly in his life, than would be necessary to make him comfortable now?

Thurborn's Seed Store.—Mr. Thurborn, the elder, who keeps a seed store in N. York with his son, came from Scotland a nail maker. He next kept a small grocery, and after this commenced painting flower-pots. One day he purchased a plant and put it in the pot to draw attention. Some person bought plant and pot.—This gave him the idea of selling plants, and he soon displayed a hundred, which excited much attention, the selling of plants being somewhat new under the sun. People began soon to inquire for the seeds of plants; this induced Mr. Thurborn to think of selling seeds. With great difficulty he collected seeds to the amount of fifteen dollars; this was in 1804. He and his son now annually sell seeds and plants to an amount exceeding twenty thousand dollars. Their pre-green house, in which are about 3000 elegant all climates putting forth their flowers in the gaiety of spring.—Hampshire Gazette.

The child that is permitted to act habitually from temper, is in the prospect of ungovernable passions, and the swing of the galleys, and its blood will be required at the hands of its imprudent parents, whose folly and wickedness are equalled, in magnitude, only by the momentous consequences that ensue, and the awful responsibility which the parents incur. The greatest calamity that ever befel a child, is an indiscreet parent who knows nothing of family discipline,

Genesee Sabbath School Herald.

At a recent meeting of the Board of Managers of the Genesee Sabbath School Union, it was resolved to issue a publication bearing the above title. This measure was adopted from a belief that the great want of general information and deep feeling on the subject of Sabbath Schools within our bounds could be more effectually remedied by this, than by any other measure. The Herald will be devoted to Sabbath School Intelligence in general, and particularly to the operations of this department within our own limits; also embracing Original Anecdotes, Biographical Sketches of Sabbath School Scholars, Teachers, &c.—Suggestions in relation to the various modes of instruction—And occasionally noticing the benevolent operations of the day.

Although this work is chiefly designed for Sabbath School Scholars, yet it is hoped that all—Parents, Philanthropists—all who feel an interest in the good of the rising generation, and are in any way engaged in forming the minds of the young—will find something to cheer and assist them in the discharge of their duties.

The Board confidently call on all the friends of Sabbath Schools—on all who love our country, and would save our youth from those numerous inlets of vice to which they are exposed—and especially on all who love the cause of Christ and desire the extension of his Kingdom, to co-operate with them in this work. Parents, Christian's, Philanthropists, our appeal is to you, CONDITIONS.

I. The first volume will contain twelve numbers, from April to March inclusive. It will be issued the first of each month, printed on good paper, and with a fair and elegant type. Each number will contain 16 pages of 18 mo. size, neatly stitched in printed covers.

II. The price to subscribers will be 37 1/2 cents a year. To schools or companies taking 20 numbers or more, 25 cents. To County Depositories taking 100 numbers or more, 20 cents, payable on the receipt of the first number.—Those who procure six subscribers, and become responsible for the same, shall receive the seventh copy gratis.

III. Any person can discontinue his subscription at the close of the year, by giving notice to the editor.

All communications must be addressed (post-paid) to the Editors of the Genesee Sabbath School Herald, Rochester; Monroe county, N. Y. JOSIAH BISSELL, Jr. Pres't.

MYRON STRONG, Sec'y. March 12th, 1828.

AMERICAN JOURNAL OF EDUCATION.

Published at Boston on the 15th of every Month terms \$4 per annum. EXTRACT FROM A NOTICE IN THE NORTH AMERICAN REVIEW. A principal purpose of the Journal, according to the Prospectus, and one which seems to be in a successful course of execution, is to collect and record facts, in regard to the state of education in the United States and foreign countries, and consequently to give some account of Schools, Colleges, and Universities in all their varieties and gradations. This part of the plan we consider very important, and one which will prove to be interesting to a great number of readers, and will be the means of extending the improvements in education, which originate in one portion of our great Republic, to every other part. We cheerfully recommend this Journal to all heads of families, to instructors of youth, and to pupils who have made any considerable advances in knowledge.

A specimen of the work may be seen at the Bookstore, where subscriptions will be received. E. PECK & Co. Agents. Rochester, Feb. 15th 1828.

NEW FASHIONABLE HAT STORE.

No. 12, Globe Buildings. VAN KLEEK & DIVOLL, respectfully inform their friends and the public in general, that they have commenced the manufacturing of

HATS, On an extensive scale, in the village of Rochester, and are now opening at their establishment in the west corner of the Globe Buildings, a general assortment of Gentlemen's Beaver, Castor, Military and Imitation Beaver HATS,

With a general assortment of Youth's and Children's Fancy Hats of the latest and most approved fashions; together with a variety of Men's Youth's and Children's Fur, Seal, Hare and Cloth CAPS, Fur Collars, Buffalo Robes, &c. which will be sold as low for cash, or approved paper, as they can be had in the state. They have also on hand, and offer for sale, a general assortment of Stock and Trimmings, to which they invite the attention of Hatters generally. Hats of all kinds made to order, and on the shortest notice. Cash, and the highest prices paid for all kinds of Hating and Shipping Furs. Jan. 26. 5tf

NEW GOODS.—The subscribers have recently received an extensive assortment of

Domestic Goods, Groceries, Glassware, Hollow Ware, &c. &c. Which they offer for sale low for Cash, or in exchange for Country Produce. Jan. 4. 1828.—1tf

MURDOCK & COFFIN.

Main street, opposite the Globe Buildings.

VALUABLE LOTS.—The subscribers are now ready to sell their valuable LOTS, on the east side of Genesee River. The advantages of this tract are apparent by an inspection of the Map; being intersected by the Canal, the Feeder from the Genesee River, Livingston county Road, and the great Road to Canandaigua, and is the most probable point at which the Olean Canal will unite with the Erie. More than

200 LOTS JOIN THE ERIE CANAL;

and offer favorable locations for Boat Yards, Basins, Dry Docks, Lumber Yards, and for any branch of business connected with the Canal. The proprietors contemplate to make, at their own expense, great improvements on the Tract; such as arching Broadway, 80 feet wide, and covering it with stone and gravel—building several Canals—constructing a Basin and Warehouse, which will be opened to meet the Henrietta Road, together with other improvements necessary to facilitate the settlement of this pleasant section of the village.

The many advantages of this Tract are a great inducement for actual settlers and speculators to make profitable investments. Persons wishing to purchase to the amount of one thousand dollars or more, will have a

Liberal Discount

made; and to actual settlers great facilities will be offered, and every aid and accommodation granted. Ten per cent. of the purchase money will be required down, and the balance on a liberal term of years. Application to be made at the Office of either Elisha Johnson or William Atkinson, where a Map of said premises may be seen. ELISHA JOHNSON, WILLIAM ATKINSON. Rochester, January 4, 1828. 1tf

D. BRACE, Has on hand, a complete assortment of Drugs and Medicines, Paints, Oils, Glaz, &c. which he offers very low for cash.

ALSO, a choice supply of Liquors, Wines, Teas, Sugars, Coffee, and Groceries of all kinds, for sale as above, two doors east of the Market, Exchange Buildings. Rochester, January, 1828. 14w5

NEW ARRANGEMENT.

THE Book-Binding business heretofore carried on by E. Peck & Co. will hereafter be conducted by the subscriber, at the old stand in the rear of E. Peck & Co.'s Bookstore, where every variety of Plain and Fancy Binding will be done, in a superior style. BLANK BOOKS ruled and bound to any pattern. JOHN STITT. Rochester, Jan. 21, 1828. 5

NOTICE.

DOCT. J. W. SMITH has removed his Office to the east section of the Globe Buildings, on Main-st. Feb. 14th, 1828. 6w8

NOTICE.—The subscribers, having formed a connexion in business in the practice of LAW, under the firm of GREGORY & HUMPHREY, have opened an office in the west part of the Globe Buildings, second story; where they will, at all times, be ready to attend to any professional business which may be entrusted to them. JAMES H. GREGORY, HARVEY HUMPHREY. Dec. 23, 1827.

D. R. GILL'S Commentary on the Old and New Testament, 9 vols. Quarto, very cheap, for sale by E. Peck & Co. Feb. 10, 1828.

MRS. HUNTINGTON'S MEMOIRS, also, MILLER'S Letters on Clerical Manners, for sale by E. PECK, & Co. March 1, 1828.

TALES OF A GRANDFATHER, by sir Walter Scott, 2 vols. price \$1.25, for sale by E. PECK, & Co. March 1, 1828.

GROCERIES, Drugs & Medicines, Dye-Woods and Dye-Staffs, Paints, Oils, and Shaker Wares, wholesale and retail, by W. S. ROSSITER, Two doors north of the Canal, Exchange Street, Rochester.—ALSO, Shakers' Leather, Varnish, Paste and Liquid Blacking, Ink, Gold Leaf, Perfumery, Small Brushes, Sieves, Family and Medical, Frozemy, Seiditz and Soda Powders, Shaker Herbs and Garden Seeds, Stoughton's Bitters Patent Medicines, &c. &c. 4w7

200 Large Family Bibles, of various qualities; Price from \$2.50 to \$9. Also, Clark's Commentary on the New-Testament, 2 vols. price \$6, For sale by E. Peck & Co. Feb. 1, 1828. 6tf

FRENCH and German BIBLES; Ladies' ALBUMS in great variety, very elegant—Also—Thermometers and Hydrometers, and Gauging and Wantage Rods—for sale at E. PECK & CO.'S BOOKSTORE. Carroll street, Jan. 18. 3tf

H. GRAHAM—Physician and Surgeon, respectfully offers his professional services to the citizens of Rochester and its vicinity. Office on River-street, one door south of Dr. J. W. Smith's, in the room lately occupied by A. House, Esq. Rochester, 4th Jan. 1828. 1tf

FANCY DRY GOODS.

DUNNING & CO. have constantly on hand many choice articles in the FANCY DRY GOODS LINE. Among which is a SUPERIOR ASSORTMENT of Long and square Merino Shawls, Black and white Lace Veils, Heavy white Satin for Dresses, Mixed Camlets and Pongees, Satin Levantines and India Satins, Italian Lustrings and Grosdenaples, Frog and Daizy Buttons, Cords, &c. &c. &c. Together with a general assortment of the more STAPLE Articles, which will always be sold at the lowest Cash prices. Rochester, 25th January, 1828.—4tf

Notice of the Honorable M. S. Chapin, first judge of Monroe county.—Notice is hereby given, to all the creditors of James Evernham, of the town of Brighton, in the county of Monroe, an insolvent debtor, as well as his individual character, as the partners of the following commercial firms which lately resigned on merchants, at the following places, viz.—Joseph D. & James Evernham, New York; Andrew T. Mott & Co. Canastota; Ontario county; James Evernham & Co. Canastota; Ontario county; Joseph D. Evernham & Co. Palmyra, Wayne county; Evernham & Co. Rochester, Monroe county; H. T. Field & Co. Manchester, Ontario county; to show cause, if any they have, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7th, 1819.—Dated this 8th day of March, 1828. 6w8

Notice of Moses Chapin, Esq. first judge of the county of Monroe.—Notice is hereby given, to all the creditors of Benjamin C. Newell, of Brighton, in said county, an insolvent debtor, to show cause, if any they have, before the said judge, at his office in the town of Gates, in the county of Monroe, on the 25th day of April next, at 10 o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7th, 1819.—Dated this 25th day of February, 1828. 6w8

Notice of Moses Chapin, Esq. first judge of the county of Monroe.—Notice is hereby given, to all the creditors of John L. Payne, of Brighton, in said county, an insolvent debtor, to show cause, if any they have, before the said judge, at his office in the town of Gates, in the county of Monroe, on the 25th day of April next, at 10 o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7th, 1819.—Dated this 18th day of February, 1828. 6w8

Notice of Moses Chapin, Esq. first judge of the county of Monroe.—Notice is hereby given, to all the creditors of William W. Weed, of Brighton, in said county, an insolvent debtor, to show cause, if any they have, before the said judge, at his office in the town of Gates, in the county of Monroe, on the 25th day of April next, at 10 o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7th, 1819.—Dated this 8th day of February, 1828. 6w8

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ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR.

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For the Observer.

EXPERIMENTAL RELIGION.

The consistent enlightened believer in Jesus, rests not his hope of a blessed immortality on theoretical and speculative views of divine truth; nor in itself considered, on the external and internal evidence of the scriptures. When God teaches, his people know; and having been taught by Him, he sees the certainty, harmony, and use of the truths of God's word, which stand on the unmoveable basis of a Trinity of persons in the Unity of the Godhead. In the exercise of that faith which is the evidence of things not seen, he is certain of the Deity of the Son and Holy Spirit, as he is that God exists. Yes, dear Christian, they hope, which is as an anchor to the soul, is sure, because God hath taught thee, that such a hope cannot be given and sustained, by any being less than God the Son, and "the article of the Spirit"—divinity is with thee a maxim of indisputable moment—an axiom of indubitable truth. Thou canst not resist his witness in thyself, which confirms it to a demonstration. Others may deny, what they do not experience or feel; but thou knowest Him that is true, because thou art in Him, and He with all the evidences of comfort, love, and joy dwelleth in thee. He first brought thee into spiritual life from the death of sin. He reconciled thee to God, when thou wast an enemy by wicked works:—He giveth thee a thousand tokens of his presence and support:—He leadech thy thoughts direct to God and Heaven; preserves thee (always in thyself ready to stray) from numberless snares in thy daily walk, and at length will give thee an abundant entrance into his everlasting kingdom. Thou constantly feelest thyself to be a poor dependent creature; able to think nothing, to will nothing and to do nothing good of thine own power; and it is thy privilege and thy joy, to find this gracious Spirit working in thee, both to will and to do of his good pleasure. Thou art never happy but in this perception. Thou art never holy but in this enjoyment. Thou art never safe but in this protection. What cares the devil for all the resolutions and strength of man, oven if man could exert them without grace divine? He broke down the patience of the most patient Job, and made him curse the day in which he was born, when God permitted him to exercise his power for a trial. And he would bring to nothing the highest attainments of thy soul, did the spirit of truth depart from thee for a moment. If any man bade fair to stand alone, surely it must have been the man after God's own heart; but he fell foully and horribly too. If any man could hope to recover himself from a

fall, who might expect to do it sooner than he, who had vanquished repeated foes, and trampled upon the boasted strength of a giant? Yet this man, a prince and a prophet too, wise and powerful, lay for a long time in his transgression, and at last cried out, like an helpless infant, for the restoration and support of God's free Spirit. Ps. 51, 12; He found the powers of darkness and sin too mighty for his feeble efforts to resist, and too subtle for his dull understanding to oppose. The wisdom of God's spirit alone could repel the sophistry of hell; and the energy of the Almighty bring him back from the captivity of Satan.

Art thou not sensible of this gracious operation, fellow-Christian, from time to time within thy soul? Dost thou never feel a power, which is not thine own? Never taste a joy which animal sense cannot induce? Never rise to views which nature cannot show thee? Never have a communion with heaven and the unutterable glories of the world above, which earth could not inspire? Examine thy secret chamber, and the secret of thy heart, and say, have I not tasted that the Lord is gracious indeed? Have I not felt his divine power, far superior to anything of my own? Has not thy heart been drawn out in the sweetest communion of love, with God my portion, my Father and my Friend? The records of heaven preserve the facts. They are gone up, like Cornelius's deeds of grace, for a memorial before God. Surely the living streams of his love, which have flowed into thy soul, shall one day be recounted with joy, and all rise up again in the circuits of heaven.

Remember believer, for thy comfort likewise, that thy gracious guide and supporter is the self-existent Jehovah, who faileth not, neither is weary; whose gifts and callings are without repentance and whose love is everlasting as his nature. God did not bring thee into the way of salvation for any other purpose, but to lead thee to the end of it; and every testimony of his grace in thy soul is as sure an earnest for glory, as tho' thou wert already in it. "We know we have passed from death unto life," says the Apostle, "because we have his spirit dwelling in us, working all the motions of prayer, love, hope, joy, and praise, which are his genuine fruits, and the evidences of his presence." "The world cannot prevent thee; the devil cannot destroy thee; thy own sinful flesh shall not prevail against thee, though thou often thinkest, thou shalt, one day, fall by these enemies; for the arm, council and love, which are engaged in thy behalf, bring thee together to the SPIRIT JEHOVAH.

"But may not unsound professors abuse this truth?" Indeed they may, and so do they more or less abuse all other truths and blessings. It is thought bad logic among scholars, to reason from the perversion of a thing, against its worth; and it is more dangerously erroneous in the school of Christ. There is not a single doctrine of grace but which the folly of men, acted upon by the subtlety of the devil, may wrest, and wrest to destruction; but grace is gracious still, and will lead the children of God to his glory. Dogs will eat the children's bread, but it is not the less bread, and good bread too, though dogs devour it. "This grunnius porcorum," as Luther termed it, this "grunting of hogs" is very different from the bleating of Christ's sheep. We have, therefore one short answer to give to all questions of this kind; that those persons, who, under pretence of gospel liberty, run into any licentiousness of heart and life, and plead the privileges of grace for purposes which are not gracious, are neither more nor less, than the servants of corruption, the bond-slave of satan and aliens from the commonwealth of Israel. The gospel of the blessed Redeemer and the grace of the Holy Spirit, are so far from indulging sin, that they indispensably inculcate upon believers to deny ungodliness and worldly lusts. All God's ways are holy; and so must they be, who call themselves his children, or they are not his children.

If the Christian was asked; which were his happiest moments; he would answer, those which were spent in the closest walk with Christ, and in the nearest communion with God. The enjoyment of the life of grace is founded in the death and destruction of all sin; and the believer is only unhappy, when corruption within, aided by corruption without, draw him off from an entire dependance on his Lord. He would be perfect if he could; because in perfect holiness, he would obtain a complete possession of all good, and he longs for heaven itself, both for the full enjoyment of God's presence, and the absolute perfection of holiness, which he cannot attain until he arrives in it.

Turn then fellow traveller to a better country; to thine only rest. Soon shalt thou behold Him face to face, who hath paid a price for thee, and who, by his Spirit, hath begun and will assuredly complete a work in thee which thine own experience tells thee none but God can perform. Soon shalt thou turn from him, to the world, to sin and self no more. Soon shalt thou enjoy whatever can be possessed of the one great Jehovah, and be wrapped up in the fullness of his joy through a blessed eternity. O how poor, how vain, how perishing do the world and all

other things appear, held up before the unutterable brightness of the Majesty on high! What are life, death, crowns and kingdoms below, what is all that can be named, in comparison with the unsearchable riches of Christ, the communion of the Holy Ghost, and the unalienable possession of both in heaven? We should scarce endure to live in the wretched world, if we had much foretaste of this bliss, or if God, till his purposes of grace are fulfilled in us below, did not permit the veil of flesh to hide the fulness of his love and brightness from our minds." E.

[The following condensed view of the abuses of the Church of Rome, is taken from the "Tales of a Grandfather," by Walter Scott. Its interest and importance will be a sufficient apology for its length, and abundantly compensate for the time occupied in a perusal.]

You remember, my dear child, that James V. was nephew to Henry VIII. of England, being a son of Margaret, sister of that Monarch. This connexion, and perhaps the policy of Henry, who was aware that it was better for both countries that they should remain at peace together, prevented for several years the renewal of the destructive wars between the two divisions of the island. The good understanding would probably have been still more complete, had it not been for the great and general change in religious matters, called in history the Reformation. I must give you some idea of the nature of this alteration, otherwise you could not understand the consequences to which it led.

After the death of Our Blessed Saviour Jesus Christ, the doctrine which he preached was planted in Rome, the principal city of the great Roman empire, by the Apostle Peter as it is said, whom the Catholics, therefore, term the first Bishop of Rome. In process of time the Bishops of Rome, who succeeded, as they said, the Apostle in his office, claimed an authority over all others in Christendom. Good and well meaning persons, in their reverence for the religion which they had adopted, admitted these pretensions without much scrutiny. As the Christian religion was more widely received, the Emperors and Kings who embraced it, thought to distinguish their piety by heaping benefits on the church, and on the Bishops of Rome in particular, who at length obtained great lands and demesnes as temporal Princes; while in their character of clergymen, they claimed authority over Popes, and laymen in the Christian world. As the people of these times were extremely ignorant, any little knowledge which remained, was to be found among the clergy, who had some leisure to study; while the laity, that is, they who were not clergymen, learned little, excepting to tilt, fight, and feast. The Popes of Rome, having established themselves as the heads of the church, went on, by degrees, introducing into the simple and beautiful system delivered to us in the gospel, other doctrines, many of them inconsistent with, or contradictory of, pure Christianity, and all of them tending to extend the power of the priests over the minds and consciences of other men. It was not difficult for the Popes to make these alterations. For as they asserted they were the visible successors of Saint Peter, they pretended that they were as infallible as the apostle himself, and that all that they published in their ordinances, which they called Bulls, must be believed by all Christian men, as much as if the same had been enjoined in the Holy Scripture itself. We shall notice two or three of these innovations.

Some good men, in an early age of Christianity, had withdrawn from the world to worship God in desert and desolate places. They wrought for their bread, gave alms to the poor, spent their leisure in the exercise of devotion, and were justly respected. But by degrees, as well-meaning persons bestowed great sums to support associations of such holy men, bequeathed lands to the monasteries or convents in which they lived, and made them wealthy, the Monks, as they were called, departed from the simplicity of their order, and neglected the virtues which they undertook to practise. Besides, by the extravagant endowments of these convents, great sums of money and large estates were employed in maintaining a useless set of men, who, under pretence of performing devotional exercises, withdrew themselves from the business of the world, and from all domestic duties.

The worship also of saints, for which Scripture gives us no warrant whatever, was introduced in those ignorant times. It is natural we should respect the memory of any remarkably good man, and that we should value any thing which belongs to him. But it was as much authorized by the Church of Rome to worship the relics of a saintly character, such as locks of hair, bones, articles of clothes, and other trumpery, as to believe that such things are capable of curing sickness, or of working other miracles shocking to common sense. Yet the Roman Church opened the way to this absurdity, and imputed to these relics, which were often a mere imposture, the power which God alone possesses, of altering those laws of nature which his wisdom has appointed. The Popes also encouraged and enjoined the worship of saints, that is, the souls of holy men deceased, as a sort of subordinate deities, whose intercession may avail us before the throne of God, although the Gospel has expressly declared that our Lord Christ Jesus is our only Mediator. And in virtue of this opinion, not only was the Virgin Mary, the apostles, and almost every other person mentioned in the Gospels, erected by the Roman Catholics into the office of saints, but numerous others, some of them mere names, who never existed as men, were canonized, as it was called, that is, declared by the Pope to be saints, and had altars and churches dedicated to them. Pictures also, and statues, representing these alleged holy persons, were exhibited in churches; and received the

worship which ought not, according to the second commandment, to be rendered to any idol or graven image.

Other doctrines there were, about fasting on particular days, and abstaining from particular kinds of food—all of which were gradually introduced into the Roman Catholic faith, though contrary to the Gospel.

But the most important innovation, and that by which the priests made most money, was the doctrine, that the Church, or, in other words the priest, had the power of pardoning such sins as were confessed to him, upon the culprit's discharging such penance as the priest imposed on him. Every person was, therefore, obliged to confess himself to a priest, if he hoped to have his sins pardoned; and the priest enjoined certain kinds of penance, more or less severe, according to the circumstances of the offence. But, in general, these penances might be excused providing a corresponding sum of money was paid to the Church, which possessed thus a perpetual and most lucrative source of income, which was yet more increased by the belief in Purgatory.

We have no right, from scripture; to believe in the existence of any intermediate state betwixt that of happiness, which we call Heaven, to which good men have access immediately after death, or that called Hell, being the place of eternal punishment, to which the wicked are consigned with the devil and his angels. But the Catholic priests imagined the intervention of an intermediate state, called Purgatory. They supposed that many, or indeed that most people, were not of such piety as to deserve immediate admission into a state of eternal happiness, until they should have sustained a certain portion of punishment; but yet were not so wicked as to deserve instant and eternal condemnation. For the benefit of these, they invented the intermediate situation of Purgatory, a place of punishment, to which almost every one, not doomed to Hell itself, was consigned for a greater or less period, in proportion to his sins, before admission into a state of happiness. But here lay the stress of the doctrine. The power was in the Church to obtain pardon, by prayer, for the souls who were in Purgatory, and to have the gates of that place of torture opened for their departure sooner than would otherwise have taken place. Men, therefore, whose consciences told them that they deserved a long abode in this place of punishment, left liberal sums to the Church to have prayers said for the behoof of their souls. (That is, a particular sort of devotional worship practised by Catholics,) to be said for the souls of their departed husbands—husbands for their wives. All these masses and prayers could only be obtained by money, and all this money went to the priests.

But the Pope and his clergy carried the matter still farther, and not only sold, as they pretended, the forgiveness of Heaven, to those who had committed sins, but also granted them (always for money) a liberty to break through the laws of God and the church. These last were called Indulgences, because those who purchased them were indulged in the privilege of committing irregularities and vices, without being supposed answerable to the divine wrath.

To support this extraordinary fabric of superstition, the Pope assumed the most extensive powers, even to the length of depriving kings of their thrones, by his sentence of excommunication, which declared their subjects free from their oath of allegiance, and at liberty to rise up against their sovereign and put him to death. At other times the Pope took it upon him to give the kingdoms of the excommunicated prince to some ambitious neighbor. The rule of the Church of Rome was as severe over inferior persons as over princes. If a layman read the Bible, he was accounted guilty of a great offence, for the priests well knew that the perusal of the Sacred Scriptures would open men's eyes to their extravagant pretensions. If an individual presumed to disbelieve any of the doctrines which the Church of Rome taught, or to entertain any which were inconsistent with them he was tried as a heretic, and subjected to the horrid punishment of being burnt alive; and this penalty was inflicted without mercy for the slightest expressions approaching to what the Papists called heresy.

This extraordinary and tyrannical power over men's consciences was usurped during those ages of European history which are called Dark, because men then wanted the light of learning and information. But the discovery of the art of printing began, in the fifteenth century, to open men's minds. The Bible, which had been locked up in the hands of the clergy, then became common, and was generally read; and wise and good men in Germany and Switzerland made it their study to expose the errors and corruptions of the See of Rome. The doctrine of saint-worship was shown to be idolatrous—that of pardons and indulgences, a foul encouragement to vice—that of Purgatory, a cunning means of extorting money—and the pretensions of the Pope to infallibility, a blasphemous assumption of the attributes proper to God alone.—These new opinions were termed the doctrines of the Reformers, and those who embraced them became gradually more and more numerous.—The Roman Catholic priests attempted to defend the tenets of their Church by argument; but as that was found difficult, they endeavored, in most countries of Europe, to enforce them by violence. But the Reformers found protection in various parts of Germany. Their numbers seemed to increase rather than diminish, and to promise a great revolution in the Christian world.

The following editorial article from the B. Recorder & Telegraph, will be read with pleasure by all who take an interest in the progress of the truth as it is in Jesus—by all who are "waiting for

the consolation of Israel!" and see in these "signs of the times" a brighter day beginning to dawn upon Zion—we hope its length will not deter our readers from giving it an attentive perusal.

Progress of truth in Boston.—The present enlargement of the evangelical churches in Boston is so great, and the growth has been from such small beginnings, we think gratitude requires that they should not be concealed from the public. We have accordingly prepared the following sketch.

In the year 1803, religion had greatly declined from the principles and practices of our pilgrim fathers, in all the Congregational churches. All the Congregational ministers in Boston, except Dr. Eckly of the Old South, had become Unitarians, though they did not openly avow it. There were no weekly evening lectures, no conference meetings, no church meetings, no Foreign Mission, Education, Tract, or Bible Societies; no Sabbath Schools, no Monthly Concert, no Religious Newspapers. The church appeared to be swallowed up in the world. But the Great Head of the Church had yet reserved a few hidden ones who had not departed from the faith. A small number of pious mothers in Israel had for several years attended a private meeting for prayer, where they mourned over the desolations of Zion, and besought the Lord to revive his work. Early in the year 1804, a few brethren of the Old South Church, being grieved by the low state of religion, made an effort to have a public evening lecture established. The church agreed to the proposal; but the pew proprietors opposed it, and succeeded in preventing it. Finding they could not prevail in this measure, eight brethren held a meeting in March of that year, and formed a "Society for Religious Improvement," not thinking it prudent to call it a Conference Meeting. Their state of feeling and inexperience, however, were such, that for several weeks they could not pray together, but only read the scriptures and conversed on religious subjects. In about a month after their first meeting they felt a freedom to unite in prayer, and finding their faith and strength increased, they prevailed on Dr. Eckly to establish a weekly lecture in a private house; but they continued their Society meetings as before. They then resolved to give themselves to more earnest prayer. The Lord soon put into their hearts to build a new house for public worship, where the gospel should be faithfully preached without restriction. As soon as this determination was known, it was opposed by members of the Old South, on the ground that it would injure their church. As opposition increased, so also friends and helpers were raised up; and after importunate prayer, continued for five years more, in February, 1809, the meeting was held which resolved immediately to carry the plan into effect. Measures were taken to build a house for public worship on Park Street; and to organize a church which should generally be faithful to the dispensation of divine truth. So low was the state of religious feeling, that even Old South Church refused to assist in the organization of the new church; but "they went on building," and the Lord prospered them. Park Street Meeting-house was dedicated in January, 1810; and though heresy came in like a flood, the Lord enabled the little church of but 14 male members to maintain the standard of truth which they had erected. The "Society for Religious Improvement" discontinued their meetings, when Park Street church was formed.

After a contest of nine years more, against error and misrepresentation, it was found that another house for the pure worship of God was necessary; and the Lord inclined a pious man, now almost ripe for heaven, to erect a Meeting-house in Essex Street. In the mean time, the Old South Church was favored with the faithful labors of Mr. Huntington, first a colleague, afterward as successor to Dr. Eckly. That church was increased in numbers and in its attachment to the true Gospel; and in the year 1822 a delegation of 10 brethren was sent by Old South and Park Street churches to strengthen the feeble church in Essex Street, now called Union Church.

This first attempt at the system of colonizing churches, was approved and blessed by their gracious Lord. In 1823 and 1824, the Lord poured out his Spirit on the three churches, and a powerful revival of religion was the means of adding to Park Street Church 120 members; to the Old South 101; and to Essex Street 62; Total in Boston, 283. The work also extended to Mr. Fay's Church in Charlestown, to which 65 were added.

In 1825 a new Meeting-house became necessary to accommodate the friends of truth in South Boston, and was accordingly erected, with the aid of brethren in the above named churches, and another church was organized there, which maintains the truth as it is in Jesus.

Encouraged by these successful efforts, the friends of Christ resolved to erect a Meeting-house in Hanover Street, which was dedicated March 1st, 1826, and a church composed of 37 delegates from the other churches was planted there, and has since increased more than fourfold.

The friends of Rev. Dr. Jenks, who had been laboring in the city for several years as a Missionary, resolved to erect a Meeting-house for him, in Green Street; this was completed in October, 1826, and a church organized there which has since been greatly increased.

Another revival of religion has since been granted to the churches. It commenced in Essex Street Church in January, 1826, extended within a few months to the other churches, and still continues. In 1826, there were added to Essex-street church 50, Hanover st. 45, Park st. 24, Old South 14; total in 1826, 133. The additions in 1827 were, to Old South 90, Park st. 72, Essex st. 70, Hanover st. 187, Green st. 98; total in 1827, 523. On the first Sabbath in the present month, there was an addition to the several churches of 79. The whole num-

ber added during the present revival, is 735.—A portion of these were by letter from other churches.

The Lord having succeeded every attempt to enlarge his kingdom, a meeting was held on the 21st of March, 1827, to consider whether it was not expedient to erect another house for God. It being doubtful whether it was most needed at the north or south part of the city, it was resolved to erect two, one on Pine Street, and the other on Salem Street. These were completed about the first of January last, and churches, principally composed of delegates from most of the other churches, now occupy these temples of the Most High, and maintain public worship.

There are now in Boston eight commodious houses for public worship, with orthodox churches, embracing about 1700 members; and all are favored with faithful devoted Pastors, except Pine street church, where it is expected the Reverend Dr. Skinner will soon be settled.

During this time the Lord has not confined his blessings to Boston, but has enabled his people to erect houses of worship, and organize churches which have held up the light of divine truth amidst surrounding error, in Medford, Waltham, Colasset, Concord, Walpole, Bridgewater, Cambridge-port, Brighton, and several other places in this part of the Commonwealth.

Since 1804, when those eight brethren assembled to enquire what the Lord would have them do, and had not strength of faith enough to pray together,—Behold, what hath God wrought!

Not unto us, not unto us—but unto his great Name, be all the glory, forever.

It should also be mentioned as matter of praise and gratitude to God, that during the period of declension alluded to above, the two Baptist Churches in this city, with their venerable Pastors, STILLMAN and BALDWIN, held fast the faith once delivered to the saints—and that they have established additional churches in commodious houses of worship in Charles Street and Federal Street, in the adjoining town of Roxbury, and other places. They have also had considerable additions to their churches, during the present revival.

PROGRESS OF THE BIBLE CAUSE.

Two more State Resolutions.

With unfeigned pleasure we announce, this week, a resolution of the Directors of the New Hampshire Bible Society, that they will use all possible exertion to supply every destitute family in the State, within one year; and a similar resolution adopted in Lexington, in reference to the population of Kentucky. Let the reader now pass in review the States and Counties which it has been resolved shall be supplied with the Word of God, and observe whether his own is included among the number. If not, let him inquire whether a part of the blame does not attach to himself.

New Jersey, (supplied)	277,575
Pennsylvania,	1,042,922
Vermont,	235,764
Connecticut,	275,248
Maryland,	407,350
Virginia,	1,065,366
New Hampshire,	244,161
Kentucky,	564,317
Monroe co. N. Y. (supplied) in 1825	39,108
St. Lawrence co. N. Y. (do.)	27,595
Ontario co. N. Y. (do.)	37,422
Kings co. N. Y. (do.)	14,679
Queens co. N. Y. (do.)	20,331
Suffolk co. N. Y. (do.)	23,695
Onondaga co. do.	48,435
Rensselaer co. do.	44,065
Orange co. do. (sup.)	41,732
Westchester co. do.	33,131
Jefferson co. do.	41,650
Saratoga co. do.	36,295
Rockland co. do.	8,016
Ulster co. do.	32,015
Columbia co. do.	37,970
Albany co. do.	42,821
Schoharie co. do.	25,926
Seventh Ward do. city, (supplied) do.	14,192
Tenth Ward, do. (sup'd) do.	23,932
Thirteenth Ward, do. (sup'd) do.	23,932
Cumberland co. Me.	49,445
Suffolk co. Mass.	58,278
Norfolk co. do.	471
Hampshire co. do.	36,487
Hamden co. do.	26,021
Franklin co. do.	29,268
Ross co. Ohio,	20,619
Wayne co. do.	11,933
Stark co. do.	12,406
New Castle co. Del.	27,899
Washington city,	13,247
Blount co. Tenn.	11,258
Iredell co. N. C.	13,071
Baldwin co. Geo.	7,735
Le Roy (town)	2,611
Total,	5,060,937

In these states and counties, embracing a majority of the entire population of the United States [9,638,166] according to the census of 1820; the noble enterprise of supplying every destitute family with a Bible; is either already completed, or in successful progress. In many other counties and wards, where no such resolution has been formally passed, systematic efforts are making to accomplish the same result. And it is worthy of remark, that this great amount of good has, with some slight exceptions, been projected and brought to its present state of forwardness, within the space of about seven months.

There are harvest times in the moral world, as well as in the natural. To neglect the proffered boon, is folly and madness, which finds no comparison in leaving the fruits of the earth to perish, when they might be gathered in. The present is peculiarly a harvest time in respect to the Bible. The nation is, in some good measure, awake to its importance. The power of example is exerting its full force. Wherever a resolution is formed, in divine strength, to put the Bible into the hands of the destitute, every effort is crowned with success. Who are those

who would suffer the golden opportunity to pass unimproved? Let them know that a winter is approaching, which will put an end to all their efforts, whether to bless mankind, or to hoard up sordid treasures. When its storms beat over their graves, it will be too late!

While the Word of God is thus having free course,—running to the furthest bounds of the nation, and into the abode of many a hardened sinner—is it not the duty of a Christian to pray that it may be glorified in the salvation of perishing souls. For though doubtless it shall accomplish that which God pleases, and prosper in the thing whereto he sends it, yet for this also he will be inquired of, to do it for them.—N. Y. Obs.

From the Boston Recorder.
BIBLE CLASSES.

Messrs. Editors—I kept the last Sabbath in a congregation within 12 miles of Boston where the Lord had recently shed down, in copious measures, the gracious influences of his Holy Spirit. Of the fruits of this revival about 230 were received to the church the last year, 200 of which were members of the Bible classes in that single congregation. This institution was planted there more than four years since. About 30 persons were first associated; but the number continued increasing before the revival till 80 were on the Bible class list. The inquiry what shall I do to be saved was first made among the members of the Bible class and as the anxiety about the salvation of souls increased, the attendance on bible class instructions increased till more than 400 have become regular attendants on these exercises. Of the first 80 associated 75 have made a profession of religion, and the others, some of whom are in the grave, all have given evidence that Divine truth had strongly impressed their consciences if its influence had not sanctified the heart.

In their exercise the Reference Testament and Reference Bible have been used from the first and as the pastor informs me, with much advantage to himself and to the class. The exposition of one chapter in the Acts of the Apostles, where the conversion of the jailor is recorded, he thinks was attended with the awakening influences of the Holy Spirit on more than 20 minds among the members of his Bible class. Several persons inclined to infidel sentiments and many Universalists, here in these Bible classes become the hopeful subjects of divine grace. The Pastor intends to give a more full account.

Two weeks since, I spent a Sabbath in Portland, where I learned that the last year about 180 members had been received to two congregational churches, 106 of which were members of their Bible classes. In Portland the Bible class text book is used by three denominations. These facts appear to insinuate that the measures adapted to extend the influence of this Institution.

In May last, the Pastoral Association of Evangelical Ministers, passed the following resolution unanimously.

Resolved, That this body approve the efforts making in Philadelphia, to organize a Society for the promotion of Bible class instruction, and is ready to render such society, should it be formed, all the encouragement in our power. A similar resolution passed with equal unanimity in the General Association of Massachusetts.

Permit me, therefore, Gentlemen, through your columns, to solicit the favor from all the ministers in Massachusetts, who have received circulars, from me, to reply to them if convenient, before the first of April. If communications or remittances from clergymen are made without expense, to Mr. Tenney, of the Massachusetts Sunday School Depository, or Mr. Ebenezer Phelps, Northampton, it will be conferring obligations on their servant,

HARVEY WILBUR.
Agent of the Am. Bible Class Society.
Boston, March 3, 1828.

Making the Lord's Day a Day of Merchandize.—Among the Petitions presented to the Common Council last Monday evening, we notice one from sundry citizens, praying that measures may be taken to effect the closing of shops on the Sabbath; which was referred to the Police Committee. The number of signatures, we understand, is four thousand five hundred and twenty-six; including many firms, which in all cases are reckoned as units. The length of the Petition is upwards of ninety feet, with two tiers of solid names abreast, and much of the distance three. A great number of the petitioners are gentlemen of the highest respectability, influence and wealth; while others are, in part, the very men who keep their shops open on the Sabbath, being compelled, as they say, to do so in self-defence.

The extent to which this evil prevails in our city, is not probably known even to those who witness it as often as the Sabbath returns. We have facts to present, as ascertained by actual investigation. The number of shops found open on the eleventh of Nov. (either entirely or partially) for the evident purpose of trade, was fourteen hundred and sixty-nine!! Of this number, 422 were dram shops, 420 groceries, 283 fruit shops, 26 clothing shops, 58 shoe stores, 10 hat-stores, 1 tin-shop, 18 confectionaries' shops, 1 soap and candles, 4 sugar shops, 1 furniture shop, 1 pawn broker's office, 1 vegetable store, 57 bread and cake stores, 10 dry goods, 1 paint shop, 53 oyster shops, 70 barbers' shops 27 butcheries, 1 blacksmith's shop, 2 thread stores, 1 comb store, and 1 lamp and oil store. If at one half of the groceries, fruit shops and oyster shops, liquors are sold by the small measure, which is probably a low estimate, then of the 1469 shops kept open on the Sabbath, 800 are in effect dram-shops.

These facts are full of meaning. They tell us why our poor-houses, hospitals and prisons, are so crowded with inmates, and so burdensome to our wealthy inhabitants, while the churches are so thinly attended in comparison with the greatness of our population. They bid us to beware, lest, in its very youth, our city become as corrupt, as wretched, as debased, as some cities in the Old World, where human life is regarded less than the life of a beast. As yet we have not advanced in the downward course beyond

the hope of recovery; but except the public can be alarmed, and made to feel their danger, the time will come, and is not far distant, when the stranger who visits New York, will return to his friends and tell them that our Sabbath is not distinguishable from other days in the week. We do hope and believe, that the men we have chosen for Municipal Officers, will feel the responsibility under which they act; and that every Christian, every virtuous man, every philanthropist, and every patriot, will sustain them by their influence and their votes, in any measures which they may adopt for the prevention of this great and growing evil.—N. Y. Observer.

TEMPERANCE.

The first Annual Report of the American Temperance Society was received at our office some time since. Its having been mislaid, is the only reason why we have not before this time, availed ourselves of the valuable information it contains on the subject of Intemperance. It is this society which gave the first impulse to the reformation which is now going on in all parts of the Union;—a fact which speaks volumes in favor of the formation of Associations for the promotion of Temperance.

It is also worthy of notice, that there is not, among the large number of papers we receive weekly, (amounting to between forty and fifty,) religious, political and literary, a single one that does not take a bold and decided stand in favor of the measures which are in operation to check the progress of this alarming evil. The religious part of the community are awake on this subject; Nor are they the only active and efficient agents in the cause. Many men of talents and high standing, who are at antipodes with us on religious subjects, are the most active and zealous promoters of the cause of total abstinence, while, we are sorry to say, some, from whom we might expect better things, are so blinded by the "God of this world" that they cannot take up this cross, and are, by their conversation and example, strengthening the hands of the opposition and hindering the good work—but their numbers are small, and we confidently believe that a little reflection will bring them to a hearty co-operation in the work of reformation. We give the following extract this week.—Ed. Obs.

COMPUTATION OF DEATHS BY INTEMPERANCE.
By Rev. Mr. Palfrey.

"The number of persons who yearly perish in these states by the effects of intemperance, when our population was three or six years ago, vice less common, was stated at 10,000, and the though the estimate was probably at that time exorbitant, I greatly fear that it might now be found to fall considerably within the truth. The year before, the bill of mortality of one of the most exemplary moral of our large towns, (I speak of the town of Salem) recorded 20 deaths, out of 181, one ninth part, to have been produced directly by intemperance; and the remark is added, 'many who are included in the consumption list might be added to the deaths by intemperance, because it is ascertained, that habits of intemperance have produced various diseases, which have terminated in apparent consumption.' If the proportion of 20 in 181; the proportion of that orderly town, had been maintained throughout the country, intemperance would have been the direct cause, that year, of the death of nearly thirty thousand citizens! In the same year it was stated, on the authority of the bills of mortality, that the annual average of deaths from intoxication, in this state, was 666. If the proportion of drunkards to the whole population be taken to be throughout the Union, the same as in this state, whereas in fact it is considerably greater, it would follow that more than 13,000 citizens of this nation yearly fell victims to drunkenness, as long ago as 1821. Three years before, from data which seem to have been accurate, as far as they went, it had been computed, that intemperance was the remote or proximate cause of the death of about three persons yearly, in a population of a thousand; according to which estimate, the number of persons whose lives are thus more or less directly sacrificed, would be every year, in this state, (Mass.) eighteen hundred, and in the United States, thirty-six thousand!—Palfrey on Intemp. 2d ed. pp. 13, 14.

New York Hospital.—The number of patients in this hospital, according to the annual report of the Governors to the legislature of that state, during the year 1826 was 2171. Of these 731 were paupers; 142 were maniacs, and of these 43 were cases of Delirium Tremens or Delirium Potu, which is a particular species of insanity produced in every case by intemperance, and so reported; 205 were cases of Syphilis; 144, Ulcers; 104, Contusions; 67, Wounds; 325, Fevers; 37, Dropsy. Of the whole number, 209 died.

The superintendent of this hospital and two of the visiting physicians informed the compiler of this Appendix that the patients received into the house were very generally addicted to intemperance, and to that cause they attribute most of their diseases and wounds.

The following is a summary of the Reports of this Hospital during eight years, from 1815 to 1826 inclusive, excepting 1821 to 1824 inclusive, of which years we have not the reports. Whole number of patients, 13,534.—Paupers, 7149.—Cases of Syphilis, 1891.—Insanity from Intemperance, 148.—Deaths, 1241.—Expenses, \$295,712 45. From the Reports of the Bloomingdale Asylum, a department of this hospital, for the years 1822-3-4, we add 95 additional cases of insanity produced by intemperance, which, with the preceding, make 243.—The reports of the Pennsylvania Hospital exhibit the same deplorable results, in proportion to the number of patients received into it.

Alms-House, Baltimore.—"Within the year ending April 30, 1826, 739 persons were received into the alms-house, Baltimore. Of these,

554 owed their misery to the following causes—viz: Debility from intemperance, 235; Insanity from drunkenness, 54; Syphilis, 85; each of whom were addicted to intemperance. Ulcers resulting from the same cause, 34; Fractures and wounds which in every case were received whilst the parties were in a state of intoxication, 25. Various diseases, all traced to drunkenness, 104; Crippled whilst in a state of intoxication, 7. Old age, all habitual drunkards, 7."

Military.—At a military election in Newbury Regiment, held on the 14th ult. the use of ardent spirits was dispensed with; and one step taken to abolish the foolish and demoralizing practice, too long maintained by military men, of treating at the choice of officers. We are confident that every citizen, whose good opinion is worth possessing, will commend these gentlemen for setting so good an example.—Newburyport Herald.

Kittredge's Address.—Among all the publications which have been issued from the press upon the subject of intemperance in the form of tracts, we believe no one has been more popular or more beneficial than Mr. Kittredge's address delivered at Lyme, N. H. in January, 1827. In Canandaigua, N. Y. a second edition of 5000 copies has been printed—all sold, it is added, with good effect. A third edition of 10,000 is now in the press at Rochester, in that State, which will unquestionably meet with a rapid sale. This simple fact at once establishes the superiority of the address, and shews to what extent the spirit of inquiry prevails in a single State alone.—Nat. Philanthropist.

Solemn Warning.—A shocking case of the effects of intemperance occurred in this city, last Sabbath. A man who had spent the day in riding and carousing, between this place and Troy, on returning, not finding that he had drunk enough, stopped at a grocery at the upper end of the city, drank his glass, reeled to his wagon, drove about a hundred rods, stopped for another glass and while the boy was in the act of handing it him, fell from the bench DEAD!—Ab. Christ. Reg.

On the 28th ult. Horace Fletcher, of Mansfield, was found in a helpless condition by the side of the street, about a mile from his home. He was removed from his situation, died immediately, and was carried to his family a corpse.

On the 8th inst. Capt. Shubael Dimmick was found in a state of insensibility, in a by-way leading across the lots—having probably been in that situation from the evening of the 7th. He died before he could be removed to his house.—Both had long been in habits of intoxication.—Conn. Observer, March 9.

Sudden Deaths of Eminent Men.—It is a very singular fact, that within a short time, the instantaneously, viz: William Pinkney, and Robert G. Harper, of Baltimore, William P. Van Ness, and Thomas Addis Emmet, of this city, Richard Stockton of Princeton, New Jersey, and Governor Clinton, at Albany. Mr. Pinkney, Mr. Harper, Mr. Stockton, and Mr. Emmett, were practising lawyers, of the most distinguished talents in the profession. Mr. Van Ness, and Governor Clinton had both belonged to the bar, but had left the practice for a good many years. Mr. Pinkney, Mr. Harper, and Mr. Emmett died in term time, and whilst laboriously engaged in professional business, an excessive attention to which probably contributed to their sudden disease.—N. Y. Obs.

Mahometan and Christian Slavery.—Sir John Malcolm, in his interesting "Sketches of Persia," says "Slaves in Mahomedan countries are only liable, for any crimes they commit, to suffer half the punishment to which the free man would be subject. This law proceeds on the ground of their not being supposed on a par, as to knowledge or social ties, with other parts of the community." The Christian legislators of our West India islands reverse this principle, there being scarcely an offence enumerated in the slave codes which is not punished with far greater severity on the ignorant and degraded negro than on the educated and fortune-favored white. If our vanity would allow us to make the admission, there is many a striking lesson of justice, as well as of morality, to be learnt from the Mussulman and the Heathen.

Large Bequests.—Mr. John Grandison, who lately died in Philadelphia, has left the following legacies, to the Orphan's Society, the Indigent Widows' and Single Women's Society, the Pa. Institution for the Deaf and Dumb, the Friends' Asylum near Frankfort; \$5000 each; the Pa. Hospital, \$3000; the Pa. Soc. for charity schools, \$1000; to the Pa. Dispensary, \$80 per annum; the Southern Do. \$160; the Northern Do. \$120; the Apprentices' Library, \$75 per annum. It is said he bequeathed several houses to their respective occupants; and that a residuary legacy to the Apprentices' Library will probably amount to \$40,000.

Gospel Humility.—Would you be truly great? Humility is the true greatness of man, as self-exaltation is his deepest disgrace. It is the greatness of patriarchs, prophets, apostles and martyrs; allying the child of sinfulness and dust to the ransomed of the Lord in a brighter world; attaching his interests to the honors and kingdom of the great Redeemer; opening to his weeping, ardent eye, the way of access to God the Father. What spectacle so grand, as that of the lowly penitent summoning to his succor eternal strength, and cheered with beams from the Sun of Righteousness, triumphing over all the powers of darkness.

Literary Curiosity.—We have received the first number of the "Cherokee Phoenix," the first newspaper, we believe, ever published by a savage nation. A single sight of such a production is sufficient to overthrow a thousand times all the unprincipled declamation and unfounded declarations made by interested white men against the incompetency of all Indians for civilized life. This sheet is one of the most remarkable, when all the circumstances are considered, that ever issued from the press.

In the first place it has been established by Indians; in the next place it is the result of a firm and resolute determination to adopt the advantages of civilization in which they have already, as is incontestible, made considerable advances, although opposed to those around them. Then, as to the contents of the paper, it publishes, among other things, the first part of their free constitution, the first, we believe, ever recorded among a people so recently merged from mere savage life. Lastly, a large part of the contents are translations in the Cherokee language, written in characters invented by Mr. Guess, one of the nation. This will rank among the greatest curiosities, one of the greatest inventions of the age. The author, as we have been assured, though ignorant of all written language, has formed this alphabet of syllables on principles entirely his own, and with perfect success. Daily Advertiser.

ROCHESTER:

FRIDAY, MARCH 28, 1828.

Let it not be supposed by our readers, because we can tell them of nothing new relative to sabbath measures, that the christian public feel less interest on the subject. We have no doubt of ultimate success. The commissioners are exerting themselves to carry into effect the resolutions which have been adopted. One of them has now gone east on the line to Albany, and will, we have no doubt, on his return give a good account of the progress which has been made towards putting into operation the New Line of Stages. But let not our christian friends in any part of the country suppose that we do not need their countenance, their prayers, and active co-operation. It is a subject in which the friends of religion and morality are all deeply interested—let them do more than merely acquiesce—let them express their approbation, and pledge their support.

We would earnestly call the attention of our readers to the following appeal of the "general committee of Rochester," in favor of the suffering Greeks. They will not only see the hardships, sufferings, abject wretchedness and heroic fortitude of this oppressed people; struggling for their lives and liberties, portrayed; but what is equally important, a mode pointed out by which they may be alleviated.—Humanity, philanthropy and religion call upon us not merely for sympathy, but for action.

Dear Sir—Another effort is now making, and we hope and trust the last that may be necessary, to render further aid to the suffering Greeks. For the furtherance of this object the village of Rochester has appointed a numerous committee who address to you this circular.

Whilst on the one hand the heart of the Christian and the philanthropist is cheered with the prospect of the speedy emancipation of that distressed people, on the other hand it is pained and sickened at the account of their sufferings and agonies. When we tell you there are thousands of modest, amiable, and pious women and girls hid and concealed in caves and in clefts of rocks during the day to conceal their nakedness which they have no other means of doing; and they avail themselves of the darkness of night to snatch from the woods and fields the few meagre and scanty articles which may be there found to satisfy the cravings of hunger; when we tell you that thousands of old men and boys are in a like situation; that hundreds are pining with sickness and dying for the want of the indispensable necessities of life; that the sick and wounded soldiery are left to perish in the fields or in like recesses, for want of hospitals or any of the comforts their necessities demand, and when we tell you that these are all Christians, and that they are striving to exist against the merciless cruelties of the worse than savage Turk, agonizing to enjoy the rich privilege of their religion; that they are our brethren, and that we, as Christians, must not see them thus suffer whilst we have all the rich enjoyments of life, and our land is overflowing with plenty; we hope, and not only hope, but we feel assured that we may confidently say we shall have your aid and most strenuous exertions in this glorious undertaking. We shall not only enjoy the happy reflection arising from the consciousness of having done a good deed, but we have the assurance of unerring truth, of a blessing upon our labors.

We ask then, that you omit no reasonable exertions which may be made in your town, to aid us in this undertaking.

We ask you particularly to call upon the ladies for their aid; we know that no appeals can be made to them on this subject, which will not be met with a corresponding answer. Ask them to furnish clothing for those destitute women and children; for the helpless, the aged, the sick, the wounded and the dying; ask them by their kindness to remove the blush from the modest cheek, and to soften the pillow of death; they cannot, they will not refuse.—Ask them to collect such cloth as may be contributed and make the same into garments. The cloth most useful, in proportion to the cost, is the common fabric of our cotton factories. From striped, checked, and plain cloth of this kind, or common pieces of domestic manufacture, make common open frocks or wrappers for the women, with collar top, and so long as to extend half way down from the knee to the ankle; the under clothing made of common cotton cloth, in the usual manner, and petticoats of cotton or woollen, so long as to reach from the hip to the ankle, with a binding at top, and strings to tie the same round the waist. Shirts and trousers for men to be made in the manner worn by common laborers. The garments to be made of different sizes, to fit different persons, from those of full growth to children. Shoes are also wanted, of all sizes.

We also ask you to call on the gentlemen to make liberal contributions of provisions, of flour, of grain, of peas, and beans.

Great exertions are making by the Ladies and Gentlemen of this village for the foregoing object, and the committee cannot but flatter themselves that the county of Monroe, on this occasion, will do herself much honor.

The Committee are happy to state that every vessel which has sailed from the United States for Greece, with contributions to aid the sufferers, has arrived in safety, and been duly acknowledged by the proper authorities.

The Committee ask that whatever may be contributed, be deposited in Rochester by the 15th of April, as they intend to forward the contributions which may be intrusted to them, by that day.

ELISHA ELY, Ch'n. A. M. SCHERMERHORN, Sec'y.

From the Ontario Repository. OBSERVANCE OF THE SABBATH.

At a meeting of the citizens of the village of Canandaigua, friendly to the adoption of measures calculated to prevent the violation of the Sabbath day, held at the town house, on the 21st of March, 1828, agreeable to public notice previously given, Nathaniel W. Howell, esq. was called to the chair, and William Antis, jun. was appointed secretary.

The object of the meeting having been stated by Walter Hubbell, esq. the resolutions passed at a meeting of the citizens of Albany, on the 29th Feb. 1828, (and which were published in the Observer of the 14th inst.) were then severally read, considered and unanimously adopted as the sense of this meeting.

Thereupon, the form of an agreement or pledge was unanimously adopted, as follows, to wit:

We the subscribers, approving of the resolutions passed at a public meeting of the citizens of Albany on the 29th day of Feb. 1828, do in pursuance thereof, pledge ourselves that we will use our best exertions to dissuade the owners of steamboats and canal boats, stages and hackney coaches, from travelling on the Sabbath, and that to encourage such of them as shall not run on that day, we will, and do now solemnly agree with them, with each other, and with the christian public, to patronize such of them as shall observe that day, and in like manner, and we agree to abstain from all travelling on that day, except in cases of necessity and mercy.

Committees consisting of two persons, from the several churches in the village, were then appointed for the purpose of procuring subscribers to the said agreement.

Resolved, That the proceedings of this meeting be signed by the chairman and secretary, and published in the papers of this village.

NAT. W. HOWELL, Ch'n. Wm. ANTIS, JR. Sec'y.

The Sabbath.—We would suggest to our clerical brethren, whether, as the season is approaching which, by its pleasantness, and by its business, calls forth men to violate the Sabbath, in various ways, it would not be well to turn the attention of their people to this subject, on the Fast now near at hand. There should be a common feeling among the friends of good order, on the necessity of guarding the sanctity of the Sabbath; and a deep impression that nothing but moral influence, exerted through the medium of united efforts on their part, can decide favorably the controversy now pending between the friends and the enemies of the Sabbath.

Reward Tickets in Sabbath Schools.—Reward tickets are a very great hindrance to Sabbath Schools, and ought to be rejected without delay. This has been our decided opinion for more than two years, but we have declined publishing it until a fair experiment should be made in New Jersey.

During the last spring, the Schools at Trenton, Princeton, and several other neighboring congregations, abolished the use of tickets entirely, and adopted the improved system. The effect was a sudden increase of scholars, and of scholars in those schools already established. One congregation, which in former years had numbered from 5 to 40 scholars, soon counted six schools, and more than 400 scholars.

There is a son of Mungo Park, waiting at Accra (on the Gold coast,) for the Eden, by which he expects to receive some scientific instruments from Europe. This modern Telemachus is a midshipman belonging to the Sybille, and is on the point of setting out in quest of certain intelligence respecting his father's death.

N. J. S. Journal.

I will go and see for myself.—About the first of December last, an old man of about sixty came to the Superintendent of a Sabbath School in New Jersey, and asked if he could be permitted to visit the school.

He was asked what induced him to visit the school. He answered, that a neighbor had lent him a copy of the Sunday School Journal. In that he read much in praise of Sabbath Schools, and thought he would go and see for himself, and know if it was really so good as described.

Would to heaven, that all men would take such a way to judge of sabbath schools! P. S. Since the above was written, we have been exceedingly gratified to learn that the old gentleman has opened a Sabbath School in his own house, and the number of scholars in it, is already thirty-four.—lb.

Sudden death of a notorious Swearer.—Some years ago, a seaman who accustomed himself to the most horrid imprecation, being on board of a ship at sea, took with him a bucket and ascended the shrouds. Proceeding along the yards, "Now," says he to his shipmates who stood below, "if Jesus was before me, I would heave this bucket at his head!" No sooner dropped these horrid words from his lips, than he fell with tremendous force upon the deck, and was immediately taken up a lifeless corpse.

Accident.—Christopher E. Thayer, son of Mr. Levi Thayer, of this village, was seriously injured on Sunday last, by being thrown from a sulky in which he was riding. A party of young gentlemen of which Mr. Thayer was one, had been out on an excursion of pleasure, and on returning home; a two horse carriage in which a part of the company were riding, upset, and the horses taking fright, ran against Mr. Thayer's sulky, and he was precipitated by the shock upon the ground with great violence, striking upon his head. He was taken up in a state of insensibility, no symptoms of life being discernable, and remained in that state near thirty minutes, when he began to revive.

Dog-Mill.—An ingenious mechanic, Mr. Mathew of New York, has in operation in King-street, a dog-mill, driven not by steam power, nor water, nor cattle power, but by Dog power. Four dogs belong to the establishment. They are worked two at a time, for about fifteen minutes, when the team is taken off, and a relay of two other dogs put to labour. They travel on the circumference of the inside of a wheel about 12 or 15 feet, in diameter, which gives motion to the machinery which drives a circular saw with great velocity. It requires some days, and some art to break a dog in. It is really amusing to observe the sagacity of these animals. They are taught a practical lesson that, industry is necessary to animal welfare. The cost at keeping four dogs is estimated at only 6d per day.

A large number of the students of Middlebury College, Vt., have formed themselves into a society by the name of The Mechanical Association of Middlebury College, for the purpose of securing to its members regular, manly and useful exercise. The President and Fellows of the College warmly approve the object, and have authorized a Prudential Committee of the Board, to make arrangements for a suitable work-shop, the procuring of necessary tools, and the appointment of an Agent to solicit donations, and to select such articles as may be easily manufactured and will find a ready sale.

Rev. Lott Cary, a missionary in Africa, observes that the heathen in their vicinity are so very anxious for the means of light, that they will buy it, beg it, and sooner than miss it, they will steal it, and mentions in confirmation of this singular statement that in a company of forty natives employed in the transportation of baggage, who had an opportunity to make large depredations on their property, yet nothing was lost but fifteen spelling books; I was almost glad, says he, to find them stealing books. What a contrast here between these miserable and benighted children of nature, and our favored population who are inundated with the means of instruction! Here we can hardly give them away, there they resort to theft to obtain them.

There is a son of Mungo Park, waiting at Accra (on the Gold coast,) for the Eden, by which he expects to receive some scientific instruments from Europe. This modern Telemachus is a midshipman belonging to the Sybille, and is on the point of setting out in quest of certain intelligence respecting his father's death. He has already gone a journey of about 90 miles into the interior, in order to feel his way; and he appears to like his further plan very much, having assurance of three hundred miles safe convey. He goes habited like a black, with a cloth about his loins: oils his skin every day, and wears neither shoes nor stockings.—Literary Gazette.

Lord Cochrane.—Lord Cochrane had arrived at Portsmouth, having returned to England, because the Turks not having a single ship of any description at sea, the Greek cause no longer needed his support. The Egyptians were retiring from the contest in the Morea with as much celerity as the difficulty of procuring the means of transport for them would permit. About 15,000 of them had sailed from Navarin for Alexandria, leaving about 8000 in the fortified places, who were in the most wretched condition.

The Ministry.—It will be seen that the whole London press has been at fault, in regard to the probable result of the new ministerial arrangements—the Duke of Wellington having received and accepted the post of the first Lord of the treasury and prime minister.

Henry Earl Bathurst, Lord President of His Majesty's Privy Council, vice the Duke of Portland.

Lord Lyndhurst, continues Lord Chancellor. Lord Ellenborough, Keeper of the Privy Seal, vice the Earl of Carlisle.

The hon. Henry Goulburn, Chancellor of the Exchequer, vice Mr. Herries.

The Right hon. William Carr, Viscount Bessborough, Master General of the Ordnance.

The Right hon. Robert Peel, Secretary of State for the Home department, in place of the Marquis of Lansdowne.

Mr. Huskisson, remains Secretary of State for the Colonies.

Earl Dudley continues Secretary of State for Foreign Affairs.

Lord Melville, President of the Board of Control, in place of Mr. C. Wynn.

Mr. Charles Grant, continues President of the Board of Trade, and Treasurer of the Navy.

The Earl of Aberdeen, Chancellor of the Duchy of Lancaster, in place of Lord Bexley.

Mr. Herries, Master of the Mint, in place of Mr. Tierney.

Lord Palmerston, continues in the War Department.

SUMMARY. The bill to settle the claims of Myron Holley, has passed the senate by a vote of 20 to 4—(it had passed the assembly.)—The bill relative to the minor children of De Witt Clinton, passed the Assembly on Friday last, 88 to 24. It provides for the payment to them of the Governor's salary for the remainder of the term, and an additional sum of \$10,000.

A resolution has passed the Senate unanimously, that an extra session of the legislature be held, to commence on the tenth of Nov. next, to complete the revision of the statutes. The assembly concurred in the resolution, after changing the time to Aug. 20.

State Road.—The bill providing for the construction of a road, through the southern tier of counties, leaving the route to be designated by commissioners, was rejected in the senate, on the 15th inst. by a vote of 16 to 9.

Where to begin.—Twelve hundred thousand children, enjoying the blessings of Sabbath Schools! Lycurgus began with children to make a nation of soldiers; let us begin in childhood to make a nation of christians.—W. S. S. Vis.

It appears by a statement in the New York Observer of the 23d ult. that 86 clergymen have died in the United States within the year 1827. A list of their names, age and residence is therein given.

Decoloredness.—The New-York Christian Advocate notices a negro of the Methodist denomination, who has been a preacher 39 years. He used to walk 18 miles in a day, and preach three times, and would sometimes wade to his neck through streams of water. "He had taught his dog to swim rivers and brooks, and carry his hymn book and bible across in his mouth, without getting them wet."

Silk. It may not be generally known that silk folded and put into a press and screwed down very hard, will after remaining in it a few hours, be prettily watered, equal in every respect to what is effected by hot pressing.

Sir Lowry Cole is appointed governor of the Cape of Good Hope. Lord Norbury says it is a gloomy concern.

Dartmouth College. The Hon. Daniel Webster has, we learn, subscribed the generous sum of five hundred dollars to aid the funds of this institution.

The Hon. Richard Stockton, formerly Gov. of New Jersey, died at Princeton on the night of the 6th inst. of apoplexy.

At Restigouche, in New Brunswick, a boy has been born with two heads, one above the other, with two sets of features regularly formed; he is said to be in excellent health and in perfect possession of his faculties.

The Schenectady Cabinet says, that one of the locks west of Syracuse, is found to be in a state of decay, which will interrupt the navigation of the Canal until the 1st of May.

Severe shocks of an earthquake were felt at Washington, Baltimore, &c. on Sunday night the 9th inst.

The Oneida cotton factory at Whitesborough, was burnt down on the night of the 13th inst.—The loss is estimated at about \$25,000 of which \$13,000 was by a policy of insurance.

General Lafayette, and his son George Washington Lafayette, are both members of the recently elected French Chamber of Deputies.

The receipts of the different Theatres in Paris during the year 1827, amounted to more than six millions of Francs, (\$1,204,000!)

At a quarterly Missionary meeting of Episcopalians of Boston, held at the Lecture Room of St. Paul's Church, on the first evening of the new year, \$450 were subscribed towards the support of a Missionary for the city.

The town of Randolph, near Meadville, (Pa.) contained 12 years since, one family—it has now 91 families; containing 505 individuals.—In the place are 99 Bibles, with Scott's Commentary—12 families are destitute of Bibles, 9 of which can pay for them.—Philadelphia.

Earthquake.—On the night of 16th inst. a few minutes after 11 o'clock, a very distinct shock of an earthquake was felt in Pittsburgh, Penn. by several persons. We have not heard that the concussion was felt on the high grounds remote from the river; it was probably confined to the alluvial formations near its shores.

Arabia.—Mecca, "the holy city," has been taken by the Wechabites, who put 4000 of the

inhabitants to the sword. The Pacha of Egypt has thus new work cut out for him nearer home than Greece—and the "holy city" must not remain in the hands of "infidel dogs!"

Scio is in the possession of the Greeks, with the exception of the fortress, which was cannonaded daily, and was expected soon to fall.

The Ladies of Baltimore have obtained about six hundred barrels of bread, flour, &c. which they are ready to forward to the Greek Committee in New-York, to be sent out by the vessel which they are proposing to despatch to Greece.

Dr. Payson's Sermons.—Proposals are issued for publishing a volume of Sermons, by the late Dr. Payson, of Portland.—Con. Obs.

The Montreal papers announce the arrest of a party of resurrectionists who had been guilty of robbing the grave of the body of a Mr. Foster, at Chateauguay.

Loving Husband.—"A clergyman of my acquaintance was once called upon by the mourning husband of a deceased wife, to preach a funeral sermon for her, at the house of the afflicted widower. A few weeks having necessarily intervened betwixt the time of the request, and the compliance on the part of the preacher, when the day for the sermon arrived, and the clergyman with the neighbors had assembled, to the surprise of all parties, it was found that the good man had brought home a new wife. The preacher therefore took the appropriate text. A living dog is better than a dead lion."

Rebuke.—A buck with a cigar in his mouth entered Mr. Cross' menagerie recently in Philadelphia, when Mr. Cross requested the visitor to take the "weed" from his mouth, lest he should learn the monkeys "bad habits."

Common Schools.—The following Circular has been addressed by the Superintendent, to the several County Clerks of this State:

State of N. York, Secretary's Office, Albany, March 17, 1828.

Sir—In apportioning the School Acts, one was sent for each district, counting two parts of a district for one district. There was therefore forwarded, one School Act for each district clerk; and not one for each part of a district, composed sometimes of three parts. The town clerk should supply the district clerks in preference to the inspectors, where there are not Acts enough for both.

I desire you will inform the town Clerks, as far as you have opportunity, that the apportionment of school money, and the reports of trustees, this year, will be made in all respects as they were last. The section of the act on page 44 of the school pamphlet, was passed December 4, 1827, and says that the apportionment of 1828 shall be made upon the returns made or to be made by trustees under the existing law; that is, the laws existing December 4, 1827, but so far as relates to the apportionment of money, and the returns of trustees, its operation is suspended until next year.

Your obt. serv't, A. C. FLAGG, Superintendent of Common Schools. CLERK'S OFFICE, MONROE COUNTY, March 27, 1828. I certify the above to be a copy of a letter received at this office. S. STONE, 2d, County Clerk.

Departed this life on Tuesday the 4th inst. Brigadier Gen. JOHN GEDES. He arose in his usual health, wrote a note, and expired without scarcely a moment's warning. His son JOHN GEDES, jun. Esq. though in feeble health, was able to visit, unsupported, the room where the corpse of his father lay; but was so overcome by the sudden catastrophe that deprived him of so endeared a relative, that he survived him only a few hours. Thursday, which had been previously appointed as the day of General Review, was turned into a day of mourning. Charleston Observer.

The next Conference of the Churches will be held at Henrietta village, on Tuesday, April 8, at 9 o'clock A. M.

On the 13th Feb. the Rev. W. F. CURRY was installed pastor of the First Presbyterian Society of Lockport.—Sermon by Rev. G. Crawford, of Buffalo.

ORDINATIONS. The Rev. Joseph Peppoon was ordained as an Evangelist, by the Presbytery of Grand River, on the 6th February. Sermon from Isa. 62: 6, 7, by Rev. Luther Humphrey. The Grand River Presbytery at their sessions in February—Resolved, that it be recommended to the churches under our care, to refrain entirely from the use of ardent spirits, except as a medicine in case of sickness.—Philadelphia.

DIED. At Lansingburgh, on the 19th inst. Rev. Samuel Blatchford, aged 61; one of the ablest divines, and most learned men, of our country. In Albany, youngest son of Hon. John C. Spencer, of Canandaigua. In Groveland, Henry, aged 7 years, son of the Hon. Charles H. Carroll. At Richmond, on the 20th inst. Philip Reed, Esq. aged 71 years. Mr. R. was one of the earliest inhabitants of the Genesee country, and by his enterprize, industry, and integrity, established a character, grateful to the recollection of his extensive connexions, and which will long be remembered with respect in the community where he resided. On the 7th inst. at his father's, in Jerusalem, Johnstone Beddoe, in the 24th year of his age. In Henrietta, on the 23d inst. Mr. Benjamin Baldwin, aged 25. At St. Louis, Rev. Salmon Giddings, professor of Christian Theology in the Rock Spring (Bap.) Theological and High School, Illinois. Drowned.—The Rev. Wm. Lowry, in attempting to cross the drift wood at the Fork of White River, near Indianapolis, Indiana.

ROCHESTER MARKET. WHEAT, per bushel, 78 c. Rye, 45 Oats, 25 Corn, 37 Flour, bbl. \$4.25 to 4.50 Butter, lb. 13 to 16 Beef, fresh, cwt. 3.50 to 4.00 Pork, fresh, cwt. 3.50 to 4.00 Cheese, mess, bbl. 10.00 Tallow, 7.00 ASHES, pot, ton, 5.00 to 8.7 pearl, 90.00 Apples, bushel, 25 to 44 dried, 50 to 75 Beans, 75 to 87 Barley, 44 to 50 Peas, green marrowfats, 74 to 1.00 Potatoes, 25 to 28 Peaches, dried, 1.75 to 2.00 Turnips, 85 Flax seed, 88 Clover seed, 8 Timothy seed, 1.00 Beeswax, lb. 25 to 28 Candles, dipped, 11 mould, 13 Sole LEATHER, cwt. 20.00 Upper dressed, doz. 24.00 Calfskin do. 18.00 Flax, 8 Lard, 6 Calf skins, trimmed, 6 Hides, green, 5 Flannel, domestic, yd. 31 Cider, bbl. 1 to 1.25 Eggs, doz. 12 to 15 HAY, ton, 11.00 to 12.00 Beaver Furs, 8.00 to 3.50 Raccoon In. caught, 12 Muskrat, 25 Red Fox, 75 Mink, 25 Martin (Canada), 50

WHOLESALE China, Glass, & Earthenware Store, EXCHANGE ST. ROCHESTER.

BENJAMIN SEABURY, Importer of the above articles, has on hand an extensive assortment of the latest patterns, which he will sell at New-York prices, adding canal transportation.

Country Merchants will find it to their advantage to call and examine before going to the east. March 28, 1828. 2m13

NOTICE.—C. DUNNING & CO. having taken Peter A. Peshine into co-partnership, the business will in future be conducted at the old stand under the firm of DUNNING, PESHINE, & Co. CZAR DUNNING, JOSEPH PETTIT, PETER A. PESHINE. Rochester, March 13, 1828. 3w13

A CARD.—C. DUNNING & Co. beg leave to return to their most sincere thanks to their friends and the public in general for the favors they have received, and to solicit for the new firm a continuance of the same. They intend by the present arrangement to make the establishment more extensive than ever it has been before, by keeping constantly on hand a superior assortment of the most desirable articles of FANCY DRY GOODS, and of the best qualities. For this and other purposes Mr. D. will reside in New-York, and will be constantly forwarding to the establishment every article adapted to this market. March 25. 3w13

NEW BOOKS. MEMOIRS OF PLINY FISK, John Urquhart, and Mrs. Huntington. Stewart's Journal at the Sandwich Islands, just received and for sale by E. PECK, & Co. March 28, 1828. DOCT. BECHER ON INTERPERANCE. A few copies for sale by E. PECK, & Co.

10,000 Copies of KITTREDGE'S ADDRESS on the Effects of Ardent Spirits, just published, and for sale at this Office. March 20.

JUST PUBLISHED by E. PECK & Co.—ROCHESTER At the close of 1827. March 8, 1828.

FOR SALE, or to exchange for property in Monroe county; a valuable improved FARM in Michigan, affording a Mill site, pleasantly situated on Clinton River. Enquire of T. SCOTT, At the Intelligence Office, Globe Building, Rochester, March 20, 1828. 12d

PAIR WORKING OXEN, for sale by J. BISSELL, Jr. Rochester, March 20th, 1828. 12

OHIO CLOVER SEED. 140 BUSHELS OF OHIO CLOVER SEED, of a superior quality, received and for sale by S. MELANCTON SMITH & Co. No. 4, Buffalo-street. Rochester, March 13, 1828. 4w11

ROCHESTER CASH STORE. C. J. HILL has on hand, for the winter trade, a larger stock of GOODS, of all the various descriptions, than he has ever before offered for sale—consisting as usual of STAPLE AND FANCY FOREIGN DRY GOODS, 66 packages Domestic Dry Goods. CROCKERY, GLASS, WINDOW-GLASS, AND HARDWARE, AND SALT. Also a full stock of GROCERIES—among which are FRESH TEAS, of superior quality. The above Goods are selling, wholesale and retail, at very low prices, for prompt pay. January 3, 1828. 11

BY order of Moses Chapin, Esq. first judge of Monroe county—Notice is hereby given, to all the creditors of Mar's Daniels, of the town of Gates, in said county, an insolvent debtor, to show cause, if any they have, before the said judge, at his office, in the town of Gates, in the county of Monroe, on the 15th day of June next, at 10 o'clock in the forenoon of that day, why an assignment of said insolvent's estate should not be made, and his person be committed to imprisonment, pursuant to the act, entitled "An act to establish imprisonment for debt in certain cases," passed April 7, 1821.—Dated March 21, 1828. 10w13

BY order of Moses Chapin, Esq. first judge of Monroe county—Notice is hereby given, to all the creditors of Banister's Newell, of Brighton, in said county, an insolvent debtor, to show cause, if any they have, before the said judge, at his office, in the town of Gates, in the county of Monroe, on the 24th day of May next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to establish imprisonment for debt in certain cases," passed April 7, 1821.—Dated March 27th, 1828. 10w13

The following beautiful lines we copy from the Ontario Repository.]

THE MARCH TO THE TOMB.

We come forth from the dreadful Unknown,
Where the bars of eternity close,
And we hasten thro' like the streams that flow on
To the fountain whence they arose.
We came out from the cradle, and tire
Of the sweets of the milk and the kneel;
For the restless young spirit hath ever desire
To a loftier branch on the tree;
And we rise till ambition looks light
On the blessed all-hallow of home, [to get,
When, new pleasures to seek, or new treasures
To the four winds of heaven our faces we set,
But we'll meet where the past generations have met,
For we're all on the march to the tomb.

The lover goes out to the grove,
Where beauty's idolators stray,
And he basks in the sunny illusions of love,
Till his merry heart dances its day.
The hero seeks honor in power,
And exults in the battle-field train,
But he thinks not of fate, who is winging the hour,
When the slayer shall rest with the slain,
And we love, till the spoiler lays waste
Our idols of beauty and bloom;
And we fight till the day of our triumph is past,
When the strong and the weak in one balance
are cast,
And the heavy-toned lesson assures us at last,
That we're all on the march to the tomb.

The miser delights in his gold,
And he toils after heap upon heap,
'Till the change of his countenance comes—and
behold!
He has sown what another shall reap,
Yea, the King hath no boon from his birth,
To ensure a less perishing span,
For the prince in his pomp is but dust of the earth,
And his days are the days of a man.
So we treasure our toils, till they glad
The dull sluggard that comes in our room;
And we reign till the rulers of empire are laid
Where the sceptre that levels distinction is sway'd
And their destinies sound like a voice from the
dead,
That we're all on the march to the tomb.

MARY MAGDALENE.

To the hall of that feast came the sinful and fair,
She heard in the city that Jesus was there:
Unheeding the splendor that blazed on the board,
She silently knelt at the feet of her Lord,
The hair on her forehead, so sad and so meek,
Hung dark on the blushes that burned on her cheek;
And so sad and so lowly she knelt in her shame,
It seem'd that her spirit had fled from her frame.
The frown and the murmur went round through them all,
That one so unhallo'd should tread in that hall;
And some said the poor would be objects more meet
For the wealth of the perfume she shower'd on his feet.
She heard not her Saviour, she spoke but with tears,
She dar'd not look up to the Heaven of his eyes;
And the hot tears gush'd forth at each heave of her breast,
As her lips to his sandals were throbbingly press'd.
In the sky after tempest as shineth the bow,
In the glance of the sun-beam as melteth the snow,
He look'd on that lost one—her sins were forgiven,
And Mary went forth in the beauty of Heaven.

SONG FOR MONTECOURT.

O, weep for Montecourt! O, weep for the hour,
When spirits of evil and darkness had power!
When the horsemen of Vacaris triumphantly trod,
On the bosoms that beat for their rights and their God!
O, weep for Montecourt! O, weep for the slain,
Who for faith and for freedom lay slaughter'd in vain!
O, weep for the living who linger to despair,
The renegade's shame or the exile's despair.
One look, one last look to the cots and the towers;
To the rows of our vines and the beds of our flowers,
To the church where the bones of our fathers decayed—
Where we fondly had hoped our own would be laid.
Alas! we must leave thee, dear desolate home,
To the spearmen of Uri, the shavelings of Rome;
To the serpents of France, and the vultures of Spain;
To the pride of Anjou and the guile of Lorraine.
Farewell to the fountains—farewell to the shades;
To the song of our youth and the dance of our maidens;
To the breath of our gardens, the hum of our bees,
And the long waving line of the blue Pyrenees.
Farewell, and for ever! the priest and the slave
May rule in the halls of the free and the brave;
Our homes we surrender, our hearts we resign,
But, Father, we kneel to no altar but thine.

From the Pulpit.

THE SUN OF RIGHTEOUSNESS.

Light of the universe, bright Sun of glory!
Rise on the Heathen benighted, and shine;
Disperse all the clouds and darkness before thee,
Diffuse all around thy splendor divine.
Life of the world, and death's potent destruction!
Breathe once again on the valley of bones;
Soon all the dead will be put into motion,
And hearts become soft, tho' harder than stones.
See! Lucifer falling, son of the morning!
Demons to caverns of darkness retire;
They cannot endure the "Spirit of burning!"
They cannot withstand Omnipotent ire.
Now is the ensign of mercy displaying!
Now is the banner of Jesus unfurl'd;
And thousands of souls this moment are praying,
His kingdom may spread all over the world.
Bright Sun of righteousness! clad in thy glory,
Rise on the nations benighted, and shine;
Disperse all the clouds and darkness before thee,
Diffuse all around thy splendor divine. J. M.

From the New York Observer.

EARLY SABBATH SCHOOLS.

Honor to whom honor is due. Rom. xiii, 7.
Messrs. Editors.—Will you please insert in your paper the subjoined extracts, and oblige a constant reader.
"Many of his* excellent institutions still remain; and among others, that of Sunday Schools; and it is both novel and affecting to behold on that day [the Sabbath] the vast area of the Cathedral filled with children, forming two grand divisions of boys and girls ranged opposite each other, and there again sub-divided into classes, according to their age and capacities, drawn up between the pillars, while two more instructors attend each class, and direct their questions and explanations to every little individual without distinction. A clergyman attends each class; accompanied by one or more laymen for the boys, and for the girls by as many matrons. The lay persons are said to be often times of the first distinction. Tables are placed in different recesses for writing. This admirable practice, so beneficial and so edifying, is not confined to the Cathedral, or even to Milan. The pious archbishop extended it to every part of his immense diocese, and it is observed in all the parochial churches of the Milanese."—Eustace's Classical Tour.
"A respectable ecclesiastic, named Kindermaun, formed a Sunday School in his village in 1773. His example was followed by others: and eventually Maria Theresa rewarded Kindermaun by ennobling him. In this province, [Bohemia] crimes began immediately to diminish."—Friesland's State of the Poor in Germany.

When it was discovered that the children, from reading the scriptures, would, when they heard their parents mention God, or heaven, or such expressions, tell them, Oh, you know nothing of God, &c. the parents would gladly hear them, and in consequence boast of their children's knowledge; that was the first cause that alarmed the priests, which I well know. The first step they took was, to prevent the scriptures from being read; but that failed. They had thus to proceed to the last extremity, which was, neither to hear their confession, nor to anoint at death any of them that should read, hear, or handle the scriptures; and in some instances, they did refuse, and thus gave up their fees, for the purpose of terrifying the rest. On this account, some, a few days before confession, used to withdraw their children, and when confession would be over, gladly returned them. But the only thing that cut the priests to the quick was the Scripture Readers. This plan they could not overthrow. It would be tedious to mention all the wiles and stratagems exercised before it came to the present most awful crisis. It is most remarkable, that their sole object was at first to prevent the reading of the Scriptures; and when this failed, then every one that could read they urged to read, marking passages for them, no matter how plain against themselves, and applying them against the Protestants, in order to baffle the readers. This was the case before my last journal. Since then, that plan has completely failed, and, as I hinted, the devil now seems to be at his last extremity. The popish bishops, priests, friars, and the fraternity, have now taken the field, and open their mouths in blasphemy against the Scriptures, publicly declaring that they are not the word of God; that Christ did not command his apostles to write but to preach; that there were twelve gospels pretended to be written by Mathew, and that it was not until the fourth century that the present Gospel was admitted into the church; and that the Epistle to the Hebrews and Peter's second Epistle were, with great doubt and difficulty, admitted. Then all the Protestants are challenged to show that John wrote the Revelation. Therefore, they say, there is none permitted to read or hear, only the church; and whosoever hears not the church, let him be as a heathen man or a publican. Now, sir, this is the state of my poor country and countrymen; but, notwithstanding, the Lord is plucking a few brands from the burning.

From the New York Observer.
CONVERSION OF A UNIVERSALIST.
Messrs. Editors.—It affords joy to the friends of Zion to hear that any of their fellow travellers to the eternal world are converted from the error of their ways, and are brought, thro' the teachings of the Holy Spirit, to see and love the truth as it is in Jesus. The following extract of a letter, addressed to a brother, by a gentleman in the state of New York, who had been for many years a confirmed universalist, shows how easily and effectually the strong holds of Satan are broken down, when the word of God comes home with power. With both these brothers I have been acquainted from their youth. I send you the extract to be published in your useful paper, in hope, that by the blessing of God, it may be the means of leading others who have fallen into the same error, to a sight of their danger and of their only Refuge. Respectfully yours,
ALVAN HYDE.
June 26, 1827.

DEAR BROTHER,—I wish you to inform me something respecting the revival in —, and in other parts of the county of —, and in your own vicinity. I have only heard in general. I have seen a letter from the Rev. Mr. —, published in the Western Recorder at Utica; but I am desirous of knowing who are the subjects of this work that was formerly acquainted with—whether any of your family, or any of our connections. But you may possibly begin to wonder why I should make these inquiries, & what change has taken place in —, that he feels an interest in the wonderful works of God, in causing his enemies to become his friends. Well may you wonder and be astonished, for it is marvellous. But it is of the Lord. He hath shown me that I am a sinner, and my supposed goodness was as early dew. My refuge all failed me; and I found I had a heart wrongly at enmity against God. I found I had no regard for his honor and none for his law. My sins appeared before me, the sins of my youth—secret sins and sins of older age. Duties, which in themselves were commendable, but performed from wrong motives—omissions of duties—sinful thoughts—and sometimes all appeared before me together, like mountains piled on mountains, like a ponderous weight too heavy to be borne, and could not have been borne, if the arm of Jehovah had not sustained me. After trying every expedient, and finding them all fail, and seeing no other alternative but perish forever, or submit to the Saviour, I was, as I believe, led by the Spirit of God, as the moving cause, to the foot of the cross—to submit myself unreservedly and all my concerns, for time and eternity, into the hands of a crucified Redeemer, relying wholly on the sovereign mercy of God, through his Son, for pardon and salvation. Perhaps you will wish to know how long it is since this change took place. It was in Dec. 1825. Knowing this, you will ask, why have you not informed me of it before? There are various reasons; but perhaps there are none sufficient. I will therefore acknowledge myself to blame. You will ask further, What enjoyments have you in believing and trusting in a crucified Saviour? I answer—when I keep my eye on him, I have a peace and contentment, which none but the followers of the meek and lowly Jesus know—the world then is in its proper place, under my feet. But when I turn my eyes from him, I sink, like Peter on the water; and nothing but the arm of God can raise and save me. When I look within me, and examine myself in the light of God's truth, and see how prone my heart is to sin, that my nature is wholly depraved, and in my flesh dwells no good thing, I almost despair. If I look to the law, I am condemned. But when I look to Him who died for sinners, my hopes revive; and He is my only strength and fortress and hiding place from the tempest and the storm. I find my heart deceitful above all things and desperately wicked; and many times I fear it hath turned me aside, that I never knew the way of life truly. And again, I think I can say, I will trust in the Lord, though he slay me, and he tho' glorified, let what will become of me. If I perish, God's justice will shine through eternity. His justice and his mercy flow from his goodness, and will be glorified, while intelligences remain. If I am finally found among the faithful followers of the Lamb, it will all be of mercy; for I am convinced I shall never deserve any thing but the lowest destruction, in everlasting burnings.
Remember me in your prayers, and may God add his blessing.
I am, yours, respectfully and affectionately.

Printing for the Blind.—Books have been printed by order of the Edinburgh Blind Asylum, by which blind persons are enabled to read; and an apparatus by which they may communicate with one another by writing, is also said to be in a state of considerable forwardness. The method of printing or writing we have not seen explained; but its practicability may be easily understood on reflecting that the forms of letters, and their relative positions in syllables and words, may be made to be perceived as through that of sight.
This invention would, of course, be of no use to such as are born deaf, dumb, and blind; since the signification of words presented to the blind through the sense of feeling, is explained to him through that of hearing, while the deaf and dumb can receive their ideas of form through the medium of sight alone.
A communication through the sense of feeling must necessarily be far less rapid than through that of sight; but the difference in form will be quite as distinctly conceived by blind persons, many of whom possess an acuteness of feeling truly wonderful.—Boston Patriot.

Genesee Sabbath School Herald.
At a recent meeting of the Board of Managers of the Genesee Sabbath School Union, it was resolved to issue a publication bearing the above title. This measure was adopted from a belief that the great want of general information and deep feeling on the subject of Sabbath Schools within our bounds could be more effectually remedied by this, than by any other measure. The Herald will be devoted to Sabbath School Intelligence in general; and particularly to the operations of this department within our own limits; also embracing Original Anecdotes, Biographical Sketches of Sabbath School Scholars, Teachers, &c.—Suggestions in relation to the various modes of instruction—And occasionally noticing the benevolent operations of the day.
Although this work is chiefly designed for Sabbath School Scholars, yet it is hoped that all—Parents, Philanthropists—all who feel an interest in the good of the rising generation, and are in any way engaged in forming the minds of the young—will find something to cheer and assist them in the discharge of their duties.
The Board confidently call on all the friends of Sabbath Schools—on all who love our country, and would save our youth from those numerous inlets of vice to which they are exposed—and especially on all who love the cause of Christ and desire the extension of his Kingdom, to co-operate with them in this work. Parents, Christian's, Philanthropists, our appeal is to you,
CONDITIONS.
I. The first volume will contain twelve numbers, from April to March inclusive. It will be issued the first of each month, printed on good paper, and with a fair and elegant type. Each number will contain 16 pages of 18 mo. size, neatly stitched in printed covers.
II. The price to subscribers will be 37 1/2 cents a year. To schools or companies taking 20 numbers or more, 25 cents. To County Depositories taking 100 numbers or more, 20 cents, payable on the receipt of the first number.—Those who procure six subscribers, and become responsible for the same, shall receive the seventh copy gratis.
III. Any person can discontinue his subscription at the close of the year, by giving notice to the editor.
All communications must be addressed (post-paid) to the Editors of the Genesee Sabbath School Herald, Rochester, Monroe county, N. Y.
JOSIAH BISSELL, Jr. Pres't.
MYRON STRONG, Sec'y.
March 12th, 1828.

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every Sabbath, who say openly they always were Unitarians but did not know it!"—*Unitarian Advocate for January 1826.*

It is not the rapidity with which Unitarians make converts, that excites our wonder—though in the short space of "twelve months," "300" were gathered round their standard! But behold these same 300 "always were Unitarians, but DID NOT KNOW IT!"—What does this mean?—These persons could not have belonged to any of the sects of serious Christians. For if so, they would have "known" where they had stood.—The inference, therefore, is, that they were men of the world.—The case then is this. Unitarianism goes forth into the world and addresses itself to men, and men say, "This is a religion which exactly meets our feelings. The self-denial and holiness of Orthodoxy we do not love. Its restraints and impositions we cannot bear. But here is a religion which does not cross our wishes—which does not disturb our quiet, but allows us to live on just as we are.—We have never, indeed, made any pretensions to religion; but if this is religion, we find we have always possessed it. We have always been good Christians, but unfortunately have been ignorant of it: till now, we "DID NOT KNOW IT."

Reader! is that religion which thus accommodates itself to the feelings and wishes of the world, the true gospel of Christ? Was it the case when Christ and his apostles preached, that men said, "We have always been of this religion, but did not know it; or have always possessed this temper, but knew not that it was right?"—And is it the design of the gospel now simply to teach men that they are right, and to encourage them on in the course which they are naturally disposed to pursue, leaving them as they "always were;" or is it the design to convert them and make them right, rendering them different from what they "always were?" Let the spirit of inspiration answer; "If any man be in Christ, he is a new creature. Be not conformed to this world; but be ye transformed by the renewing of your mind. Except a man be born again, he cannot see the kingdom of God."

Recent Intelligence from the Baptist Missionaries in Ireland.
From the Rev. J. M. Carthy.

ELDEN COTTAGE, KILBEGGAN, NOV. 9, 1827.
Dear Brethren,—I have much cause to be thankful for the goodness of God, as experienced since the third of September last, when I dispatched my last journal, as there is an increasing desire excited in the minds of the people throughout my circuit to hear the word of life. I have travelled 390 miles since that time, and continued as usual, distributing the bread of life to countrymen every day.

The opinions of the Roman Catholics are attacked from every quarter; and, if manfully followed up, their system will soon be shaken from centre to circumference. I think the reformation meetings lately instituted will be a great means of accomplishing it: and besides this, ministers of all denominations are now preaching the gospel in the cabins of the poor. Ireland is beginning to see the dawn of a more glorious day than ever she witnessed. Respectable persons who would sometime ago have deemed it a sin or a shame to hear the gospel out of what are called consecrated walls, may be seen in some places, with their servants in livery, driving to hear it in a smoky hut, and inviting ministers to preach at their own houses. Is not this the work of God? I know not of any place in my circuit which is not in general well attended. To excite and keep up the spirit of hearing amongst them, I mostly announce the subject to be delivered next, so it not only attracts their attention, but, in the interim, leads to research. The distribution of well selected tracts has been made a blessing to some. Lately I travelled about twenty miles through a very destitute country; not of people, for it is numerously populated; but destitute nearly of all means of religious instruction.

I folded up sheet-tracts in the form of letters, and all the way I dropped them where I believed they would be taken up. Last Lord's day but one I preached at Mullingar, for the Rev. Mr. Gibson, who is in affliction. A person who was then there, and lives within the precincts of a village where many of the tracts were picked up, and not knowing that I was the person who dropped them, related the circumstance, and said, "they were so esteemed by some who found them; that they would not lend them to their neighbors, lest they could not get them again; and that they were comparing the different kinds, and boasting each had got the best." A contrary effect was produced on others, through not giving themselves time to examine whether the subject was good or bad; they said they had a mind to follow me and pelt me with stones." As to the schools, I mean to give you a detailed account of them in my next letter; suffice it to say, as usual, they are a going on well. At Ballycumber the master has instituted a night school for several adult Catholics, some of them are learning their letters, others are reading the word of God. At Keanagh, after using every other means to induce a Catholic boy to commit the word of God to memory, without effect, I publicly dismissed him from the school. A few days after his father brought him back, humbly soliciting his readmission, which was done. In general I find this to be the most efficient means of maintaining the constitution of the schools.—*Lord. Bap. Mag.*

The following interesting incidents are related by a correspondent of the Am. S. S. Magazine as having occurred at Hopkinsville, Ky.
"Not long since, one of the teachers returning from evening worship was accosted by a little boy, who timidly extending his hand said, I want to give you this for the Sunday School. It proved to be a nine-penny, which he had hoarded from little savings for his beloved school, and which, like the widow's mite, was cast into the treasury of the Lord. The following Sabbath the children were told, if any of them chose to give a little piece of money, it should be faithfully appropriated for the purchase of books for the library; since which time, many four-penny and nine-penny pieces have been cheerfully offered.

Welsh Baptists.—The Principality of Wales contains two hundred and sixteen Baptist churches besides Monmouthshire, most of the churches of which are Welsh. To supply these churches there are 140 ordained ministers, and ten unordained. Of these ministers sixteen bear the name of Jones, twelve that of Williams, fifteen that of Thomas, &c. The celebrated *Christmas Evans*, whose specimen of *Welsh preaching* has been so often quoted and admired, was for thirty-six years Pastor of the church of Llangefni or Ebenezer, in Anglesea.—*Col. Star.*

THE SABBATH.

The following excellent article on the subject of the Sabbath which appeared in the Western Recorder of the 18th ult. we intended to have inserted in the Observer last week, but the paper containing it was accidentally mislaid—as it can never be out of date, we give it this week.

Mr. Editor—With regard to those objections, against establishing a "line of stages and canal boats, that will not run on the Sabbath," which I have seen in some of the newspapers in your state, I have not much to say; for I consider them too weak and too heathenish to need refutation. One would suppose, that no man in his senses, while believing the bible, would offer such reasons for disobedience to a plain law of God.

Opposition to any measures, which have for their object the glory of God, and the advancement of his kingdom, may be expected, so long as men love darkness rather than light, and the ways of sin more than the ways of holiness.—Whenever I see it coming from wicked men, I am not at all surprised; but when I hear objections, such as the following, coming from men who profess to be moral, and pretend to desire the best interests of community, I am not a little surprised.

1st. I have recently heard it said, that it is morally wrong for Christians to unite together, to accomplish the object under consideration. But if so, then it is, doubtless, morally wrong for them to unite in building churches for the worship of God—hiring ministers to preach in them—printing and circulating bibles—forming missionary and other benevolent societies; all of which, together with our present object, are designed to restrain vice, and establish and promote virtue. If the one is calculated to operate against the influence of Satan, and frustrate the designs of his followers, so are the others.

2d. Establishing or patronizing those boats and stages, only, which shall not run on the Sabbath, is objected to, because it will array a very strong opposition against the Christian.

I would ask every Christian, who has taken the vows of God upon him, and dedicated himself, his time, his talents, and all that he has, to the Lord, whether he can, in his closet, tell the omnipotent and holy God, and that Saviour who died to redeem sinners, that it is not expedient for him to keep the Sabbath, nor use his influence to have others keep it, because it will excite opposition, and call down the odium of wickedly, array a strong opposition against the Christian? Then we shall know who those are, that unite themselves together to insult the Majesty of heaven and earth, by trampling under foot his authority. We shall know who those are, that will league themselves together against God!

3d. It is said by men who are worldly wise, that the movements of Christians should be such as not to provoke opposition; that they had better use their influence, in the service of God, in secret only, or not at all, rather than to excite opposition.

Now when Christians can act in concert with worldly men, in promoting the cause of Christ, and the happiness of the world, they certainly ought to do it; but they ought not to join with them in disobeying God, and contaminating the morals of men. If stage and canal-boat proprietors will cease to travel on the Sabbath, the christian public will patronize them of course; but if they will not cease, then is it high time to prepare such vehicles as will accommodate those who would keep the Sabbath; that they may no longer, while journeying, feel compelled to travel on that holy day, for fear of forfeiting their seats in favor of other passengers, who would be permitted to occupy them.

4th. Some object to the establishment of such lines as shall not violate the Sabbath, because they think it impracticable to support them; and that in the event of failure, the loss would be more than the gain.

But I have more confidence in the christian public, and faith in the bible, Mr. Editor, than to believe any such thing. Obedience is always safe—always expedient. If the bible be true, the time must come, when the thing now proposed will be practicable, and when it will be universally established. The gold and the silver are the Lord's. All hearts are in his hands. He has commanded us to remember the Sabbath day, to keep it holy; and give us any reason to believe that he will not give his children the means of obeying him? Surely not.

For what purpose has the Lord given his children wealth and influence, but to serve him? And has the Christian, who employs his Master's goods in aiding and encouraging others to break the Sabbath, any reason to expect that he will meet with the approbation of God for his conduct? I tremble for those Christians, for that family, for that community, that will not keep the Sabbath; for I believe they are planting thorns which will spring up and pierce them through with many sorrows.

If a people would bring down the curse of God upon them; if they would sink into ignorance and barbarism; if they would become lost to all sense of refinement, virtue, and holiness; let them trample on the institution of the Sabbath. If they would blot out every moral luminary which now shines upon this benighted world, let them annihilate the Sabbath. If they would become infidels and atheists, and be prepared for every crime which can disgrace and ruin a people; if they would extinguish the last ray of hope which can cheer the desponding

heart; if they would transform this light and liberty into darkness and chains; if they would see a world of pilgrims, regardless of their condition, in one mighty throng, pressing their way down to death and hell; let them treat with neglect and contempt the Sabbath of the Lord their God.

Wicked and ungodly men can, and do, disregard the Sabbath. Good men and good citizens of the civil community will keep it. Where is the man that ever lost any good thing by keeping the Sabbath?

COTTAGER.

In the following extract from a communication in the Eclectic Recorder is a severe and merited rebuke to professors of religion for the examples which too many of them have set, tending to weaken the sense of obligation which is more or less felt in every Christian community, to reverence the Sabbath.—It is too by bringing professors of religion to feel and regard their covenant obligations that we expect the greatest benefit to result from these measures relative to the Sabbath.

"The gentlemen who attended the meeting have thought proper to propose the subject, chiefly on the grounds of propriety and expediency, and perhaps this was the proper course. To many of our citizens these are the strongest claims that could be made upon them. There is, however, another class upon which the community have much stronger claims; and I should have liked it well if they had requested of all, who subscribe the obligation, to pledge themselves, in addition to what is asked, that they would endeavor to dissuade all professors of religion from giving bad examples, either by travelling themselves, or by being engaged in any business that puts into their pockets money earned on the Sabbath. I should have been pleased, if they had further requested their subscribers, to say, we will hold in high esteem such professors of religion, as shall be found performing their solemn vows in respect to the Sabbath, and administer rigid discipline to such of their communicants as shall be found violating their covenant obligations in relation to the Sabbath. I do not wish to bring disgrace upon professors, but it is true and notorious, that the improper conduct of professors, has done more in bringing this community to disrespect the Sabbath, than all others besides. May he who says, "Remember the Sabbath day, to keep it holy," he, who sent his ancient covenant people into captivity, that "the land might enjoy her Sabbath," lead and direct both professors and non-professors to a sense of their guilt and awful danger, in thus despising the authority of a holy and just God, who will not suffer his laws to be broken with impunity."
A PROFESSOR.

From the New York Observer.

TO OUR FRIENDS AT THE EASTWARD.
The time is coming, and now is, when true Christians must be known, and their deeds made manifest. They are not to be hid or merged among the men of the world. The wheat and the tares are to be separated from each other. Great attention is now awakened to the violation of the Sabbath, and the friends of Zion are coming out and being separate on this subject. Let not their efforts be counteracted by professing Christians, either thoughtlessly or designedly. Let it not be tauntingly said of them, in this regard, "How much better are ye than others?"

I address myself especially to those professed disciples of Christ, who, after transacting their secular business in this city, are accustomed to leave in the Saturday afternoon's Steam Boat for Providence, &c. I understand these boats arrive at Providence between 10 and 12 o'clock on Sundays; and the passengers to the Eastward immediately take seats in stage coaches for Boston, where they arrive towards evening. Thus the holy Sabbath is violated, and by men called Christians! I forbear to say much more, at present. Can such conduct be excused? Is not the example pernicious? Should not Christians refrain altogether from travelling on the Lord's day, except in cases of absolute necessity? Assuredly; and let not that man expect God's blessing upon his labors, who defrauds his Maker of holy time, or who attempts to save time by robbing his own soul.

S. A.
N. B. The above remarks are also applicable to any Christians belonging to this city who return home under similar circumstances.

WEST INDIES

Extracts of Letters from the Rev. Mr. Burchell at Montego Bay, to his Brother at Falmouth.

April 18, 1827.
At the bay we are at present tolerably quiet and peaceable. One poor fellow, however, a free negro, was some time since imprisoned for praying with some of his companions, because he could not pay his fine. Having nothing else to do in the jail, he spent his time, morning, noon, and night, singing and calling upon God; which so annoyed the jailer, that he repeatedly went in to his cell and thrashed him. But the more flogging, the more praying; till at length the jailer brought him again before the court for this sin. The man, however, resolutely declared his purpose to pray;—If you let me go, me will pray; if you keep me in prison, me will pray; if you flog me, me will pray; pray me must, and pray me will!—when the jailer said that rather than be annoyed by this "praying fellow," he would give up his fees, and pay another portion of his fines; and so the man was dismissed.

From a Young Lawyer in the country who is not a professor of religion, to one of the Managers of a benevolent Society.

Friend M—, Accept the enclosed as a donation to the — Society: the object of which I understand is to provide for missionary purposes. The gift you will think large for me, but remember what is lent unto the Lord, is not lost. I often think that we are bound as much as the Israelites were, to give the tenth. May the Lord prosper you in all your charitable endeavors for the spread of the Gospel.—N. Y. Obs.

CURIOSUS LAW CASE.

The Court of Appeals in Bordeaux is agitated by a suit of an extraordinary character. A young fellow not long since presented himself to an old burgher of that city, who had a snug estate and no heirs apparent, and claimed to be the old gentleman's son Robert—long before supposed to be dead. The old gentleman put on his specs, and examined him from head to foot; but probably not being his looks, or suspecting that he was one of those men not born to be drowned, and who are not over-credulous as connexions, came to a negative conclusion, and dismissed him. The youngster grew warm—the senior ordered him out of doors—he refused to vanish into thin air, and the old gentleman handed him over to the police. He immediately fee'd a professional adviser, and commenced proceedings to make himself the old gentleman's son, whether the old gentleman will or no. What will be the issue, is yet unknown.

ROCHESTER:

FRIDAY, APRIL 4, 1828.

We have just received a copy of "a plain and easy catechism suitable for children of a tender age, and adapted to the use of families and Sabbath Schools, by a Lady of New-Jersey," which, from the cursory examinations we have been able to give it, we are satisfied is admirably adapted to the purpose for which it is designed, and well calculated to assist Sunday School Teachers in giving instructions to their classes after they have recited their lessons; and from the little experience we have had in the management of Sunday Schools, we have found that one of the greatest difficulties we had to encounter was, to induce teachers to question and instruct their scholars when they had gone through with their recitations, thus not only suffering precious time to run to waste, but diminishing the interests which is always excited in the minds of the children by the familiar intercourse which ought to subsist between them and the teachers. Parents will also find it a valuable assistant to aid them in communicating religious instructions to their families.—We should be pleased to see this little manual brought into general use.

Another.—Pamphlets designed to aid the important business of sabbath school instruction, come in from every quarter. The last mail brought us a small work containing a "Series of questions on the selected Scripture lessons for sabbath schools," by a superintendent in New Jersey. A slight examination of its contents has satisfied us that it would be a valuable assistant to those who are engaged in instructing the children and youths of our country in the truths subject which is calling forth the attention of men of talents and piety. Sunday schools are beginning to occupy that place in public estimation to which their paramount importance entitles them, but that great improvement in the manner of communicating instruction may be made, must be obvious to those who have had any experience in conducting them. We therefore hail these essays to effect this desirable object as harbingers of good, and if they should fall far short of perfection, they are, at any rate, approximating towards it.

Tavern without a Bar.—The following fact we have from a gentleman of this village:

A few weeks since, as he was travelling at the eastward, on calling at a public house in Bridgeport, Conn. the passengers were conducted into a room elegantly furnished, with carpet, sideboard, and other furniture, having more the appearance of a gentleman's parlour than that of a common sitting room at a Stage House. A genteel appearing female soon entered and being asked by one of the passengers for the bar-room, "you are in it," was the answer; he then called for some brandy—she replied "we keep no spirits; but can immediately furnish you with coffee, chocolate, or tea." These, together with other refreshments, such as cakes, crackers, &c. were forthwith placed upon the sideboard—the party were not backward in partaking; and even the gentleman who called for brandy appeared to be fully compensated for his disappointment by the novelty of the entertainment; and will, we trust, hereafter, be an advocate for taverns without bars.

How long is it to be before we shall see some friend and advocate for the cause of Temperance coming forward as a pioneer, in this part of the country, and showing this enlightened and christian community that even here a tavern can be supported without a Bar? The man who does this will deserve well of his country—will confer upon it a more substantial benefit than he who may have destroyed thousands of its enemies in the field of battle.

Measures for promoting the Observance of the SABBATH in Great-Britain.

From the Charleston Observer.
In London, Liverpool, Bristol, and Greenock the subject of "sailing on the Sabbath," has

lately and almost simultaneously occupied the attention of the friends of seamen.

"The Greenock Seamen's Friend Society," have addressed a very comprehensive, and very forcible appeal to ship-owners, requesting them for many reasons to discontinue the practice.

"A petition has also been signed by upwards of three hundred sailors, pilots, riggers and jobbers, praying for its abolition."
Their petition is as follows:

Unto the Owners of Vessels belonging to, and sailing from, the Port of Greenock.

The humble Petition of the undermentioned Seamen, Pilots, Riggers, and Jobbers, at the said Port, humbly sheweth.

That the practice of loosing vessels from their mooring in the harbour, and sailing from port on the Sabbath day, is a grievance to the Petitioners and their Families of no small magnitude, a public breach of the Sabbath, and extremely detrimental to the interests of Religion among the inmates and children.

That your Petitioners, when at sea, and living in other countries, are most frequently in a great measure excluded from attending upon the Public Ordinances of Religion; and they feel deeply anxious, when at home, that they should be secured in the quiet enjoyment of the day of rest, so as that themselves and their families might participate, undisturbed, in those privileges afforded by the Sabbath which are possessed without interruption by every other class of the community.

May it therefore please you to give such orders as will insure the discontinuance of the above practice.
And your Petitioners shall ever pray.

BIBLE CAUSE IN SOUTH CAROLINA.

At a late meeting of the board of managers of the Bible Society of Charleston, held at the house of the President, Thos. Lowndes Esq. the committee of the board which had been appointed at a previous meeting to prepare and propose a plan for supplying all destitute families in the State with the bible—among other things, "resolved that this board in reliance on Divine aid, will endeavor, within one month from this date, to supply every destitute family in Charleston with a copy of the Holy Scriptures."

They then go on to propose means through aid and co-operation of other similar societies, for supplying the destitute of the State.—The Editor of the Philadelphian prefaces the account of their proceedings with the following judicious remarks:

By the following notice, in the Observer, of the proceedings of the Charleston Bible Society, at a meeting held on the 10th inst it appears that measures are in train, for supplying the whole State with the Scriptures. We hope that as God has made of one blood all the nations, the destitute black families will not be forgotten in this distribution of the heavenly charter—life and liberty. Should these be excepted, in the sight of Him, who will have the gospel preached to every creature, that all may come to the knowledge of the truth and be saved.—All solicitude in regard to the further progress of this sacred cause in the United States has vanished. Every family within their limits will, we doubt not, be supplied; and He, in whose hands are the hearts of all men will hasten the accomplishment of the great work, beyond the expectations and hopes of the most sanguine.

The following persons were on Tuesday last chosen town officers, for the year 1828.

TOWN OF BRIGHTON.

Ezekiel Morse, Supervisor—William B. Alexander, Clerk.
Assessors.—Walter Case, Rice Eaton, Samuel G. Andrews, Nathaniel Draper, Levi Hoyt.
Overseers of the Poor.—F. Clark, S. Dunham.
Highway Commissioners.—John T. Calhoun, Titus Goodman, Alvin S. French.
Common School Commissioners.—Anso House, Ashbel W. Riley, and Wm. H. Ward.
Inspectors of Common Schools.—Harvey Humphrey, Chas. Yale, Harvey George.
Constable and Collector.—Adonijah Green.
Constables.—W. G. Russell, C. Mulford, A. Newton, J. Graham, W. Messenger, H. Hall, J. Beals.

TOWN OF GATES.

Mathew Brown, jr. Supervisor—Pierce Darrow, T. Clerk.
Assessors.—Calvin G. Hill, James K. Livingston, N. T. Rochester, John Haywood, Elazer Howard.
Highway Commissioners.—Philip Lyel, Cain G. Hill and Silas Ball.
Common School Commissioners.—Frederic Whittlesey, Benj. H. Brown, Jonathan Packard.
Inspectors of Common Schools.—Tho's A. File, John H. Thompson, G. H. Mumford.
Overseers of the Poor.—Moses Chapin and John Marchant.
Constable and Collector.—S. C. Hawley.
Constables.—Samuel C. Hawley, A. Kenyon, R. Sedgwick, E. Flower, I. Weston, O. Crane.

Natural Curiosity.—Mr. Meigs describes well at Navakeery, the mouth of which is 9 feet square; the sides a smooth solid rock: from the surface of the ground to the water, 16 feet greatest depth of the water, 148 1-2 feet. The water is perfectly clear and of an excellent quality, both for drinking and washing. At the depth of 72 feet, the water is perfectly fresh; 75 a little brackish, and at 78 quite salt. The depth of the water is very little affected by either the dry or rainy season. A steam engine has been placed at the well by the government for the purpose of irrigating the adjacent lands which throws out over 4 tons a minute, and has been kept in operation for 12 successive hours without lowering the surface of the water in the least degree.

From the Connecticut Observer.
THE GREEKS AGAIN.

Mr. Editor—When I heard that Dr. Howe was travelling through the country, it immediately occurred to me, well, we shall have to give the Greeks another lift—a heavy draft I presume will now be made. On returning home I found the work had already begun. A lady was sitting by the side of my wife with a Ladies' Subscription for the Greeks. As I entered the room, my wife remarked, my husband has come in, he must say. The lady turning to me, "I know he would have you give." O yes, said I—for I could not say anything else to such a winning applicant. I soon went out again, expecting to be sure to meet a Gentleman's Subscription—but heard of none, and returned home again unhurt. By my fire side, however, sat a couple of rosy looking girls with the names of all their play-mates down, with some 6, and some 12 cents for the poor little Greek girls, represented as having no mothers, nor home, nor any thing to eat or wear. On this paper were the names of all my daughters faithfully registered from the oldest through the whole graduation down to the youngest. This application was absolutely irresistible; so I set down and filled up the blanks against their names with the sum demanded. I say demanded, Mr. Editor; for what is the difference between a Constable with a tax-bill and warrant, and of these voluntary subscriptions, in such hands—unless it may be in the former case we know when we get through, in the latter, no man can foresee the end. Well I sat down, and while reflecting on the common remark, that children are a blessing, it seemed to me that I never was blessed exactly in this way before.—

While musing thus, in came one of neighbor's boys as fierce as if he had been fighting bumble bees.—"Where's John and Samu'el and James," says he; "I've got a subscription paper for the Greeks."—The Greeks, said I—why, the paper has been here. "But this is for the Boys." So he stretched out the paper of three or four half sheets pasted together with names enough down to fill a muster-roll. I took it and wrote against the name of my youngest son, 6 cents, who, by the way does not know the difference between a Greek and a Turk, and left my other boys to subscribe for themselves, as they were old enough to write their own names. My change was all gone; but the Solicitor was willing to trust, and away he went. I ought to mention one circumstance, which was gratifying to me; my youngest son was at the breast, and not having yet any name, he went clear. I now resumed my seat, and exclaimed—"O tempora! O mores!" Is my path to be continually crossed in this way?—My wife turned towards me—Why, said she, I thought, husband, you approved of these things. So I do; but—here I was obliged to stop—thought a moment—and what of the times and the customs, thought I. Is it the times of the times, and the depravity of the customs which now harrow up my feelings?—My conscience said no—What then is it—selfishness sordid selfishness I was obliged to answer.

Mr. Editor, I pursued a train of reflection on the subject until my feelings changed, and my soul rose to the "times and customs" denoted. Though blessed with parents of distinguished piety, I do not recollect of ever hearing the claims of sufferers, either from physical or moral causes, out of our own country, presented and enforced, whilst a child. The name of Missionary was scarcely known in the village. Now what do our children hear continually—nay, what are they called upon to do? They are taught and they grow up with the impression, that the principles of benevolence demand our activity and our money to relieve distress and eradicate sin, wherever to be found, no matter on which side the ocean. "The field is the world." These "customs" of the age cannot fail to elevate the standard of benevolence. The "times" denote a progression in the work of Redemption, which will bring to pass great events, when our children shall have come upon the stage. If we, who had so few advantages in our childhood and youth are inspired with some little zeal in the good cause, what may we not hope will be done by our children, with all their training and advantages, when the interests of the Church shall be committed to their care?

Is there an Infidel, of any discernment, who cannot perceive in these "times and customs" a precursor of his own downfall, and that of his Master; and the certain and glorious triumph and speedy establishment of Christ's kingdom on the earth? No wonder, then, that the selfish feelings of our hearts should put forth their strength to resist these works of God. Complaining one day to one of my neighbors of the trouble which my selfish feelings gave me when called upon so repeatedly to give, as we stood together under the scorching influence of the sun in July—he looked up towards the sun, and pointing with his finger, said, "You feel much inconvenience from the burning rays of that sun; but what then; will you not cheerfully bear it for the sake of the blessings which he is shedding down upon our world; would you, if you could, have him struck from his centre?" No application was necessary; my groveling feelings seemed to retire as if to hide themselves, and my soul seemed to raise itself to God, and say, "Father, forgive me." O, let the Sun of Righteousness arise with healing in his wings." Employ me, and O, condescend to employ my children, and use my substance as seemeth good in thy sight.

TEMPERANCE.

For the Observer.

At a recent meeting of the students of the Theological Seminary, Auburn, for the purpose of taking into consideration the deadly and growing evil of intemperance—a large majority of them voted to adopt the following resolutions—to wit,

Resolved, That in order to give additional force to our example and influence, we form ourselves into a "Temperance Society."

Resolved, That we make the exertions of our own, and all similar societies, an object of our most devout prayers.

Resolved, That we solemnly pledge ourselves, that hereafter, we will, on no occasion, drink any kind of distilled, or ardent spirits, except when prescribed by a physician; or when in our own judgement it is necessary for the preservation of life;—and that we will use all proper means to persuade others to adopt the same resolution. E. J. GILLET, Chm.

R. TINKER, Scribe.

The cause of Temperance in Maine.—About a year since a respectable bricklayer of Sharon formed the design of raising a Society for the suppression of intemperance, drew up a paper and obtained ten subscribers which number has been subsequently increased to 70. The good effects which have been produced by this Society (says a correspondent of the Morning Star) are obvious already. Some of the Store-keepers in New Sharon have observed, that they have not sold more than one half the quantity of spirituous liquors since the organization of our Society that they did before. Many who formerly drank occasionally, have commenced a total abstinence of ardent spirits. Some few instances have come under our observation of persons who have been saved from being confirmed drunkards. One family, or even one individual, saved from a practice so destructive to the souls and bodies of men, is certainly enough to awaken the more sober and thinking part of the community to engage in the cause. The sober and pious must rejoice throughout the land, to hear of a reformation of temperance; and though it be a small one at the present, it is presumed to be increasing, and hoped that others will be provoked to enlist in the same good work.—Wat. Intel.

Intoxication.—The laws against intoxication are enforced with great rigour in Sweden. Whoever is seen drunk is fined, for the first offence, three dollars; for the second, six; for the third and fourth, a still larger sum; and is also deprived of the right of voting at elections, and of being appointed a representative. He is, besides, publicly exposed in the parish church on the following Sunday. If the same individual is found committing the same offence a fifth time, he is shut up in a house of correction, and condemned to six months hard labour; and if he is again guilty, to twelve months punishment of a similar description. If the offence has been committed in public, such as at a fair, at an auction, &c. the fine is doubled; and if the offender has made his appearance in a church, the punishment is still more severe.—Whoever is convicted of having induced another to intoxicate himself, is fined three dollars, which sum is doubled if the drunken person is a minor. An ecclesiastic, if he should fall into this offence, loses his benefice; if it is a layman who occupies any considerable post, his functions are suspended, and perhaps he is dismissed. Drunkenness is never admitted as an excuse for any crime; and whoever dies while drunk, is buried ignominiously, and deprived of the prayers of the church. It is forbidden to give, and more explicitly to sell, any spirituous liquor to students, workmen, servants, apprentices, and private soldiers. Whoever is observed drunk in the streets or making a noise in a tavern, is sure without, however, being on that account exempted from the fines. Half of these fines goes to the informers, (who are generally police officers) the other half to the poor. If the delinquent has no money, he is kept in prison until some one pays for him, or until he has worked out his enlargement. Twice a year these ordinances are read aloud from the pulpit by the clergy; and every tavern keeper is bound, under the penalty of a heavy fine, to have a copy of them hung up in the principle rooms of his house.

Intoxication in all Liquors.—Brandy kills soonest; it takes most rapidly to the head, and tinges the face to a crimson, or livid hue. Rum is probably the next in point of fatality, and then gin and whiskey. The most dreadful of all liquors is rum when it is got very old. It is such certain death to Europeans in hot climates, that the sale of new rum is prohibited in our Southern Colonies by the most severe laws. But when a man talks of the effects of brandy, rum, or gin, or indeed wine of any sort, he is erecting a theory upon a shadow. What ninety nine men in a hundred drink as brandy, is no more than liquor that it is champagne. Most of the brandy drunk in public houses, or bought of inferior retailers, is nothing more than spirits of wine diluted and flavoured. The Holland sold by publicans, is a mixture of gin and whiskey. As to gin, it is a liquor as different from itself as table beer is different from pure alcohol; much of this liquor is composed of mineral acids, of turpentine and other rank poisons; if diluted and exposed to the atmosphere, it is covered with a putrid film; and one dose to a person not accustomed to dram-drinking, may occasion death.—Manchester Her.

Montreal, March 15.

On Sunday week a surprising surgical operation was performed at Bytown. A man named Hamilton, in a state of intoxication, attempted to swallow a piece of beef, which was too large, and stuck in his throat. All the symptoms of strangulation followed. His breathing was stopped. His face and hands turned black, and after several violent struggles he lay quiet, and apparently dead. Some of his neighbors ran to procure medical assistance; and fortunately, without much loss of time, succeeded in getting a young gentleman, named M^rQueen, who, on seeing Hamilton, was instantly aware that not a moment was to be lost if he wished to save his life; he therefore made an incision into the throat, and slit up the wind-pipe. He next looked round for the readiest instrument to serve his purpose, and espying a tea pot, he tore out the spout from it, and fixed it in the incision in Hamilton's throat, to afford a medium through which to breathe. After some time the operation of the vital powers began to be visible, and Mr. M^rQueen expressed a wish that some other medical aid should be procured, as he did not wish to act any further on his own responsibility. Dr. — and some others were called in, and after a great deal of trouble, the piece of meat was forced into the stomach. The man is now quite well.

The N. Y. Observer has the following extract of a letter from Philadelphia, to a gentleman in New-York, dated March 11th. "Appearances in this city are now very delightful; especially in the Northern Liberties and in Southwark. In Mr. Hoover's congregation in Southwark, as many as 80 persons are more or less impressed; about 25 of whom have obtained a hope. In Mr. Patterson's congregation, (N. L.) the inquiry meetings have been constantly increasing from the first, and last evening the number who attended was more than 100. The prayer-room below was full to overflowing; and every thing appeared solemn and encouraging. In Mr. Livingston's congregation the excitement is increasing, and 50 or 60 attend the Inquiry Meetings. The whole city seems to be moved. I have never before seen in it such appearances of a general revival."

A correspondent in Antrim, N. H. writes us as follows. "In May last, a revival commenced in the Presbyterian Society in this town, and was progressive for several months. In October, 52 persons were admitted into the Church, and in February 27 others. Hopes are entertained that twenty or thirty more have been brought under the saving influence of the Gospel. Most of the persons thus gathered into the Christian Church, are in the prime of life. Among the means which have evidently contributed to these results, may be mentioned the formation of a Society for the promotion of Temperance; and the establishment of a Bible Class, which excited in a pleasing degree the attention of the young."—Boston Recorder.

Mortality of Missionaries.—Mrs. Yuille, wife of the Rev. Robert Yuille, missionary, and companion of Rev. W. Swan, at Selinginsk, in Siberia, died on the 2d of July, 1827. She is represented by the only surviving female in the mission as a very superior woman and Christian.

Rev. Samuel Trawin, missionary of the London Society at Calcutta, died on the 3d of Aug. and Mrs. Humphreys, wife of Rev. James Humphreys, Society's missionary at Malacca, on the 29th of May.

In Germany, Rev. Peter Treschow, Foreign Secretary to the London Jews Society.

During the thunder storm on Monday last, the dwelling house of Mr. Orin Saunders, of this town, was struck by lightning and received considerable damage. The lightning entered at the roof of the building, near the chimney, and tearing a rafter literally into splinters, proceeded down the chimney—melting steelyards, shears, &c. and finally made its exit through the door. Four persons, who were near the fireplace, were thrown senseless upon the floor, and remained in this situation fifteen or twenty minutes. The shock was a severe one, but we understand they are gradually recovering.—Palmyra Sentinel

Girl with two tongues.—A very hearty and fine little girl, about ten months old, was brought to our office yesterday, that we might have the authority of our demonstration for the relation. The supernumerary organ has presented itself under and near the tip of the first, and to which it grows; its shape is perfectly natural, with the roots, &c. and it gradually increases, being now, we should say, full the sixth of an inch in length. At present it does not appear in the least to affect the prattling of the child, or its attempts to speak; neither does it seem to cause it any discomfort. The circumstance has attracted much of the attention of several of the faculty, who speak of it as a case of which the annals of medicine and surgery furnish but one similar, and that in the person of a female of colour.—Worcester (Eng.) Herald.

SUMMARY.

The mail between Trenton and Princeton, N. J. dropped from the stage on the evening of the 13th inst. and was afterwards picked up and rifled by some person unknown. The fragments were afterwards found and sent to the Trenton post-office.

One dollar bills of the Delaware and Hudson Canal Company, altered to 5's are in circulation. They may be detected by the word *five*, in the body of the bill, being larger and fainter than the word *dollar*.

Agnes and Sophia Anderson, two maiden sisters, were lately found dead in their room, in Quebec, (where they lived with great privacy,) having taken poison in consequence of the unfavorable termination of a chancery suit, in which they were largely interested.

George IV. has manifested his respect for Canning's memory, by elevating his widow to the dignity of Viscountess of the United Kingdom of Great-Britain and Ireland; and the title of Viscount Kilbrhan, to her male heirs after her death.

Hannah More.—This lady is living at the advanced age of 86, at her beautiful cottage, Barley Wood, near Bristol. She reads without spectacles, and walks with a firm step; her voice is as unbroken as that of a person in the prime of life.

A poor labouring man, with a family in this country, has recently received information from Great Britain that he had become heir to an estate valued at \$45,000 dollars. He is an emigrant from England.

Fanny West was committed to the jail of Fredericksburg, Va. on the 14th ult. for the murder of her new born infant. She had cut off one of its legs with an arm.

Lake Champlain has not been frozen at Burlington this winter.

Disproportion.—In a Southern village, containing not more than 250 whites, the value of various kinds of ardent spirits sold and consumed is estimated at not less than \$5000 annually. The whole county, in which the village is, gave the last year about \$300 to the support of religious institutions.—Richmond Vis. & Tel.

The acting Governor, Pitcher, has so far recovered his health, as to be able to ride to the capital and attend to his official duties.

Mr. Edgerton, of the Assembly, estimates the expense of revising the laws of this State, at one hundred thousand dollars.

The Greenbush (Penn.) Gazette contains an account of a circular Fox hunt, held near that place on the 7th inst. which resulted in the taking of about forty.

The Legislature of Indiana, has passed a law authorising the construction of a canal from the navigable waters of the Wabash to those of the Mannee of Lake Erie. Expense, about \$1,000,000.

Mr. Sparks, Editor of the North American Review, has sailed for England and France, to collect certain papers, and consult certain documents, supposed to be of importance in illustrating the life and character of Washington, or otherwise connected with the history of the United States.

The Ladies of the Second Associate Reformed Scotch Presbyterian Church in Pearlstreet, New-York, have made up 733 garments for the suffering Greek females. So much for Scotch liberality.

Mr. Henry Neale, well known to the public as a contributor to the magazines, and the author of a work, recently published, entitled the Romance of History, has committed suicide in a fit of derangement, caused by an over excited imagination.

Captain Agnew, who saved the crew of a British vessel, and Capt. Aubert, who saved the officers and crew of the brig Lydia, on her passage from Cork to New-York, have been named by the King of France, Chevaliers of the Legion of Honor.

A Lady in New-York is giving public readings and recitations, for the purpose of gaining money sufficient to prosecute a vexatious lawsuit. Why not undertake the suit herself, and save the fees? If she can speak well enough to attract attention at a public Hall, she would scarcely fail at the bar.

"Richard Twiss and I," says Dr. Kitchener, "were visiting together one evening, when the master of the house invited R. T. to play at whist. He immediately gave him one of his significant stares, and said, "No no—pray, Sir, what have you seen me do, since I came into this room, so exceedingly silly, that you ask me to play at cards!"

Mr. Joseph Roof, a wheelwright by trade, hung himself on the 18th ult. in the town of Arcadia.

An act has passed the Assembly, authorising the employment of a competent person, for the degree of counsel in the Supreme Court, for the special purpose of investigating the alleged criminal transactions in relation to the removal of William Morgan, and all the incidents connected therewith.

The New Era.—The accounts of the enlargement of contributions to the mission cause in this country, are producing a similar impulse on Christians in England.

On the death of Mr. John S. Shepard, printer, Mr. Bogert, in his Gazette of the 5th inst. About eighteen months ago the disease which marked him as its victim, began distinctly to manifest itself; since which period his frame has gradually wasted away until, without a struggle or a groan, he sweetly fell asleep in Jesus. It may perhaps with truth be said, that seldom has the tomb closed upon more real worth in one so young. A residence of near seven years in our family afforded ample means of witnessing the development of those inestimable qualities of the heart for which the deceased was so remarkably distinguished, and which had so strongly endeared him to us. Possessed of a bright intellect, he improved every opportunity to acquire that kind of knowledge best calculated to render himself useful; and his amiable disposition and conciliating deportment attached to him a large circle of friends of all ages, who, while they cherish his memory, will sincerely unite with his afflicted relatives in deeply lamenting their bereavement.

But it was in his character as a Christian that he eminently shone. At an early age he exhibited a commendable regard for serious subjects and religious institutions; and with the advance of years, his thirst for "a spiritual saving knowledge" increased. As a teacher in the Sabbath School, and in many other respects his usefulness and his example were acknowledged and felt. About three years ago he became a member of the Presbyterian church in this village, and to the exemplary life heretofore led by him was added the benign influence of religion. No exercise was so delightful to his heart as prayer and searching the Scriptures, which holy volume he prized above rubies.

His piety was genuine and of that ardent kind which seeks to glorify God and promote the highest good of mankind. Meek, sincere, and broken hearted, he felt his ill desert as a sinner, and drew all his hopes for eternity from the Gospel. In his efforts to be useful to others he was remarkably unobtrusive, and yet such was his unostentatious diligence that he "let his light so shine before men that they seeing his good works, were constrained to glorify his Father in Heaven."

MARRIED.

In this village on Wednesday evening last, by Rev. Mr. Penney, Mr Joseph Bloss, to Miss Caroline Bush.

DIED.

In Henrietta, on the 24th inst. Mr. Benjamin Baldwin, merchant, aged 25 years.

At Hampton, near Geneseo, Mrs. Anne Fitzhugh, wife of Col. Wm. Fitzhugh.

In Warsaw, of a lingering consumption, Doct. Chauncey L. Sheldon, in the 45th year of his age—an inestimable citizen, and formerly clerk of Genesee county.

In Egypt, the British Consul General, Mr. Salt.

DR. BEECHER'S SERMON. Just Published, an Edition of 1000 Copies of Dr. Beecher's Sermon before the American Board of Missions, in October last—Price sixpence. For sale by E. Peck & Co. Rochester, April 4, 1828.

REV. MR. WHITTELEY'S
School for Young Ladies,
UTICA, N. Y.

THIS School will be opened on Wednesday the 21st day of May next. The building to be occupied for the establishment, formerly the residence of James S. Kip, Esq. is in a pleasant part of the village, sufficiently retired from the noise and bustle of business. The Pupils who board in the family, will receive every parental care from Mr. and Mrs. Whittlesey. Mr. Whittlesey's whole attention will be devoted to the instruction of the Pupils; the best books, and the most approved methods of instruction, will be adopted; and the whole establishment will be arranged and conducted with the design of combining all the advantages which respect the personal, moral and intellectual improvement of the Pupils, that such an institution can offer.

In prospect of relinquishing the superintendance of the Ontario Female Seminary, the following testimonial was given, unsolicited, by the gentlemen whose names are subjoined:—

Canandaigua, Jan. 30, 1828.
We have been intimately acquainted with Mr. and Mrs. Whittlesey, during their residence in this place, while our children and those entrusted to our care, have been under their instruction and parental watchfulness. From our acquaintance with their School, and what knowledge we have received of its internal regulation, and of its literary character, from attending its examinations; also, from the proficiency of those who have been entrusted to them, their unusually happy qualification to superintend the education of Young Ladies, both as to their instruction and the formation of their habits for society, and the strict attention which they have always paid to the morals of their Pupils; we feel a pleasure in offering to them the voluntary expression of our gratitude for their attention to those we have placed under their instruction. As unforeseen circumstances render it impracticable for them to continue in their present situation, we most heartily recommend them to the affectionate interest and patronage of those with whom they may be called to reside.

EVAN JOHNS,
NATHL W. HOWELL,
THOMAS BEALS,
ANSEL D. EDDY.

The course of instruction intended to be pursued with Pupils who remain a sufficient time at the School, will embrace Reading, Writing, Arithmetic, Geography, English Grammar, Rhetoric, Composition, History, Logic, Mathematics, Natural and Moral Philosophy, and Chemistry. Instruction will also be provided, for those who desire it, in the Latin and French Languages, Music, Drawing, Painting, and Needle-Work.

TERMS OF ADMISSION.
Board, \$2.00 per week.
Washing, 37-1/2 per doz. n.
Tuition—English Studies, 25 00 per year.
Latin and French Languages, 50 00 per quarter.
Music, including Instruments, 12 00 per doz.
Drawing, Painting, or Needle-Work, 4 00 per doz.

The period of instruction, for a year, will consist of 44 weeks—8 weeks being allowed for vacations. Tuition to be paid in advance. No deduction will be made for absence, except in cases of sickness. Each Boarder is expected to provide her own candles, napkins, and bed-clothing. The expense of fuel, in the cold season, will be divided among the Pupils. Bedsteads, beds, pillows and bolsters, will be provided by the Principal. The first term will continue 14 weeks, to the last Wednesday in August. Applications for admission may be made to Rev. S. C. Aikin, at Utica, or to Mr. Whittlesey, now at Canandaigua.

REFERENCES.
Rev. HENRY DAVIS, D. D. Clinton.
Rev. NOAH COE, New-Hartford.
Rev. SAMUEL C. AIKIN, Utica.
Rev. JOHN F. SCHERMERHORN, do.
ELIZUR GOODRICH, Jun. Esq. do.
Utica, March 26, 1828.

CANAL TRANSPORTATION.

RUNS NIGHT and DAY on the Erie Canal, between Buffalo, Troy and Albany.
SIX DAYS IN THE WEEK.
For Freight or Passage, apply to
CURTIS & ROOT, Buffalo.
S. & W. PARSONS, Lockport.
ALLEN & CHAPIN, Rochester.
WRIGHT & SHERMAN, Syracuse.
C. MORRIS & Co. Utica.
ALLEN & CHAPIN, Troy.
DOUGLASS & DENN, Albany.
HART, HERRICK, & Co. No. 19, South-Ply Allen, street, N. Y.
BIGELOW & BANGS, Boston.
ALLEN & CHAPIN.

Rochester, April 4, 1828.
Advances paid for property left in store when required, and cash paid for Ashes, Pork, and most kinds of produce.

STRAY COW.

CAME into the enclosure of the subscriber about the 15th of Feb. last, a RED COW, with striped back.—The owner is requested to prove property, pay charges, and take her away. SAML L. PIERCE.
East Rochester, April 2, 1828.

NOTICE.—C. DUNNING, & CO., having taken Peter A. Peshine into co-partnership, the business will in future be conducted at the old stand under the firm of DUNNING, PESHINE, & Co.
CZAR DUNNING,
JOSEPH PETIT,
PETER A. PESHINE.
Rochester, March 13, 1828. 3w13

A CARD.—C. DUNNING & Co. beg leave to return their most sincere thanks to their friends and the public in general for the favors they have received, and to solicit for the new firm a continuance of the same. They intend by the present arrangement to make the establishment more worthy their attention than ever it has been before, by keeping constantly on hand a superior assortment of the most desirable articles of
FANCY DRY GOODS,
and of the best qualities. For this and other purposes Mr. D. will reside in New-York, and will be constantly forwarding to the establishment every article adapted to this market. March 25. 3w13

WHOLESALE
China, Glass, & Earthenware Store,
EXCHANGE ST. ROCHESTER.

BENJAMIN SEABURY, Importer of the above articles, has on hand an extensive assortment of the latest patterns, which he will sell at New-York prices, adding canal transportation.
Country Merchants will find it to their advantage to call and examine before going to the east.
March 28, 1828. 2m13

OHIO CLOVER SEED.

140 BUSHELS OF OHIO CLOVER SEED, of a superior quality, received and for sale by S. MELANCTON SMITH & Co. No. 4, Buffalo-street.
WHO HAVE, AS USUAL, A LARGE STOCK OF Paints, Oils, Window-Glass, Dye-Stuffs, Ship Chandlery, &c. &c. &c.
Rochester, March 13, 1828. 4w11

FOR SALE, or to exchange for property in Monroe county; a valuable improved FARM in Michigan, affording a Mill site, pleasantly situated on Clinton River. Enquire of T. SCOTT, At the Intelligence Office, Globe Building. Rochester, March 29, 1828. 12w

THE LAST DAY.

[From Pollock's Course of Time.]
Now starting up among the living changed,
Appeared innumerable the risen dead.
Each particle of dust was claimed: the turf
For ages trod beneath the careless foot
Or men, rose organized in human form.
The monumental stones were rolled away;
The doors of death were open'd; and in the dark
And hoarse vault, and silent charnel house,
Moving, were heard the mouldering bones that
sought
Their proper place. Instinctive, every soul
Flew to its clayey part: from grass-grown mould,
The nameless spirit took its ashes up,
Re-animated; and merging from beneath
The flatter'd marble, undistinguish'd rose
The great—nor heeded once the lavish rhyme
And costly pomp of sculptur'd garish vice.
The Memphian mummy that from age to age
Descending bought and sold a thousand times,
In hall of curious antiquary stow'd
Wrapt in mysterious weeds, the wondrous
theme
Of many an erring tale,—shook off its rags;
And the brown son of Egypt, stood beside
The European, his last purchaser.
"All woke—the north and south gave up their
dead.
The caravan that in mid journey sunk
With all its merchandise, expected long,
And long forgot, ingulf'd beneath the tide
Of death, that the wild spirit of the winds
Swept in his wrath along the wilderness—
In the wide desert woke, and saw all calm
Around, and populous with risen men;
Nor of his relics thought the pilgrim then,
Nor merchant of his silks and spiceries.
"And he—far voyaging from home and friends,
Too curious with a mortal eye to peep
Into the secrets of the Pole, forbid
By nature, whom fierce winter seiz'd and froze
To death, and wrapt in winding-sheet of ice,
And sung the requiem of his shivering ghost,
With the loud organ of his mighty winds,
And on his memory threw the snow of ages—
Felt the long absent warmth of life return,
And shook the frozen mountain from his bed.
"All rose of every age, of every clime;
Adam and Eve, the great progenitors
Of all mankind, fair as they seem'd that morn,
When first they met in Paradise, unfallen."
All cities fell, and threw their buried millions
forth;
While with the works of man,
"Tree, herb, and flower, and every fowl of
heav'n,
And fish and animal, the wild and tame,
Forthwith dissolving, crumbled into dust.
Before the ploughman fell
His steers, and in mid-way the furrow left.
The shepherd saw his flocks around him, turn
To dust. Beneath his rider fell the steed
To ruins; and the lion in his den
Grew cold and stiff, or in the furious chase,
With timid fawn that scarcely miss'd his paws.
No earth no living thing was seen but men,
New changed, or rising from the opening
The sea gave up its dead.
"Great ocean! strongest of creation's sons!
Unconquerable, unrepres'd untir'd;
That roll'd the wild, profound, eternal bass
In nature's anthem, and made music such
As pleas'd the ear of God. Original,
Unmar'd unfaded work of Deity,
And unburied by mortal's puny skill;
From age to age enduring and unchang'd;
Majestic, inimitable, vast;
Loud uttering satire, day and night, on each
Succeeding race and little pompous work
Of man. Unfallen, religious holy sea!
Thou bow'd'st thy glorious head to none,
fear'd'st none,
Heard'st none, to none didst honor, but to God
Thy Maker—only worthy to receive
Thy great obsequies. Undiscover'd
Into thy dark, unknown, mysterious caves
And secret haunts, unfathomably deep;
Death all visible retir'd, none went
And came again, to tell the wonders there—
That morning, thou that slumber'd not before,
Nor slept, Great Ocean, laid thy waves to rest,
And hush'd thy mighty minstrelsy. No breath
Thy deep compass stirr'd, no fin, no oar:
Like beauty newly dead, so calm, so still,
So lovely thou, beneath the light that fell
From angel-chariots sentinel'd on high,
Repos'd and listen'd, and saw thy living change,
Thy dead arise—
Sudden arose
From out their watery beds, the ocean's dead,
Renew'd, and on the unstirring billows stood,
From pole to pole, thick covering all the sea;
Of every nation bleat and every age."

PIETY IN THE NAVY.

Nothing can be more interesting than to see
those brave men who have fought our battles
on the Ocean with so much honor to themselves
and their country, coming boldly out for Christ,
and consecrating to him their best affections
and their hearts. Some weeks since, we published
a letter from a Lieutenant in the Navy, to a
chaplain at one of our Naval stations, which we
have no doubt, has cheered the hearts of thousands.
We are now permitted to lay before our
readers a letter from a Captain in the Navy to
this Lieutenant, which shows that he too has
found the Saviour. Four or five other officers
of the Navy have recently experienced a like
happy change.—N. Y. Obs.
"The severe gale you encountered off the
Caymans without doubt was trying to your ship
and spars—but not to be compared to the trials
you daily suffer. Be of good courage, my
dear friend; God is with you, and he that endu-
reth to the end shall be saved. I feel for you
indeed; for I know well your situation,—far
from God's people and separated from his ordi-
nances, without one sympathizing friend to whom
you can talk of the goodness of God. My pray-
ers are offered up night and morning for you,
that God may cheer you, give you strength and
wisdom, and that your light may shine before
men, to the glory of almighty grace. A Chris-

tion on board of a man of war, requires indeed
to be arrayed in the whole armour of God. I
know well the malicious pleasure it would give
to many to see you fall. I know precisely the
pains that would be taken, and the arts that
would be used, to allure you into sin. May God
Almighty give you strength, and change the
hearts and enlighten the understandings of your
companions.
We were once in darkness; but it pleased
God to bring us into his marvellous light—for
which we can never be sufficiently thankful.
So great is the blessing, that we can only ac-
knowledge it; for do what we can, we are still
poor, miserable, unprofitable servants. In look-
ing around on your thoughtless, careless, un-
believing companions, do you never ask yourself,
"Was I once like one of these? Was I once in
so gross a state of spiritual ignorance, such open
rebellion, such insolent defiance of my gracious
God? I have often turned away from the sight
shuddering, and poured out my heart in peni-
tence and gratitude to God for his infinite mer-
cy in arousing me from my slumber of death. I
frequently feel, as I know you feel, an affection-
ate yearning over my sinful companions;—as
if I would give all I possess, to convince them
of their error, and impart my feelings to their bos-
oms: but religion is a subject so repugnant to
the unrenewed heart, that it is often difficult
to introduce it with effect. Our Saviour's advice
to his apostles on sending them out into the Gen-
tile world, should be constantly in our remem-
brance, "Be ye wise as serpents, and harmless
as doves." * * * At present, a Lieutenant of the
Army, (of Artillery, educated at West Point),
is preaching here in the Methodist Church. He
intends resigning his commission, and serving
in the ministry, for which his talents are thought
to be well adapted.

From the Western Recorder.
SANCTIFICATION OF THE SABBATH.
At a meeting of gentlemen in Utica, favorable
to the promotion of the sanctification of the
Sabbath, held on Saturday the 22d inst. the fol-
lowing resolutions were unanimously adopt-
ed:
Resolved, That this meeting highly approve
of the proposition in the New-York Observer,
of the 15th inst. to form a National Society for
the purpose of promoting the sanctification of
the Christian Sabbath.
Resolved, That the following gentlemen viz:
Elizur Goodrich, Chas. C. Brodhead,
Abraham Varick, George S. Wilson,
Thomas Hastings, John Bradish,
Alex'r M. Beebee, Thomas Walker,
Thomas Christian, Spencer Kellogg,
Apollis Cooper, Alexander Seymour,
Samuel Stocking,,
be a committee, to correspond with gentlemen at
New-York, and in other places, on the subject
of organising such a society, on the week of the
coming anniversaries in May next.
E. GOODRICH, Ch'n.
THOS. HASTINGS, Sec'y.

From the Charleston Observer.
CHARLESTON UNION PRESBYTERY.
bytery, held in this city, in Dec. last, the fol-
lowing resolutions were unanimously adopted:
1st. Resolved, That this Presbytery do cor-
dially approve of the resolutions of the General
Assembly of the Presbyterian Church, at their
meeting in 1826, in relation to the profanation
of the Sabbath, and that the Stated Clerk of this
Presbytery be directed to have these resolutions
published in the Charleston Observer, together
with the following resolutions of the Presbytery
on this subject.
2d. Resolved, That in accordance with the
3d resolution of the Assembly, the members of
this Presbytery do frequently, and solemnly ad-
dress their people, on the subject of the sancti-
fication of the Lord's day, and urge its vital im-
portance to our moral, social, and civil, as well
as religious welfare.
3d. Resolved, With regard to the fourth res-
olution of the Assembly, the Presbytery are deeply
impressed, with the alarming extent, to which
violations of the Holy Sabbath, in the various
forms there mentioned, prevail in this com-
munity, especially in embarking on board vessels
that sail on that day. Therefore resolved, that
the members of this Presbytery take measures
to engage the constituted authorities of the re-
spective Churches under their pastoral charge, in
judicious efforts, to prevent this evil as far as
practicable.
A true extract from the minutes of the Charle-
ston Union Presbytery.
Wm. A. McDOWELL, s. c.

The resolutions of the General Assembly, re-
ferred to in the above minute of the Presbytery,
will be found in the printed minutes of the As-
sembly for 1826.

From the Juvenile Magazine.
THE SUNDAY SCHOOL IN WALES.
It has always given great delight to the writer
of this article, to see the blessed fruits of Sun-
day School instruction, as they are sometimes
exhibited in the lives of children, and in the re-
formation of communities. In the Island of
Great Britain, which has been emphatically styled
"the land of Sunday Schools," many striking
instances have occurred, calculated to cheer and
animate all who are engaged in this glorious
cause. One of these instances was recently re-
lated to me, and it is of such an interesting na-
ture, that I cannot withhold it from the readers
of the Juvenile Magazine.

In a large town in Wales, lived a gentleman
of great wealth, who employed a carpenter from
a distant place to build him a house. In this
town there was rarely any preaching of the gos-
pel, nor other religious privileges. The carpen-
ter was a Christian. In childhood he had been
instructed in the Sabbath School, and in later
years had been a teacher. Casting his eye over
this community, his strong desire was to do them
good. In imitation of the illustrious founder of
Sunday schools, he resolved to "try," looking to
God for assistance. He set up a school on the
Sabbath; invited the children to attend; and in
a short time had a large number collected to-
gether. Some men, whom he employed as la-

borers, cheerfully gave their assistance. For
three years the school was continued without
any extraordinary appearance of usefulness. The
children were in general attentive to their les-
sons; "they took fast hold of instruction;" and
during this time had committed to memory a good
portion of the holy scriptures. That seed the
Lord was pleased to water with his grace. Af-
ter about three years a revival commenced in
the school, and THIRTY of the children gave evi-
dence of a change of heart.

Here might we stop, and let our bosoms over-
flow with gratitude. But this is not the end.
The carpenter was occupied upon his building
ten years; during which time a church of fifty
members was formed, a majority of whom were
from the S. School.
This account was given to the writer by the
carpenter himself, who now resides in this coun-
try.—Since he left Wales he has learned by the
means of his Sunday School and church, four
other churches have been formed in its immediate
neighborhood, and that they now all enjoy the or-
dinances of the gospel.
The carpenter lately visited the school under
my charge; of this school, his son, a lad of about
fifteen years of age, has been a member, and
here, we trust, he has been converted to God. He
has it in view to prepare for the sacred ministry.
Let us all be encouraged by these interesting
facts. "Cast thy bread upon the waters, for
thou shalt find it after many days."

From the Christian Watchman.
SABBATH SCHOOL ANECDOTE.
Sabbath Schools may be made a powerful instru-
ment in checking intemperance.
The Superintendent of a Sabbath School, in
making some remarks to the scholars, adverted
to the pernicious tendency of acquiring a desire
for ardent spirits, and earnestly entreated his
youthful hearers to avoid this vice;—he particu-
larly cautioned them against accepting, even if
offered by their own parents, the last part of a
glass, so frequently presented to children, con-
taining so much sugar as entirely to remove the
naturally disagreeable taste of the liquor.—Not
long after this, a father—a Christian father—
(can such lure their own children to destruction!)
offered his little son the remains of a glass of to-
dy;—"No pa," said the young abstinent, "I can't
drink it, for Mr.—told us we must not drink
rum, even if our fathers did make it sweet with
sugar for us."—And it is a pleasing fact, that
there has no rum been drank in that family since
that time.

Unhappy.—"All experience shows that priests
have thirsted for power, and it becomes the
friends of liberty to frown upon any measures
[observance of the Sabbath] calculated to en-
courage that class of community in their unholy
proceedings."—Gospel Advocate.
The editor who penned the above sentence is
a priest—that is, although he does not exactly
wear the cowl or cassock, he is a public preacher
of universal orthodoxy; and,
Ergo.—"The friends of liberty should frown
upon any measures calculated to encourage that
class of community in their unholy proceedings,"
for every thrust at his adversary inflicts a wound
on himself, which, however, is not likely to
prove mortal to either, in consequence of the
weapon employed.—Ab. Ch. Register.

NEW GOODS.—The subscribers have recently
received an extensive assortment of
Domestic Goods,
Groceries,
Crockery,
Glassware,
Hollow Ware, &c. &c.
Which they offer for sale low for Cash, or in exchange
for Country Produce. Jan. 4, 1828.—11f
MURDOCK & COFFIN,
Main street, opposite the Globe Buildings.

NEW FASHIONABLE HAT STORE.
No. 12, Globe Buildings.
VAN KLEEK & DIVOLL, respectfully inform their
friends and the public in general, that they have
commenced the manufacturing of

HATS,
On an extensive scale, in the village of Rochester, and
are now opening at their establishment in the west corner
of the Globe Buildings, a general assortment of
Gentlemen's Beaver, Castor, Military and
Imitation Beaver HATS,
With a general assortment of Youth's and Children's
Fancy Hats of the latest and most approved fashions;
together with a variety of Men's, Youth's and Children's
Fur, Seal, Hare and Cloth CAPS, fur Collars, Buffalo
Robes, &c. which will be sold low for cash, or approv-
ed paper, as they can be had in the state.
They have also on hand, and offer for sale, a general
assortment of Stock and Trimmings, to which they in-
vite the attention of Hatters generally.
Hats of all kinds made to order, and on the shortest
notice. Cash, and the highest prices paid for all kinds
of Hating and Shipping Furs. Jan. 26. 5tf

**D. R. GILL'S Commentary on the Old and New Testa-
ment, 9 vols. Quarto, very cheap, for sale by**
E. Peck, & Co.
Feb. 10, 1828.

**MEMOIRS OF PLINY FISK, John Urquhart, and
Mrs. Huntington. Stewart's Journal at the Sand-
wich Islands, just received and for sale by**
E. PECK, & Co.
March 28, 1828.

**MRS. HUNTINGTON'S MEMOIRS, also, MILLER'S
LETTERS on Clerical Manners, for sale by**
E. PECK, & Co.
March 1, 1828.

**TALES OF A GRANDFATHER; by Sir Walter
Scott, 2 vols. price \$1.25, for sale by**
E. PECK, & Co.
March 1, 1828.

**200 Large Family Bibles, of various qualities;
Price from \$2.50 to \$9.**
Also, Clark's Commentary on the New Testa-
ment, 2 vols. price \$6,
For sale by E. Peck & Co.
Feb. 1, 1828. 6tf

**DOCT. BEECHER ON INTEMPERANCE. A
few copies for sale by**
E. PECK, & Co.
ROCHESTER CASH STORE.

**C. J. HILL has on hand, for the winter trade, a
larger stock of GOODS, of all the various descrip-
tions, than he has ever before offered for sale—consisting
as usual of STAPLE AND FANCY
FOREIGN DRY GOODS,
66 packages Domestic Dry Goods.**

**CROCKERY, GLASS, WINDOW-GLASS,
AND HARDWARE, AND SALT.**
Also—a full stock of GROCERIES—among which are
FRESH TEAS, of superior quality.
The above Goods are selling, whole-
sale and retail, at very low prices, for prompt pay.
January 3, 1828. 11f

W. S. ROSSITER,
Two doors north of the Canal, Exchange Street, Roch-
ester.—ALSO, Shakers' Leather, Yarnish, Paste and Li-
quor rolls from Carroll street, and running back and
westward to a public alley, being the same premises as
were sold by the late Fire Insurance Company to said Jones, by deed bearing date the 23
day of February, 1827.—Notice is hereby given, that by virtue of a
power of sale in said mortgage contained, and justified under
the said deed, the said premises will be sold at public vendue, at the Frank-
lin House, in Rochester, on the twenty first day of August, next, at
ten o'clock in the forenoon of that day.—1828.
NICHOLS AS DEFTY, C'Y.
JAMES H. HUMPHREY, Attorney.

VALUABLE LOTS.—The subscribers are
now ready to sell their valuable LOTS, on the east
side of Genesee River. The advantages of the tract are
apparent by an inspection of the Map; being intersected
by the Canal, the Feeder from the Genesee River, Liv-
ingston county Road, and the great Road to Canandaigua,
and is the most probable point at which the Orleans Canal
will unite with the Erie. More than

200 LOTS JOIN THE ERIE CANAL;
and offer favorable locations for Boat Yards, Basins, Dry
Docks, Lumber Yards, and any branch of business
connected with the Canal. The proprietors contemplate
to make, at their own expense, great improvements on
the Tract; such as arching Broadway, 80 feet wide, and
covering it with stone and gravel—building several Can-
al bridges—constructing a Basin and Warehouse at the
foot of Charing Cross, whence a handsome street will be
opened to meet the Henrietta Road, together with other
improvements necessary to facilitate the settlement of
this pleasant section of the village.

The many advantages of this Tract are a great in-
ducement for actual settlers and speculators to make pro-
fitable investments. Persons wishing to purchase to the
amount of one thousand dollars or more, will have a

Liberal Discount
made; and to actual settlers great facilities will be offered,
and every aid and accommodation granted. Ten
per cent. of the purchase money will be required down,
and the balance on a liberal term of years.
Application to be made at the Office of either Elisha
Johnson or William Atkinson, where a Map of said pre-
mises may be seen.
ELISHA JOHNSON,
WILLIAM ATKINSON.
Rochester, January 4, 1828. 11f

D. BRACE, Has on hand, a complete assort-
ment of Drugs and Medicines, Oils, Glass,
&c. which he offers very low for cash.

ALSO, a choice supply of Liquors, Wines, Teas, Sug-
ars, Coffee, and Groceries of all kinds, for sale as a-
bove, two doors east of the Market, Exchange Buildings.
Rochester, January, 1828. 14w5

NEW ARRANGEMENT.
THE Book-Binding business heretofore carried on
by E. Peck & Co. will hereafter be conducted by
the subscriber, at the old stand in the rear of E. Peck &
Co's. Bookstore, where every variety of Plain and Fancy
Binding will be done, in a superior style.
BLANK BOOKS ruled and bound to any Pattern.
JOHN STITT.
Rochester, Jan. 21, 1828. 5-

NOTICE.—The subscribers, having formed a connex-
ion in business in the practice of LAW, under the
firm of GREGORY & HUMPHREY, have opened an office
in the west part of the Globe Buildings, second story
where they will, at all times, be ready to attend to any
professional business which may be entrusted to them.
JAMES H. GREGORY,
HARVEY HUMPHREY.
Dec. 28, 1827.

H. GRAHAM, Physician and Surgeon, re-
spectfully offers his professional services to the
citizens of Rochester and its vicinity. Office on Riv-
er-street, one door south of Dr. J. W. Smith's, in the
room lately occupied by A. House, Esq.
Rochester, 4th Jan. 1828. 11f

**AMERICAN
JOURNAL OF EDUCATION,**
Published at Boston on the 15th of every Month
terms \$4 per annum.
EXTRACT FROM A NOTICE IN THE NORTH AMERICAN REVIEW.
"A principal purpose of the Journal, according to the
Prospectus, and one which seems to be in a successful
course of execution, is to collect and record facts, in re-
gard to the state of education in the United States and
foreign countries, and consequently to give some account
of Schools, Colleges, and Universities, in all their varieties
and gradations. This part of the plan we consider very
important, and one which will prove to be interesting to a
great number of readers, and will be the means of extend-
ing the improvements in education, which originate in one
portion of our great republic, to every other part."
We cheerfully recommend this Journal to all heads of
families, to instructors of youth, and to pupils who have
made any considerable advances in knowledge.
A specimen of the work may be seen at
the Bookstore, where subscriptions will be re-
ceived. E. PECK & Co. Agents.
Rochester, Feb. 15th 1828.

PAIR WORKING OXEN, for sale by
J. BISSELL, Jr.
Rochester, March 20th, 1828. 12-

**Order of Moses Chapin, Esq. first judge of Monroe county
courts.—Notice is hereby given, to all the creditors of Mark
Dunson, of the town of Gates, in said county, an insolvent debtor,
to show cause, if any they have, before the said judge, at his office,
in the town of Gates, in the county of Monroe, on the 18th day of
June next, at 10 o'clock in the forenoon of that day, why an assign-
ment of the said insolvent's estate should not be made, and his person
be exempted from imprisonment, pursuant to the act, entitled
"An act to abolish imprisonment for debt in certain cases," passed
April 7, 1815.—Dated March 27, 1828.
19w13 MARK DANIELS, Insolvent.**

**Order of Moses Chapin, Esq. first judge of Monroe county
courts.—Notice is hereby given, to all the creditors of Benjamin
Newing of Brighton, in said county, an insolvent debtor, to show
cause, if any they have, before the said judge, at his office, in the
town of Gates, in the county of Monroe, on the 24th day of May
next, at ten o'clock in the forenoon, why an assignment of the said
insolvent's estate should not be made, and his person be exempted
from imprisonment, pursuant to the act, entitled "An act to abolish
imprisonment for debt in certain cases," passed April 7th, 1815.
Dated March 27th, 1828.
19w13 MARK DANIELS, Insolvent.**

**Order of the Honorable Moses Chapin, first judge of Monroe
county courts.—Notice is hereby given, to all the creditors of
James T. Bayard, of the town of Brighton, in the county of Mon-
roe, an insolvent debtor, as well in his individual character, as
one of the partners of the following commercial firms which lately car-
ried on business in the following places, viz.—Joseph
D. & James Everingham, New-York; Andrew & Co. Canandaigua,
Ontario county; Joseph B. Everingham & Co. Palmyra, Wayne county;
James & Co. Rochester, Monroe county; B. Peck & Co. Freeport,
Manchester, Ontario county; to show cause, if any they have, be-
fore the said judge, at his office, in the village of Rochester, on the
24th day of May next, at ten o'clock in the morning of that day,
why an assignment of the said insolvent's estate should not be made,
and his person be exempted from imprisonment, pursuant to the act,
entitled "An act to abolish imprisonment for debt in certain cases,"
passed April 7th, 1815.—Dated this 24th day of March, 1828. 19w13
JOHN L. PAXNE, Insolvent.**

**Order of Moses Chapin, Esq. first judge of the county courts
of Monroe county.—Notice is hereby given, to all the creditors of
William Van Weed, of the town of Brighton, in said county, an insolvent
debtor, to show cause, if any they have, before the said judge, at his
office, in the village of Rochester, in the county of Monroe, on
Monday, the 7th day of April next, at ten o'clock in the forenoon,
why an assignment of the said insolvent's estate should not be made,
and his person be exempted from imprisonment, pursuant to the act,
entitled "An act to abolish imprisonment for debt in certain cases,"
passed April 7, 1815.—Dated this 15th day of February, 1828.
19w7 WILLIAM VAN WEED, Insolvent.**

**Order of Moses Chapin, Esq. first judge of Monroe county—
Notice is hereby given, to all the creditors of William Van Slyke,
of the town of Gates, in said county, an insolvent debtor, to show
cause, if any they have, before the said judge, at his office, in the
village of Rochester, in the county of Monroe, on the 18th day of
April next, at ten o'clock in the forenoon, why an assignment of the
said insolvent's estate should not be made, and his person be ex-
empted from imprisonment, pursuant to the act, entitled "An act to
abolish imprisonment for debt in certain cases," passed April 7, 1815.—
Dated this 5th day of February, 1828.
19w7 WILLIAM VAN WEED, Insolvent.**

**Order of Moses Chapin, Esq. first judge of Monroe county—
Notice is hereby given, to all the creditors of William Van Slyke,
of the town of Gates, in said county, an insolvent debtor, to show
cause, if any they have, before the said judge, at his office, in the
village of Rochester, in the county of Monroe, on the 18th day of
April next, at ten o'clock in the forenoon, why an assignment of the
said insolvent's estate should not be made, and his person be ex-
empted from imprisonment, pursuant to the act, entitled "An act to
abolish imprisonment for debt in certain cases," passed April 7, 1815.—
Dated this 12th day of February, 1828.
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April next, at ten o'clock in the forenoon, why an assignment of the
said insolvent's estate should not be made, and his person be ex-
empted from imprisonment, pursuant to the act, entitled "An act to
abolish imprisonment for debt in certain cases," passed April 7, 1815.—
Dated this 12th day of February, 1828.
19w7 WILLIAM VAN WEED, Insolvent.**

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ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR.

FRIDAY, APRIL 11, 1828.

VOLUME II.—NO. 16.

ROCHESTER, MONROE COUNTY, N. Y.
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speaking of the resurrection of the body, and has no reference to the future condition either of the righteous or the wicked. His meaning is, that as the first Adam was the cause of natural death, so Christ, the second Adam, is the author of the resurrection. It is obvious, moreover; that the resurrection spoken of relates, not to all men, but to all Christians—to them who in the context are said to be Christ's, to have faith in Christ, to have fallen asleep in Christ, and to have hope in Christ. But admit, if you please, that the resurrection of which the Apostle is here speaking, includes all mankind, will it follow that all men will be saved? Let the words of Christ decide: The hour is coming in which all that are in the graves shall hear his voice, and shall come forth; they that have done good to the resurrection of life, and they that have done evil unto the resurrection of damnation.

Another passage pressed into the service of universalism is this—Whom (Christ) the heavens must receive, until the time of the restitution of all things, which God has spoken by the mouth of his holy prophets since the world began. But the restitution here spoken of does not mean the restoration of all men to holiness and happiness, but simply the completion, accomplishment, fulfillment, (so the word is rendered by the best Greek scholars,) of all that God has predicted by his prophets respecting the kingdom and glory of Messiah. The passage does not say a word respecting the salvation of all, nor of any of mankind. It only asserts the completion of all the predictions contained in the ancient prophecies; but whether the restoration of all men to divine favor is one of those predictions, remains to be proved.

Again, it is said, that as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life. Upon this passage, I remark—1. The whole chapter in which it is found is confessedly intricate, and hard to be understood; and you will not be rash enough to risk your eternal destiny on the correctness of a doubtful interpretation. 2. We must suppose Paul is always consistent with himself; but if we allow this verse to mean universal salvation, it contradicts a multitude of other passages in his writings. 3. There is no proof or indication that he is on the subject of the number of the saved; for the *abounding grace* refers to the number of sins forgiven, not of sinners saved, unless more are saved in Christ than were lost in Adam. I have not room to analyze the passage, but will only give you the principle which will direct you in interpreting it consistently with the context, the argument, the other writings of Paul, and the general tenor of the scriptures. The context clearly shows that the meaning of the apostle is, that the provision of mercy through Christ is for Gentiles as well as for Jews: for the *justification of life* is a gift offered to all men.

Another passage which universalists are very fond of quoting in support of their system, is in 1st Peter, iii, 19, 20; By which also he went and preached unto the spirits in prison, &c.—The inference is, that all those to whom Christ is said thus to have preached, repented and were saved. But how do they know this? There are multitudes on earth to whom Christ is preached, who do not repent, but live and die in their sins; and on the supposition that Christ actually did go and preach to the spirits in prison, what evidence is there that they did not treat his message in the same manner that wicked men treat it on earth? But in truth, the passage rightly understood is against universalism. The obvious meaning of it is this—Christ, by the same spirit which made him alive, preached, through the instrumentality of Noah, to those antediluvians who were disobedient, when the patience of God waited for their reformation while the ark was building, but who were spirits in prison when the Apostle wrote, detained like the fallen angels, unto the judgment of the great day.

There is another class of texts which I must just notice—those that speak of Christ as reigning until he has put all enemies under his feet; of all things in heaven, and on earth, and under the earth, as bowing at the name of Jesus—and of every creature in heaven, on earth and under the earth, as finally raising a hymn of praise to God and the Lamb. But these passages say nothing particularly of all men—and least of all do they teach that all men will be saved.—They speak of all things, of all creatures, rational and irrational; animate and inanimate, and represent them as bowing the knee to the Lord Jesus, and as uniting with the heavenly hosts in a hymn of praise.—Obviously then, they are in the highest degree figurative; and are to be understood with such limitations as are necessarily suggested by the nature of the subject and other plain declarations of scripture. The most that a fair interpretation of the texts in question can be made to prove, is the exaltation of Christ, as head over all things and the subjection of all things to his controul. But to suppose that this implies a voluntary and cordial subjection of men to Christ, and a consequent restoration to his favor, is mere assumption. Doubtless the Lord Jesus will reign until he has put all enemies under his feet. But does this mean that he will save all his enemies? One would think that to be placed under foot denotes the condition, not of friends, or cordially reconciled subjects, but of vanquished enemies and rebels.—Certainly it is an indication of any thing rather than of redeeming love.

The passages which I have thus cursorily noticed, are the strongest, I believe, that are to be found in the bible in favor of universalism.—Whether they are sufficient to set aside the multitude of plain and possible texts which have been adduced against that system, I leave you to decide. One thing is plain. There is not a single passage in the bible, which denies the future

punishment of the wicked; and not one which directly asserts that all men will be saved. The doctrine of universal salvation is derived not from plain and direct declarations of scripture, as is its opposite; but from far fetched inferences and strained explanations; from perverting the language of the bible, and wresting from it a meaning which it was never designed to teach. In my next, I shall consider some of the modes of reasoning adopted by universalists, and also the practical consequences of their system. Your's &c.

CATHOLIC SUPERSTITIONS.

On the top of a hill, near *Faughart*, is a burying-ground in the centre of which stands the remains of an old house, and the legend states that this house was the residence of St. Bridget. The penance performed by the pilgrims who resort to this place, is, to run nine times round the house barefooted through nettles—to kneel on their bare knees on a tombstone, and repeat several prayers—to go round a large stone which is nearly as sharp as a flint, nine times on their bare knees, and afterwards up and down the stone in the form of a cross—then go to a well and wash their knees, which are much lacerated with stones and gravel; and having torn a small piece from their wearing apparel, they tie it to a branch of a tree which is above the well and depart with the idea that they are pure and spotless, and that all their sins are left behind them in the rag.

Catholic Abomination.—The following, says the London Evangelical Magazine, is a copy of a card now before us. It is truly horrible to think that such things should exist in the 19th century—in Dublin!

St. Peter's Roman Catholic Chapel, Circular Road, Phippsborough.—I have loved, O Lord, the beauty of thy house, and the place where the Lord dwelleth.—Psalm xxvii: 8.

On Monday evening, Aug. 13th, 1827, there will be a raffle held in the school-room attached to the chapel, for an Italian painting, representing the Baptism of the Redeemer by St. John.

The object of this raffle is to defray the expenses which must necessarily be incurred in providing an altar, tabernacles, and the other altar-requisites, benediction, service, vestments, &c. for this beautiful edifice.

The public require no apology for being called upon to lend a trifling support to this meritorious undertaking. It is sufficient for them to know that the glory of God and the interests of religion are intimately concerned. At present there is mass celebrated in it every day; but it is on a temporary fixture, and with borrowed vestments.—The institution is an accommodation to the citizens of Dublin, who resort to this delightful outlet; many of them are served by the attendance of the resident clergymen, and crowds receive instruction at the Sunday evening devotions. In return, they are asked for a small contribution.

Mass will be offered for the benefactors, on every Tuesday, for a month after the raffle.—Tickets 1s. 6d. Send me your contributions.—don't fail!

Catholic Fraud and Credulity.—Centuries have elapsed since fraud, practising on credulity, first induced an infatuated population to believe that a divine energy had been imparted by a favorite of heaven to the waters of Struel-Wells. It was supposed that at 12 o'clock on the night preceding midsummer, the waters of these wells rose and overflowed miraculously. Crowds flocked to the place, amounting to ten and sometimes to 20,000. The waters were thought to have the power of curing various diseases, and men and women, in a state of absolute nudity, promiscuously bathed in them. The trick has been discovered; an artificial channel had been formed, through which, by water conveyed from a neighboring stream, the wells could be made to rise and fall at pleasure. A protestant from Belfast, in 1825, thrust a stick into the rampart, and let the water escape in another direction.—The wells were left dry; yet did the credulous multitude roll themselves in the mud—ascend the hill on their knees, bare and bleeding, &c. fancying that they thus expiated their sins, and were ready to commence a new account with heaven by drunkenness and debauchery the night that followed.

Let the reader peruse these sickening accounts, and judge whether it is desirable that the Catholic religion should prevail through the United States; or whether the various protestant sects deserve reproach for endeavoring to propagate a pure religion through our country and through the world.—*Christian Mirror.*

CLEMENTINE CUVIER.

Daughter of the celebrated Baron Cuvier, of Paris, who died in September last, aged 22. Communicated by Rev. Marks Wilks.

When only thirteen years of age, she accompanied her father to England; and an accidental circumstance revealed the habits of her mind, and the disposition of her heart, at that early age. She lost a book of prayers, which she was accustomed to use; it was found by a friend, who assisted her father in the education of his daughter—all the prayers were written by her own hand, and all had been composed by herself.

During several years preceding her more decided profession of faith in the doctrine of the Gospel, it was easy to discover, on public occasions, by the fixedness of her intelligent countenance, the attitude of her fine form, and the suffusion of her beautiful eyes, that her whole heart was occupied and engaged with the truths and facts, to which she listened with breathless eagerness.

In a letter written in April last she thus expressed herself:—

"I want to tell you how happy I am; my heart has at length felt, what my mind has long understood; the sacrifice of Christ answers to all the wishes, and meets all the wants of my soul; and

since I have been enabled to embrace with ardor all its provisions, my heart enjoys a sweet and incomparable tranquility. Formerly, I vaguely assured myself that a merciful God would pardon me; but now I feel that I have obtained that pardon, that I obtain it every moment, and I experience inexpressible delight in seeking it at the foot of the Cross. My heart is full, and it is now that I understand the angelical song—'Glory to God in the highest, PEACE on earth, good will towards men.' But that which has especially affected me, and has, by the grace of God, opened to my view all the tender mercy of the plan of our redemption, is the import of those gentle but assuring words, 'He will not break the bruised reed nor quench the smoking flax.'"

"I experience a pleasure in reading the Bible," she said in another letter, "which I have never felt before; it attracts and fixes me in an inconceivable degree, and I seek sincerely there, and only there, THE TRUTH.—When I compare the calm and the peace which the smallest and the most imperceptible grain of faith gives to the soul, with all that the world alone can give of joy, or happiness, or glory, I feel that the least in the kingdom of heaven is a hundred times more blessed than the greatest and most elevated of the men of the world."

The health of Clementine appeared to be sufficiently restored, in the beginning of the summer, to permit her parents to wish for her marriage with a gentleman whom she preferred, and whose character justified her preference. The marriage was expected to take place on the 25th of August last, and her sentiments on that occasion were thus expressed in a letter to a friend:—

"I do not ask of God to make me happy, but to sanctify and purify my soul; and I expect that he will keep and preserve me in this important event. The profound conviction, that there is an infinite and merciful Being, who orders all things, that not an hair of the head falls without his permission, and that he will control every circumstance for my real welfare, gives me an habitual peace and tranquility which nothing else could inspire."

It was in the midst of the preparations for her nuptials, that she was attacked by the disease which soon brought her to the grave. So fatal a result was not at first apprehended either by Clementine or her family; but her mind was familiar with death, and her heart was prepared for heaven. Writing, about the period of her seizure, to an absent friend, she said:—

"What sweetness there is in the thought of that eternal life—of that state of rest and love! Then we shall comprehend those delightful words of our Savior, 'I go to prepare a place for you, that where I am ye may be also.'"

Her disorder soon confined her to her bed, and from the violence of the discharge of blood, she was unable to converse. Her sufferings were great; but her patience, her resignation, and her meekness, were unshaken. Her father said, "God has been always with me; he has held me by the hand; Lord has been always there, ready to support my courage." To another friend she said, "Pray for me, for I can no longer pray for myself." The accent and the look which accompanied these words were, however, a most powerful prayer. "It is God that supports me; I feel that he is with me, and if he leaves me I feel his absence in a moment; you know," said she appealing to her sister, "that I was never naturally resigned." "If God grants you patience," said a visitor, "he sees that you merit this favor." "Hush," said she, with a most expressive eagerness of manner, "talk not of merit!" She manifested for her father and her sister the most tender affection; and on one occasion, when, after a violent attack, she had expressed her desire to depart, the tears of her sister and her parents so overcame her, that she reproached herself for such a wish, and exclaimed, "Oh how selfish I am! I will take any medicine, and try every remedy, because I wish to recover for your sakes." She gave to her intended husband a copy of the Imitation of Jesus Christ, in which her trembling hand had marked some passages and written some lines of Christian affection; and having requested him to place his head before her, she laid on it her hand, and said, "Lord bless us both!—Lord, restore me, that I may love thee more, but if thou hast otherwise decided, thy holy will be done!" The last hours of her illness were fearful and disturbed by delirious wanderings; but amidst all, her soul was fixed on the Saviour, on his grace, and his blood shed on the cross. A few hours before her death she said to a beloved friend—"You know we are sisters for eternity,—there is life—it is only there that there is life!"

She recovered the power of speech again about half an hour before she breathed her last; she called her relatives but, she could not pronounce their names, and could only press their hands—she was calm—she sighed—a sweet smile settled on her lovely countenance—she was absent from the body, and present with the Lord.—*London Evng. Mag. for Feb.*

A PICTURE OF ANTINOMIANISM.
[From the pencil of Robert Hall.]
The fundamental tenet of this system, consists in the denial of the obligation of believers to obey the precepts of Christ, in supposing that their interest in the merits of the Redeemer, releases them from all subjection to his authority; and, as it is acknowledged on all hands, that he is the sole Lord of the Christian dispensation, the immediate consequence, is that, as far as they are concerned, the moral government of the Deity is annihilated; that they have ceased to be accountable creatures. But this involves the total subversion of religion: for what idea can we form of a religion in which all the obligations of piety and morality are done away; in which nothing is binding, or imperative on the conscience? We may conceive of a religious code under all the possible gradations of laxness or severity, of its demanding more or less, or of enforcing its in-

junctions by penalties more or less formidable; but to form a conception of a system deserving the name of religion which prescribes no duties whatever, and is enforced by no sanctions, seems an impossibility. On this account it appears to me improper to speak of Antinomianism as a religious error. Religion, whether true or false, has nothing to do with it; it is rather to be considered as an attempt to substitute a system of subtle and specious impiety in the room of Christianity. In their own estimation, its disciples are a privileged class, who dwell in a secluded region of unshaken security, and lawless liberty, while the rest of the Christian world are the vassals of legal bondage, toiling in darkness and in chains. Hence, whatever diversity of character they may display in other respects, a haughty and bitter disdain of every other class of professors is a universal feature. Contempt and hatred of the most devout and enlightened christians out of their own pale, seems one of the elements of their being; nor were the ancient Pharisees ever more notorious for "trusting in themselves that they were righteous, and despising others."

Of the force of legitimate argument they seem to have little or no perception, having contracted an inveterate, and pernicious habit of shutting their eyes against the plainest and most pointed declarations of the word of God. The only attempt they make to support their miserable system, is to deduce a number of detached and insulated passages of scripture, forcibly torn from their context and interpreted with more regard to their sound, than to their meaning, as ascertained by their laws of sober criticism.—Could they be prevailed upon to engage in serious dispassionate controversy, some hope might be indulged of reclaiming them; their errors would admit of an easy confutation; but the misfortune is, they seem to feel themselves as much released from the restraints of reason, as of moral obligation; and the intoxication of spiritual pride has incomparably more influence in forming their persuasions than the light of evidence.

Eclectic Recorder.

[The following Circular has been issued by the General Committee appointed in Rochester, to solicit aid in behalf of the Greeks.]

AID TO THE GREEKS.

THE General Committee appointed in Rochester to solicit contributions in aid of the Greeks, once more call on the citizens of Monroe, to aid that distressed people. It is expected that shipments will be made from New-York early in May to Greece of whatever may be contributed. The following forwarding houses in Rochester have generously engaged to receive in Store whatever may be sent them before the first of May, to wit: Messrs. Robert Hunter, & Co. Norton & Goodman, Griffiths & Brown, Rufus Meech, McCollum & Hulbert, and Allen & Chapin. The York without delay. Plain Clothing for men, women, and children; and provisions, Grain and Flour are solicited—any thing to clothe the naked, or save the starving, is wanted. To shew the actual state of suffering, the Committee submit the following short extracts from the official reports of the authorized Agents, who have been sent from the United States to distribute donations among the Greeks. The Committee have not the means of giving the entire reports—they would be too lengthy. The extracts below will give some faint idea of the suffering of that people, though but an imperfect one. The Agents from whose reports he extracts are given, have been several months in Greece.—They state what they have seen and know—most implicit reliance is to be placed in their statements.—From Dr. HOVE's statements the following extracts are taken:—

"Should I detail to you what I know of Turkish cruelty, you might deem it fable; you might think it impossible that in the nineteenth century such depravity exists. The men have the best fate; they are generally massacred on the spot, though often with torments; many have had sharp pointed stakes driven through the whole length of their body, and been left to writhe and die upon them with all "impalments and lengthened pangs;" those kept for slaves have their noses and ears cut off, and sometimes their tongues cut out. The women are put to death—or if beautiful, are sold to some rich Turks, and when their beauty fades, they are put to the most menial occupation of slaves; and if sick, cast upon a dunghill to die."

In another report, speaking of the actual sufferings, he states:—

"Perhaps I can give you the best idea of it by describing one particular place—say Napoli di Romania. Around this town, besides its own numerous poor, are collected about 6,000 miserable refugees who have fled from their devastated villages, and live upon the sea-shore in small huts or wigwags, built of bushes or mud, or in holes dug in the ground. In one of these huts you will find, perhaps, a widow and three or four children, without table, chair, or bed; sallow from long exposure; pale from famine, and with hardly sufficient clothing to cover their nakedness. I have often seen children going about with nothing on but a shirt—and that, too, ragged. I have known young women to keep themselves hid away all day, because their ragged clothes would not hide their limbs. These people have lived in this way for more than two years, partly upon charity, partly by selling, one after another, the little valuables they might have saved from their houses, (for they were once comfortably off,) and buying a little bread to eat with the roots which they pick up."

Speaking of a party he found on a mountain he states:—

"Here were collected about 600 persons, principally women and children, who, hunted like wild beasts to the mountains, are living in caves and holes, and subsisting on herbs and roots, and whatever they can glean from the surrounding country. Many of the women collected

Reasons for not embracing the doctrine of Universal Salvation, in a series of Letters to a Friend.

From the Connecticut Observer.

LETTER VIII.

(Continued from our last.)
Notwithstanding that Christ died for the redemption of mankind, the bible tells us of those who deny the Lord that bought them, and bring upon themselves swift destruction.

There is another class of texts, in which, it is said, God has no pleasure in the death of the wicked; is not willing that any should perish, but that all should come to repentance; who will have all men to be saved.

But I ask, is it here declared that all men will be saved? Plainly not. These and similar passages simply express the general benevolence of God, or his readiness to pardon and save all penitent and returning sinners; but do not decide that any of our race will be saved. The argument which Universalists derive from the above passages, stands thus:—"Whatever God wills, will come to pass. God wills the salvation of all men; therefore this will come to pass." But let us try this argument a little.

God says, I have no pleasure in the death of him that dieth; yet he dies. Jehovah, it is said, has no pleasure in iniquity; yet iniquity exists. God now commands all men every where to repent; and it is declared to be his will that all should come to repentance and the knowledge of the truth; but shall we thence infer that there are no impenitent men who are ignorant of the truth? We see then that many things do in fact take place, which, in some sense, are contrary to the will of God; consequently his having no pleasure in the death of the wicked is no evidence that they will not die, nor his willingness that all men should be saved, any evidence that all will be saved. The truth is, as Edwards well remarks, God wills the salvation of all men in the same sense that he wills the immediate repentance and sanctification of all men; or as he wills them to be as perfect in this life as their heavenly Father is perfect. So that God's willing that all men should be saved, proves no more than that all men will be saved, than his willing that all men should be perfect in this world, proves that all men are in fact now penitent and perfect.

Again, it is said, he is the Saviour of all men. But here only a part of the text is quoted. He is the Saviour of all men, especially of them that believe. The meaning is—Christ is offered as the Saviour of all, of all orders and classes of men, Gentiles as well as Jews; but he is actually the Saviour of those only who believe and obey his gospel. This passage is of the same import with that in John iii. 16. God so loved the world, that he gave his only begotten Son; not that all men unconditionally, might be saved by him, but that whoever believeth in him shall not perish, but have everlasting life.

It is said again, as in Adam all die, even so in Christ shall all be made alive. But the whole context shows that the Apostle, in this passage, is

² In the same sense it is said in Ephesians ii, 17—He came and preached to you who were afar off, and to them that were nigh—i. e. he preached through the instrumentality of the apostles.

around me, haggard and wan, their skins blistered by the sun, their feet torn by the rocks, their limbs half exposed from the raggedness of their clothes, and declared they had not tasted bread for weeks."

As an illustration of general distress, he gives the following instance of an individual, and the Committee are assured, that hundreds are in like situation.

"Passed to-day many miserable objects upon the road, but one particularly excited my sympathy; it was a blind woman, sitting by a cistern. I inquired her story, and found that she had but six months before been possessor of a little farm, and every comfort, with her family around her. By a descent of the Arabs every thing was destroyed, they put out her eyes, and left her in the dirt; she only saved one child, a fine boy of ten years. She had wandered about ever since—her boy gathering roots and mountain snails; she passed two months without tasting bread, and the six without changing her linen; which, filled with dirt and vermin, was still envied her by many who have only an old garment tied round them."

From Mr. Miller's report, the following extracts are taken:

"Thousands of women and children are living on grass and snails; two-thirds of the population of the country are in holes and caves of the earth, like the wild beasts of the forest. Many families in this vicinity are living in the open air, with only one olive-tree to shelter them."

"I have distributed in this Island, one hundred and seventeen barrels of flour, which has been equally divided among nineteen hundred widows, orphans, old men, and the sick."

"Jarvis informs me that he saw several die before his face for want of food, and that every day puts a period to more or less lives."

"No pen can ever describe the misery of this devoted country. No scene in the bloodiest days of Christian persecution, could have presented a more appalling spectacle, than what is daily before our eyes now in Greece. Thousands there are who are living on herbs & snails, whose beds are the rocks, and whose covering is the heavens."

One extract more from the journal of Mr. Stuyvesant shall close:

"At Epidaurus they expected us—the poor were collected on the beach to the number of 5,000, who received us with shouts of joy. How often did I wish the charitable donors could have witnessed the gratitude of these poor wretches! It would be impossible to hear the story, and see the general distress of each individual, without shedding tears."

The Committee ask their fellow-citizens to read the above extracts, and then judge, whether they ought not to give liberally, remembering, that it is more blessed to give, than to receive, and that he who giveth only a cup of cold water in the name of a disciple, shall in no wise lose his reward. By order of the Committee.

ELISHA ELY, Chairman.

Rochester, April 5, 1828.

From the Connecticut Observer.

Aid to the Greeks.—The following letter has been translated by George Perdicari, and two copies are to be sent to Greece in the boxes containing the very liberal contributions of the Ladies in this city, to the destitute in that country. May it excite similar feeling and efforts in other sections of our land. If any class of the community ought to feel more interest than another, in this struggle of the Greeks, it is that class which the Christian religion elevates to their proper station—while the Mahometan religion degrades them almost to a level with the brutes.

United States of America, March 12, 1828.

THE LADIES OF HARTFORD, CONNECTICUT, TO THE LADIES OF GREECE:

Sisters and Friends.—From the years of childhood, your native clime has been the theme of our admiration. Together with our brothers and husbands, we early learned to love the country of Homer and Aristides, of Solon, and of Socrates. That enthusiasm which the glory of ancient Greece enkindled in our bosoms, has preserved a fervent friendship for her descendants. We have beheld with deep sympathy the horrors of Turkish domination, and the struggle so long and nobly sustained by them, for existence and for liberty.

The communications of Dr. Howe, since his return from your land, have made us more intimately acquainted with your personal sufferings. He has presented many of you to us, in his vivid descriptions, as seeking refuge in caves, and under the branches of olive-trees, listening for the footsteps of the destroyer, and mourning over your dearest ones, slain in battle.

Sisters and Friends, our hearts bleed for you. Deprived of your protectors by the fortune of war, and continually in fear of evils worse than death,—our prayers are with you, in all your wanderings, your wants and your griefs.—In this vessel, (which may God send in safety to your shores)—you will receive a portion of that bounty with which He hath blessed us. The poor among us, have given according to their ability, and our little children have cheerfully aided, that some of you, and your children might have bread to eat, and raiment to put on. Could you but behold the faces of our little ones brighten, and their eyes sparkle with joy, while they give up their holidays, that they might work with their needles for Greece,—could you see those females who earn a subsistence by labor, gladly casting their mite into your treasury, and taking hours from their repose, that an additional garment might be furnished for you,—could you witness the active spirit that pervades all classes of our community, it would cheer for a moment, the darkness and misery of your lot.

We are inhabitants of a part of one of the smallest of the United States, and our donations must therefore of necessity, be more limited, than those from the larger and more wealthy cities;—yet such as we have, we give in the name of our dear Saviour, with our blessings and our prayers.

We know the value of sympathy,—how it stings the heart to endure,—how it plucks the sting from sorrow;—therefore we have written these few lines to assure you, that in the remotest parts of our country, as well as in her high places, you are remembered with pity, and with affection.

Sisters and Friends, we extend across the Ocean, our hands to you in the fellowship of Christ. We pray, that His Cross, and the banner of your land, may rise together over the Crescent and the minaret,—that your sons may hail the freedom of Ancient Greece restored, and build again the waste places, which the oppressor hath trodden down,—and that you admitted once more to the felicities of home, may gather from past perils and adversities, a brighter wreath for the kingdom of Heaven.

LYDIA H. SIGOURNEY,
Secretary of the Greek Committee of
Hartford, Connecticut.

The following note of Perdicari, is an answer to one requesting him to translate the above letter into the language of his countrymen.

MR. PLEASANT C. INSTITUTION,
Amherst, March 18, 1828.

MADAM,—Your note requesting me, in behalf of the Greek Committee of Hartford, to translate your letter to the women of my country, was handed to me on the 15th inst. I instantly obeyed the voice of those who aid the destitute and helpless of my nation. The effect of your communication, I doubt not, will be powerful. On perusing its lines, fraught as they are with sympathy and humanity, my heart was overwhelmed with a thousand emotions, and my eyes burst into tears of gratitude. It brought before me my whole nation, driven from their homes—lighted to the mountains by the torch of desolation—entering the dens and caves of the earth with famine—languishing and imploring the assistance of death.—Madam, your benevolence is rescuing from the King of Terrors his prey—may the blessing of those ready to perish be upon you. I rejoice with a full heart as I see the guardian genius of Greece returning; and had I not a more sacred creed than our old mythology, I should say the arm of Nemesis is powerful—the glory be to the God of Hosts. Like a vessel sent to explore the hostile regions of the North, and after innumerable perils and hazards returning to her home, Hellas, stormed and dashed by the billows of Turkish tyranny and barbarity, stripped of every thing but her flag of glory, just entering the haven of Piræus, strives to overcome the mountain-waves of famine. May your deeds of mercy and your voice of sympathy, excite the last successful effort of her sons,—arrest the career of her blood-thirsty enemy,—save her daughters from plunging with their little ones into the waves of the ocean, or into the flames of their homes, and enable the whole land to hail the glorious jubilee of its independence.

Madam, I have the honor to be, with high consideration, your obedient servant,

G. PERDICARI.

To Mrs. L. H. Sigourney.

The Greek cause in Boston.—We are glad to hear that the Ladies of Boston, after the example of their sisters in Hartford, have invited, it seems, to hold a meeting in the Pantheon Hall, on the 19th ult; but the place was found to be too small to hold half the number that came out, and they were obliged to adjourn to Hollis-Street Church. There they appointed their committees, and in a single week afterwards, they had raised the handsome sum of \$2100, of which \$1000 has been laid out in cotton cloth, and that made up into garments with all despatch. Really, if our Ladies go on in this way, we shall be obliged to borrow some of the fine superlative of the Greeks themselves to praise them as they deserve.—*Journal of Com.*

From the African Repository.

THE UNFORTUNATE MOOR.

A gentleman in Natchez has communicated the following account of an individual who is offered as an emigrant to the Colony of Liberia.—The Society has every disposition to aid the unfortunate man, and it is hoped that he may take a passage in the next expedition.

NATCHEZ, (MISS.) DEC. 13, 1827.

Dear Sir—I address you in behalf of an unfortunate man, a native of Africa, who has been held in slavery, in this State, for thirty-nine years. A letter has been addressed to the Department of State concerning this person, under hope that the General Government might consider him a fit subject for their interposition. As yet however, I believe nothing has been done. Believing that he might be of incalculable importance to the Colony of Liberia, I have no hesitation in offering you the suggestions of my own mind.

The person to whom I allude, we familiarly call Prince. His real name is *Abduhl Rahhahman*. He was born in 1762, at Tombuctoo, where his uncle, Abu-Abraham, was at that time king. The father of Prince was sent out as Governor, to Footah Jallo, which was, at that time, a colony of, or in some manner tributary to, Tombuctoo. This country afterwards became independent of the mother country, and Alman Abraham was made king. Prince, after completing his education, entered the army.—He very soon rose to distinction and at the age of twenty-six was appointed to the command of an army of about two thousand men, to be employed against the Hebohs, a tribe of negroes at the north of Footah Jallo. He marched into their country, and succeeded to putting them to flight, and laid waste their towns. Believing his object accomplished, he commenced his retreat. The Hebohs, however, rallied, and by a circuitous route and rapid marches, ambushed themselves in a narrow defile of the mountain through which Prince was to pass. He fell into the snare, and, with almost his entire army, was made prisoner and sold to the Mandingoes, and by them put on board a slave ship then upon the coast.

Prince has been the property of Col. James F. of this place, during his whole captivity. During that time, Col. F. states that he has never known him intoxicated, (he makes no use of ar-

dent spirits)—never detected him in dishonesty or falsehood—nor has he known him guilty of a mean action; and though born and raised in affluence, he has submitted to his fate without a murmur, and has been an industrious and faithful servant.

The story of this man's life is eventful and interesting. Did my conviction of the truth depend exclusively on my confidence in the fidelity of his own narrative, I could scarcely entertain a shadow of doubt. Fortunately, however, the most incredulous may be satisfied.

Dr. C. a highly distinguished physician of this place, now deceased, knew Prince intimately at Teenboob, in Footah Jallo. He was taken by Prince to his own house, where, during a long and painful illness of the disease peculiar to that climate he was treated with kindness and humanity. They were recognized by each other in this country, and Prince now relates the first meeting here as deeply affecting. Exertions were made on the part of Dr. C. to emancipate him, and enable him to return to his native country. From causes altogether inexplicable to me, it was never effected.

That Prince is a Moor, there can be but little doubt. He is six feet in height; and though sixty-five years of age, he has the vigor of the meridian of life. When he arrived in this country, his hair hung in flowing ringlets far below his shoulders. Much against his will, his master compelled him to submit to the sheers, and this ornament, which the Moor would part with in his own country only with his life, since that time he has entirely neglected. It has become coarse, and in some degree curly. His skin, also, by long service in the sun, and the privations of bondage, has been materially changed; and his whole appearance indicates the Footah rather than the Moor. But Prince states explicitly, and with an air of pride, that not a drop of negro blood runs through his veins. He places the negro in a scale of being infinitely below the Moor. His prejudices, however, have been so far overcome as to allow him to marry; and he now has a numerous offspring.

At my own request, Prince often visits me.—He is extremely modest, polite, and intelligent. I have frequently examined him in the geography of his own and contiguous countries—their political condition, forms of government, manners and customs, religion &c. &c. His knowledge is accurate to the minutest degree, so far as I have compared it with the best authorities.—He possesses a large stock of valuable information of the countries south of the Great Desert. North of that he has never travelled.

Prince was educated and perhaps is still, nominally at least, a Mohamedan. I have conversed with him much upon this subject, and find him friendly disposed toward the Christian religion. He is extremely anxious for an Arabic Testament. He has heard it read in English, and admires its precepts. His principal objections are, that *Christians do not follow them*.—His reasoning upon this subject is pertinent, and, to our shame, is almost unanswerable. I can only remind him of the fallibility of man, and, from his own position, endeavor to show him the necessity of the great Atonement, and the mercy of God through Christ to erasing man.

Gardir of his son. His brother Alman Abduhl Gahdic succeeded to the throne, and I believe, is the present reigning monarch. Prince states that he himself is entitled to the throne from this circumstance; his brother is of the half-blood; his mother being an African.—This circumstance it appears, provided there is no disparity in moral qualities, creates a preference. But he has no wish to enter again the bustle of public life. Many years of servitude have entirely subdued his ambition for power. He will be happy—he speaks to me upon this subject with a countenance beaming with joy—if he can return to his native country, live the friend of the white man, and die in the land of his fathers.

I would here mention that Col. F. is ready to give him up without an equivalent. I have also explained to Prince the object of the establishment at Liberia. He speaks with gratitude of the benevolent design; and, taking into view the very short distance between that place and his own country, he feels assured he can be of very great service to that colony.

I now commend him to the favorable consideration of your Society. I cannot persuade myself but that you will seize with avidity an instrument that appears so completely adapted to your wants. Is it impossible—is it improbable that Abduhl Rahhahman may become the chief pioneer of civilization to unenlightened Africa—that, armed with the bible, he may be the foremost of that band of pilgrims who shall roll back the mighty waves of darkness and superstition, and plant the cross of the Redeemer, upon the furthestmost mountains of Kong!—Wishing, Rev. Sir, the humane Society of which you are the able organ, all the success that so noble a cause merits, and commending it to the guidance of Him who doeth all things well, I remain with the highest respect, &c.

Extraordinary Performance.—A wager for a small amount, as to the power of draught of a horse on the Monkland and Kirkintilloch railway, was recently decided in the presence of several of the members of the committee of management of the railway, and a great crowd of spectators. The horse in question started from Gargill colliery, drawing a weight of fifty tons, which it conveyed to Kirkintilloch, a distance of seven miles, in the short space of one hour and forty-one minutes. The first two miles of the above distance was on a dead level, and the remainder was on a descent varying from one in 120 to 1100 with several level tracts. The horse is the property of Thomas Johnson, Langloan, and is of the Clydesdale breed. The wagons (14 in number) and the coal with which they were loaded, belonged to Mr. Baird of Lochwood, tenant of Oargill colliery. We believe this to be the most extraordinary performance of the kind yet on record.—*Glasgow Chronicle.*

Toleration in Germany.—We are indebted for the following fact to a protestant gentleman recently arrived in this country.—When the Protestants, in 1817, celebrated the centenary of

the Reformation by Luther, I have seen Catholic Priests, in their robes, joining in the service of the Protestant church, in which the portraits of the two principal Reformers, Luther and Melancthon, were hung up. The reason they gave for partaking in the solemnization of such an event, was, that their church derived from the Reformation as much benefit as the Protestants."

The World.

A French paper remarks that the earthquakes experienced this year on the Columbian coast, were felt at the same time in the West India Islands; and that the coincidences were so remarkable as greatly to confirm the opinion entertained by some learned men, that there is a submarine connexion between the islands and the main—the former being the summits of submerged mountains. A vessel from Nantes, which was at sea about one hundred leagues west of Martinique at the time of the most severe shock, was very perceptibly affected by it. The officers and passengers were just sitting down at table, when they felt a violent shock, as if the vessel had struck the ground.

Presbyterian Church in Canada.—On Tuesday morning, the 19th of February, James Charles Grant, Esq. left Montreal on his way to London, to lay before the King and Parliament the claims of the presbyterian church of the provinces. The information he carried with him will put the question of the comparative number of the adherents in this country to the two established churches of Great-Britain, in a light very different from that in which Dr. Strachan's celebrated chart was calculated to exhibit it. Mr. Grant sailed Feb. 24.

Savings Bank for Seamen.—A number of benevolent persons of this city have made application to the legislature of this state for the establishment in this city of a savings bank for seamen. The object is a most excellent one, and we hope it may be carried into effect. The general plan, as far as we are informed, says the Daily Advertiser, "is to place the institution somewhere near the East River, in order that sailors, as soon as they come ashore, on returning from a voyage, and after having received their wages, may find a safe and convenient place to deposit them, before any land sharks shall have time or opportunity to plunder them."—*N. Y. Ch. Reg.*

Influence of Religion.—At the close of the late session of the Superior Court for Wilkes Co. Ga. the Grand Jury informed his Hon. Judge Crawford, that nothing had transpired under its observation, on which to form a presentment, and was consequently dismissed, without one fine being left on record detrimental to the character of a virtuous and intelligent people. The "Washington News," speaks of this as "a glorious instance of the thrice blessed influence of that regenerating spirit that has fixed his abiding place among us." A revival of religion commenced in that place during the session of Synod in the fall of 1826,—and this is its fruit. (Charleston Obs.)

The Editor of the Pendleton Messenger, says, that he has seen a letter from a gentleman in Tallahassee, which gives a flattering account of that section of country, but at the same time mentions the occurrence of some half a dozen duels and street fights with pistols, dirks, &c.—These horse-blooded fellows, it is thought, may kill each other after a while, and make room for a more peaceable population.—*Charl. Obs.*

False Noses.—A French surgeon, of the name of Delppech, lately read to the Academie des Sciences a paper on what he calls "animal grafting." In the course of ten years practice he has successfully produced thirteen new noses, which, although destitute of cartilages, are perfectly firm and solid. M. Delppech prefers the Indian process, in which the necessary skin is taken from the forehead, to the Italian, in which it is taken from the arm; and he conducts the operation so skillfully that only a few slight traces remain on the forehead, instead of the wrinkled and disagreeable scar which was formerly produced.

A good appropriation.—It has long been customary, among the truckmen of this city, to exact a treat of every new member, amounting to about \$5. This practice, we understand, has now given way to a better. Instead of expending the money for strong liquor, they have resolved to make a permanent fund of all such proceeds, for the relief of those of their number who may be sick or in distress. A more useful class of laboring men cannot be found, and a better example cannot be made. The spirit of reform, we are confident, will eventually vanquish the spirit of the still.—*Nat. Phil.*

A RAPID GROWTH. In the winter of 1827, ten good citizens* in the town of New Sharon formed themselves into a body, under the appellation of the *Union Temperate Society*, and adopted a constitution. At the last annual meeting, the number of members had increased to one hundred and thirty one! Thus in one year a little one has become a host. It is unnecessary to expatiate upon the moral influence of societies in the face of facts like the above.

National Philanthropist.

Either the police officers are more vigilant, or the beastly habit of drunkenness is more common in Philadelphia, than in any other city. Week after week, we observe by the Pennsylvania Gazette, the number of convictions at the police court for intemperance exceeds every other specification.—Last week, twenty seven individuals were sentenced for habitual intoxication.

Nat. Phil.

NEW-YORK LEGISLATURE. In Senate, the bill providing for the minor children of Gov. Clinton; passed 23 to 6. This bill, it will be remembered, has already passed the Assembly, and appropriates \$10,000 for the object specified. Also the bill to employ Com-

sel to investigate the facts relative to the supposed murder of Morgan, 24 to 3.

The Committee on the memorial of Henry Eckford, requesting an investigation relative to his conduct as connected with the Life and Fire Insurance Company, report, that it is conclusively proved, by the testimony taken before them, that Mr. Eckford's conduct, as connected with the failure of that Company, was entirely fair and honorable; and that he has suffered severely in his private fortune in endeavoring to sustain it, and to prevent its failure.

The Mohawk and Hudson Rail Road Bill has passed the Legislature and become a law. The rail road is to commence on the Erie Canal near Schenectady, and to extend to Albany.

The only further business, of public interest, which we notice, is contained in the following extract from the correspondence of the Journal of Commerce: The State Road bill, after a spasmodic exertion of one or two days, is once more laid, by a vote of 19 to 8. The bill to alter the organization of the Common Council of New-York, so as to create two chambers, has received its third reading and is passed by the Assembly, so modified however as to require the assent of the inhabitants of your city. The Committee to whom the memorial of Jacob Barker was referred, impeaching the official conduct of Judge Edwards and of Mr. Recorder Riker, have reported that they find nothing in it improper to be submitted to the House, and recommend it to be laid on the table, which report was accepted. A project for raising a Committee to inquire into the expediency of removing the seat of Government from Albany to Utica, has been voted down, 63 to 41.

THE SABBATH.

SANCTIFICATION OF THE SABBATH.

At a time when most of the religious and many of the political papers throughout the Union, are strongly commending the project of establishing six-day lines of boats and stages, in favor of the sanctification of the Sabbath, there still seem to be some few in this vicinity, who entertain strange scruples about the propriety and expediency of the project. It is high time for such persons to bring forth their strong reasons, if they have any; for after the project is fairly carried into operation, it will be too late. We had indeed expected that something in the shape of argument would have been offered by the more influential opposers of the project; but really, it would seem that they are calculating on the result of a still birth. Such a calculation is vain. The project will succeed. True patriotism, no less than morality and religion, is concerned in its accomplishment.

Since writing the above, the following advertisement came to hand, by which we perceive that arrangements for the new line of stages are nearly matured; and that the speedy establishment of the line may now be calculated upon, as a matter of course.—*Western Recorder.*

ARRANGEMENTS FOR

The "Pioneer" Stages.

This Line of Stages is to be conducted in such a manner, that it shall not encourage the violation of the laws of God and of our country, by a state of forwardness, that the Commissioners venture to pledge themselves, that a double day-light only shall commence running from Albany to Buffalo, on or about the second day of June next. The carriages shall be made light, hung low, painted white, and trimmed with green. The PIONEER shall travel with great expedition; but in no case shall the drivers be permitted to run horses with another line. The drivers shall not be permitted to drink any ardent spirits, nor to annoy the passengers with the language of profaneness. The fare of this line of stages shall not exceed the present rate of the other line. But as it is not the object of this line to oppose the interests of other establishments, the PIONEER will not condescend to underbid others, or be continually varying its fare, if underbid by them.

This Line is established, because it is believed that the moral sense of the community demands it; and that the sterling principle of the friends of good order it looks for patronage.

April 1, 1828.

Steam Boat on the Sabbath.—Our readers will recollect that a few weeks since it was resolved at Auburn, by a highly respectable convention from various places in the Western part of New York, to establish and patronize a line of boats and stages which should not travel on the Sabbath. We are happy to see, from the last Western Recorder, that such a line of boats is advertised to be in readiness to run from Albany to Buffalo, on the opening of the canal. It is to run "night and day, SABBATH DAYS excepted." The line will undoubtedly be supported, as the determination to check travelling on the Sabbath, has been made deliberately and on principle.

We are sorry to be obliged to state, in this connexion, that the Steam Boat, Amazon, Capt. Beebe, came up the river, to this city, on Sunday last. We perceive, from advertisements, that the Sabbath is the regular time fixed on, for her arrival here. There is no doubt that the public sentiment is strongly against such a measure. We conclude so, both from the expression of feeling on the part of many of our citizens, and from the fact, that only a year or two since, a similar proposition for the arrival of the Oliver Ellsworth, called forth a decided opposition in this city and in towns along the banks of the river. The proposition we have referred to, was instantly abandoned; and we trust the present proposition will be. The evils of a regular arrival of a Steam Boat, on the Sabbath—the importance of resisting beginnings—the difficulty of checking violations of the Sabbath, after these violations can array on their side the force of habit and precedent, we will not urge. We hope that the necessity of urging them, hereafter, will not be pressed on us.—*Conn. Obs.*

Sabbath Schools the Seminaries for rearing Missionaries.

It is stated in one of the late English reports, that ninety-twentyfourth of those who have been

as missionaries from that country to heathen lands, became pious in sabbath schools! "Behold how great a matter a little fire kindleth!" The grandest results in the moral world are effected by the simplest means. In the appropriate exercises of the sabbath school, there is nothing imposing—no ostentatious display—nothing to attract the admiring gaze of the unreflecting multitude—by many they are unheeded; but the Directors and Teachers of these nurseries of intelligence and piety, though unseen by the world, are setting a power in motion—are exerting an influence which may be felt at the ends of the earth—a power which in the mysteries of providence may be destined to convey the waters of salvation to thousands who are perishing. Let the churches think of the fact noticed above—and think too of the moral condition of five hundred millions of sinners who will be in eternity, when all this generation are in their graves,—and then determine whether greater efforts shall be made to extend the blessings of sabbath school instruction.—Visitor and Telegraph.

How to increase the number of scholars in Sabbath Schools.

In Andover, Mass. in the summer of 1826, there were 225 scholars belonging to the Sabbath schools of that place. The teachers visited every family in town, and reported to the superintendent the name of every child of a suitable age to be received under their instruction. In consequence of this visitation, they had last summer more than six hundred scholars! In another place about 3 weeks since, by a little special effort, more than two hundred scholars over fourteen years of age, organized in classes and chose their teachers.—Friends of Sabbath Schools are not these examples worthy of imitation?—Visitor and Telegraph.

ROCHESTER:

FRIDAY, APRIL 11, 1828.

In the brief address of the General Greek Committee, of Rochester, which will be found in our paper of this week, another appeal is made in behalf of suffering Greece.—And we hope those that have the means of contributing to her relief, and yet withhold their charities, will not presume to sigh and mourn over this detail of human misery and wretchedness—and sure we are, that they will never enjoy the luxury of seeing tears of joy and gratitude which their charities might have called forth from the heart of the Grecian mother and her suffering children.

Let sympathy be shown by acts. Hereafter, let the name of America be associated in the mind of every Greek, with that most sublime and heavenly virtue, BENEVOLENCE, manifesting itself in DEEDS—"feeding the hungry, clothing the naked," and ministering to the wants and mitigating the sufferings of the widow's and fatherless children of oppressed Greece.

From a letter received from Mr. Editor, dated April 1st, 1828, we make the following extract:—"The excitement respecting Sabbath keeping measures is every day rising in this part of the country—and at the same time, the acrimony of interested men is giving way to the commanding influence of public opinion. It is probable that several Steamboats will come into the measure immediately."

The name for the new line of Stages is the "Pioneer"—Pioneer, because going ahead of others—and Pioneer, because the first on this principle.

FOR THE OBSERVER.

GEORGE TAMOREE.

Mr. Editor—I have seen an article taken from the N. York Observer, stating that a late arrival from the Sandwich Islands has brought intelligence that George Tamoree, (Tau-mu-a-lii) son of the late King of Atooi died in September last. This is a mistake. He died in May 1826, nearly a year and a half previous. The account, I believe was published in the papers here about twelve months since. As I was acquainted with him particularly, during the last eight years of his life, and was at Oahu when he died, the public may be pleased to learn some particulars concerning him.

George was the son of Tau-mu-a-lii (usually written Tamoree) King of Atooi (Tau-ai) and was, at an early age sent to this country by his father, to receive an English education. An unforeseen occurrence threw him upon the world bereft of friends; and at this time he entered the Navy of the United States, where he continued a number of years. He was in several actions, in one of which, he had a rib broken by a pike while in the act of boarding the enemy's vessel. He was at length discharged from the Navy, and taken under the care of the American Board.

Those who are conversant with the history of Missionary operations in this country will recollect that he was one of the youths who were educated at the Mission School in Cornwall, and sailed with the first Missionaries to the Sandwich Islands. He was an uncommonly interesting young man, and though not considered pious, and not connected with the Mission; it was supposed he might, by his influence with his father, facilitate the introduction of Christianity.

When George was in the Navy, he became accustomed to the use of ardent spirits, and tho' while at School, he was free from this vice, yet on his return to the Islands, he gave way to his propensities, and was often seen in a state of inebriation. He was, however, on all occasions friendly to the Missionaries.

He was concerned in the insurrection which

broke out at Tau-ai in 1824, after his father's death. The rebels were defeated in a general engagement; but George escaped to the mountains, where he concealed himself for nearly two months. Being at length discovered, he was taken prisoner; but Ka-lai-mo-ku, considering his youth, and the probability that he was led into the rebellion by others, pardoned him; and only required of him not to absent himself from the suite of the chief, without express permission. George came with Kalamoku to Oahu, where he continued to reside till his death.

In May 1826, the influenza prevailed at Oahu, and in common with others, George was thrown upon a bed of sickness. As soon as I heard of his situation, I repaired to the house where he lodged, to converse with him, and to render such aid as might be necessary. When I asked him if he was prepared to die, he replied, "O, I'm too wicked to think of heaven." He seemed unwilling to speak on the subject of religion, and would attempt to turn the conversation to something else. Such, alas! is the fatal tendency of a worldly minded spirit, even on the borders of the grave. When I took my leave, he thanked me for all my kindness to him, and wished me to call again. Mr. B. who attended him, remarked, that the case was a serious one, owing to the previous dissolute habits, but he thought probably he would recover.—When I called again, (the next morning), he was no more. The account I received of his death was, one of the most awful I ever heard.

There was a striking contrast in the lives and death of George and his father. George in his early days came to a Christian land—lived in civilized society, and received a good education. His father was never from the Island where he was born—always dwelt in the society of the uncivilized, and till within a few years of his death, knew not how to read or write. George rejected the pious counsels he had received, on his return to the islands, became a companion of drunkards, led a miserable life, and finally, died without hope. The father, who had been a notorious drunkard, and a worshipper of idols of wood and stone—on the arrival of the missionaries, broke off from his evil habits, led a life of sobriety, learned to read and write, embraced the religion of Jesus, and finally died in the full hopes of a glorious immortality. With great advantages the one neglected the interests of his soul, and died in despair. The other with few advantages, and far less information, embraced the offers of salvation, and departed with a well grounded hope of eternal happiness. L.

FOR THE ROCHESTER OBSERVER.

Mr. Editor—As your columns appear to be open to fair and candid inquiry in all matters of religion, and as truth is rather benefited than injured by fair and candid discussion, I am emboldened, through the medium of your paper, to address a few lines to a brother Trinitarian, respecting the manner in which he expresses himself, while conversing with a Unitarian on the subject of the Trinity. Not that I would by any means be considered as opposing his general view of the Trinity, but the manner in which he expresses himself, and by which, he unavoidably throws himself into the snares of heretics.

In your volume second, number fourteen, a Trinitarian speaks in the following language:—"The God whom I worship, is the Father, Son, and Holy Ghost, in whose name Christians are baptized. These three I adore as the only living and true God." It is evident from this passage, and Unitarians will not be slow to perceive it, that the writer considered the term, or word God, as necessarily including in its signification, the three persons the Trinity, viz: Father, Son, and Holy Ghost—and that the word God, can not be properly applied to either of the persons separately. This I am sorry to see from the pen of an Orthodox writer, because it gives unnecessary advantages to the enemies of truth, and is evidently at variance with St. Paul, who, in his first Epistle to the Cor. chap. viii. 6, writes thus:—"But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."

In this passage, Paul, who was certainly orthodox, applies the word God to the father exclusively, and I would that our Trinitarian brethren would use Bible language, and not attempt to be more orthodox than St. Paul.

YOUNG JUNIUS.

West Mendon, April 5, 1828.

For the Observer.

MR. EDITOR—I have this moment read the animating and valuable intimations and arguments to induce the introduction of Sabbath Schools or Bible instruction "into all the higher Seminaries of learning." The pieces alluded to were from the pen of S. and C. in the Observer of the 21st inst. I was forcibly struck with the very great importance of the measure that I am constrained to cast in my mite to the furtherance of the laudable purpose. I was tenderly affected with the remark of L. setting forth the benefits thereof, he says, "Parents in sending their sons abroad to them, would not be so anxious concerning their virtue;" in which, from experience, I most heartily unite my testimony.—The day has past when all my sons were at seminaries far from me; and could I have been sure they were thus occupied from Sabbath to Sabbath, it would have saved me many an anxious hour. Again, says S. "The Sabbath could not be so profitably improved by the students in any

other way;"—and they would be qualified & more probably be inclined to teach others, and foster and encourage those useful institutions wherever they have influence, and not consider it a "small business." I have strove for many years to convince the larger youth under my care, and others around me, that it would be to their honor and respectability, rather than degrading, for them to attend Sabbath Schools as teachers or pupils; but in some instances I have found it a difficult task. But were it the practice in our Colleges, Academies and High-Schools, it would soon eradicate this illegitimate delicacy. I rejoice that the proposition is before the public, and I cannot but hope that our Presidents and Preceptors who duly appreciate the great utility of Sabbath School institutions will encourage it. A Parent of Ontario County.

At the General Session of Monroe County, of April 5th, the Grand Jury made the following PRESENTMENT.

The Grand Jurors, in and for the body of the County of Monroe, convened at the March term of the Court of Common Pleas and General Sessions of the Peace, having disposed of such business as has by complaint, been brought specially under their consideration; feel impelled by a sense of duty, as well as the obligation of their oath, to notice an evil which has heretofore been made a subject of complaint, and one which calls loudly for remedy and correction. We mean the common jail of this County. This building is improperly located in a low, damp and unhealthy situation, where those who are so unhappy as to become its inmates, are obliged to breathe a confined and impure air, and cannot be privileged with the use of pure and wholesome water. Its diminutive size, and circumscribed apartments, render it wholly unfit to accommodate the numbers that are brought within its walls by their misfortunes or their crimes; and it is, moreover, so illy adapted in its construction, to the purposes for which it was intended, that the hardened veteran in crime, and the unfortunate debtor—the licentious female and the juvenile offender, are placed upon the same level, in cells of similar construction, and within hearing of each others conversation; so that the unfortunate are made more miserable, and the criminals, by learning the vices of each other, daily become worse.—Such being the situation of this prison, we would hold it up to the view of the community, as a PUBLIC NUISANCE; and would call upon the constituted authorities of the County to make a radical and speedy correction of the evils complained of.—The site on which the jail now stands, being in a central and compact part of the village; could, together with the house occupied by the keeper, be disposed of for a principal part of the amount which would be required to purchase a more eligible location and make the necessary erections; and the doors, window-gratings, and most of the iron work, which constituted a large item in the expense of the old jail, could again be made use of in the erection of a new one.

From the testimony which has been given before us, as well as from our own observation; we feel ourselves called on, also, to notice as an evil and character of Groceries or Retail Shops, which are by license authorized, in our principal village, to vend ardent spirits by retail. They are emphatically the nurseries of vice and immorality, and almost every infraction of the laws, of which we have been called on to take notice, and which has originated in this village, can be directly traced to some one of them. They are the resort of the idle and vicious by day, and the receptacle of the profligate and licentious, of both sexes, by night. Here the once temperate and industrious citizen enters upon the path which leads down by slow but certain stages to loss of character, health and property; and stamps upon his countenance all those dark and disgusting lines which have been so often seen in the portrait of the occasional or habitual drunkard. We are aware that those confirmed habits which are here contracted, can seldom be either eradicated or corrected; but much may be done in the way of preventing others from thus becoming voluntary slaves to their appetites; and with this object in view, great precaution should be used by those whose business it is to grant licences to these demoralizing establishments.

Public opinion may do much to discountenance the pernicious use of ardent spirits; and when we consider what may be effected by the immense force of a correct example in society, we are induced to put the question to the intelligent and virtuous portion of the citizens of this County, whether they will stop at any point short of total abstinence to effect so desirable an object?—All which is respectfully submitted. D. SIBLEY, Foreman. Grand Jury Room, March 25, 1828.

Four more County Resolutions.—We learn from a correspondent, that a County Bible Society, auxiliary to the A. B. Society, was formed at Carmel, Putnam co. N. Y. Feb. 26, 1828, when it was unanimously to take measures to supply every destitute family in the County with a Bible, within one year. Population in 1825, 11,866.—We also learn that Bible Societies have been formed in Richland, Harrison and Jefferson Counties, Ohio, which have resolved to supply the population of those Counties respectively, within a specified time. Pop. of Richland County in 1820, 9,116; Harrison, 14,345; Jefferson, 18,531. Making the total population in the United States to which a similar resolution has been applied, 5,343,113.

P. S. Since the above was in type, we have received the following from a correspondent in Augusta, Geo.

"I am happy in being able to state to you that the Bible Society of Augusta has passed a resolution to supply all the destitute families of this Co. (Richmond co. Geo.) with a Bible as soon as possible. A statement of this fact may stimulate and encourage others who are engaged in the same good work. I am also happy to inform you that there is now a delegate here from the Savannah Bible Society, who is to meet our Board to-morrow night, to confer with them on the expediency of supplying all that part of the State which lies between this and Savannah,

and to consult on the best method of co-operating with other Societies for the supply of the whole State."

The population of Richmond County in 1820 was 8,608; making the whole number included in the various resolutions 5,351,721.—N. York Obs.

SUMMARY.

Preference.—It is mentioned that the Rev. A. G. Frazee, formerly Pastor of the Presbyterian Church in Westfield, N. J. is about to succeed to the title of Lord Lovett, in Scotland, with an annuity of twenty thousand pounds sterling.

Letters from Washington concur in stating that the bill for the relief of the surviving officers of the revolution has received its quietus in the Senate. A correspondent of the N. Y. Commercial Advertiser, states that it was defeated by the New England Members.—Nat. Philan.

"Our illustrious friend, General Lafayette has been very ill, but his health is improving. I inquired last evening. His convalescence has been so slow that his family are uneasy, fearing something wrong about the chest. Certain symptoms had revived the recollection of a complaint of the kind which he experienced in youth. I trust he will soon be completely restored to his family, friends and country."—Letter from Paris.

In the Central Presbyterian Church last Sabbath morning, twenty-five individuals were received as members—20 by profession, and five by letter. The occasion was solemn; and we hope it may prove the earnest of still greater things.—N. Y. Obs.

A letter to the Editors from a gentleman in Augusta, Geo. says, "A happy change is taking place in the moral and religious character of this State. Within the past year there have been a number of interesting revivals. Upwards of 60 members have been added to the Presbyterian church in Augusta,—though it is a cold time with us now."—Ib.

Fire at Providence.—A fire broke out recently at Providence, R. I. in a wooden building occupied by Mr. E. S. Sheldon, auctioneer, in South Main-street, which was destroyed. Two adjoining buildings were injured. Mr. Joshua Weaver was instantly killed by the falling of a rafter. Mr. Sheldon lost all his books, and the stock in his store.

The Annual Meeting of the MONROE COUNTY BIBLE SOCIETY will be held at the Court House in Rochester, on Monday, the 21st day of April inst. at 2 o'clock P. M. All who are friendly to the objects of the Society, are invited to attend. V. MATHEWS, Pres't. E. POMEROY, Cor. Sec'y.

NOTICE.

The Members of the Monroe Home Missionary Society, are hereby notified that the Annual Meeting of said Society will be held on Monday next, at 11 o'clock, A. M. in the Lecture Room of the Brick Church, corner of Hughs' & Ann sts. EVERARD PECK, Sec'y. Rochester, April 7th, 1828.

of the Observer, will confer a favor by returning to us, Nos. 6, 9, 10, 11, and 12.

ORME'S DEFENCE OF MISSIONS.

The person who may have in his possession a copy of "Orme's Defence of Missions," belonging to the subscriber, will confer a favor by returning it to this office. E. LOOMIS. April 11, 1828.

MARRIED.

On Tuesday morning last, by the Rev. F. H. Cumming, Mr. Horning Ford, to Miss Sarah Ford, daughter of Hon. Simcon Ford, all of this village.

DIED.

In this village, on the 8th inst. Mr. George W. Ranney, aged 23. He belonged in Providence, Montgomery county, and was on a visit to his relatives in this village.

In Hatfield, Mass. Rev. Joseph Lyman, D.D. father of Mrs. E. Johns, of Canandaigua, in the 79th year of his age.

In Albany, on Sabbath evening, March 30, in the 52d year of his age, at his lodgings at Bement's, the Hon. DUGALD CAMERON, member of assembly from the county of Steuben.

The event was announced to the house on Monday, in an appropriate manner, by Mr. Woods, the colleague of the deceased, and adverted to by the Speaker, when, on motion of Mr. Monell, a committee of five members, consisting of Mess. Woods, Fitch, Monell, Lynde and Savage, was appointed to make the necessary arrangements for the funeral. Both houses resolved to wear crape on the left arm for thirty days, and to attend the funeral in a body. The house then immediately adjourned. We understand that the remains of Mr. Cameron will be conveyed to the place of his late residence, Bath, Steuben county, for interment.

Mr. Cameron has been ill during all the past year, having suffered much, and at last sunk under the painful attacks of an internal abscess. His death is a public loss. In the county of which he was a representative, he enjoyed, in the largest possible sense, the esteem and confidence of his fellow citizens. He was looked up to as a benefactor—liberal, public spirited and honorable. His worth and usefulness are associated with the prosperity of the county in which he has long resided, and the interest of which he has efficiently promoted. There, his death will be mourned by the whole community as a public calamity. To his amiable family, who have been with him in this city during the last stage of his illness, the deprivation is irreparable.—Alb. Arg.

In Albany, John W. Yates, Esq. cashier of the New-York State Bank, in the 59th year of his age. His death, which was almost instantaneous, is supposed to have been occasioned by the rupture of a blood vessel near the heart.

In Geneva, on the 28th ult, Frederick, son of Rev. Dr. McDonald, in the 12th year of his age.

ROCHESTER MARKET. Table listing prices for various commodities like WHEAT, RYE, OATS, CORN, FLOUR, BUTTER, etc.

REV. MR. WHITTELEY'S School for Young Ladies, UTICA, N. Y.

THIS School will be opened on Wednesday the 21st day of May next. The building to be occupied for the establishment, formerly the residence of James S. Kir, Esq. is in a pleasant part of the village, sufficiently retired from the noise and bustle of business.

We have been intimately acquainted with Mr. and Mrs. Whittlesey, during their residence in this place, while our children and those entrusted to our care, have been under their instruction and parental watchfulness.

EVAN JOHNS, NATH'L W. HOWELL, THOMAS BEALS, ANSEL D. EDDY.

TERMS OF ADMISSION. Board, \$3.00 per week. Washing, 37 1/2 cents a n. Tuition—English Studies, 25 00 per year.

REV. HENRY DAVIS, D. D. Clinton, New-Hartford, Rev. NAOMI COE, Utica, Rev. SAMUEL C. AIRIN, Utica, Rev. JOHN F. SCHERMERHORN, do. ELIZUR GOODRICH, Jun. Esq. do. Utica, March 26, 1828.

CANAL TRANSPORTATION. HUDSON & ERIE LINE. RUNS NIGHT and DAY on the Erie Canal, between Buffalo, Troy and Albany.

For Freight or Passage, apply to CURTISS & ROOT, Buffalo, S. & W. PARSONS, Lockport, ALLEN & CHAPIN, Rochester, WRIGHT & SHERMAN, Syracuse, C. MORRIS & Co. Utica, PATTON & HART, Troy, ALLEN & CHAPIN, Albany, DOUGLASS & DUNN, Albany, HART, HERRICK, & Co. No. 19, South-street, N. Y. PLINY ALLEN, Boston. BIGELOW & BANGS, ALLEN & CHAPIN. Rochester, April 4, 1828.

WHOLESALE China, Glass, & Earthenware Store, EXCHANGE ST. ROCHESTER.

BENJAMIN SEABURY, Importer of the a. Bene articles, has on hand an extensive assortment of the latest patterns, which he will sell at New-York prices, adding canal transportation. Country Merchants will find it to their advantage to call and examine before going to the east. March 28, 1828.

From the Visitor and Telegraph.

Composed by a classmate, and sung at the Funeral of a member of one of the Theological Institutions of this Country.

Softly sleep in death's cold slumber,
Thou whose form we oft have seen—
Quickly pass'd, and few in number,
Have thy days of suffering been.

Rest thee sweetly:
Rest from sorrow, toil and pain.

Though we linger o'er thee weeping,
Though thy form no more we see—
He, who wept o'er Lazarus sleeping—
He, who set that sleeper free.

Slumbering Christian,
He shall still remember thee.

Why then mourn we broken hearted:
Why then linger o'er the clay—
All that warm'd it has departed—
All is now, in endless day.

Happy Spirit!
On thy Saviour's bosom lay.

Though no more thy voice of feeling,
Shall our cold affections move—
Hark!—I hear its echo, stealing
Mid the glorious Courts above.

Sweetly singing,
Wonders of redeeming love.

If departed spirits hover,
O'er this world of sin and night;
Spirit of our sainted brother—
Spirit now so pure and bright.

Hover o'er us;
Hear us, ere thou take thy flight.

Hover o'er thy orphan brother:
To his youth thy counsel lend;
Tell thy lone and widow'd mother,
God shall be the widow's friend.

Sweetly whisper,
Widow, on that rod depend.

Time shall pass and we shall sever,
Heralds of a Saviour's love;
Parted far, but not forever;
Death shall one by one remove,

Till we meet thee
In thy Father's house above.

Then when earth and skies are vanished,
At Jehovah's last decree,
Death, and sin, and sorrow, banish'd,
Ever happy may we be.

With thee dwelling
In long eternity.

The following, from the National Philanthropist, we insert for the special benefit of retailers and consumers of ardent spirits.

AN ADDRESS TO TIPPLERS.

BY A SHOPKEEPER.

Ye toppers, who with grog delight
To pass your time away,
Here you may drink, and swear, and fight,
And gamble time away.

Let parson preach and woman scold,
And temperate people frown;
I've liquors strong for young and old,
Step in and pour them down.

Ye good sires, your life is short,
Get tipsy while you can,
Come in and see and join the sport,
While lasts your little span.

Young married men ne'er heed your wives,
Nor mind your children's rags;
No pain you'll feel for their sad lives,
When you have drained my kegs.

Young single men I pray draw near,
Feel not at all above it;
Although you (now) rather hate and fear,
You soon will learn to love it.

When Cash and Credit shall remain,
With noisy mirth and laughter,
Continue still my casks to drain,
And think not of hereafter.

When temperate men to death descend,
It sets their friends to crying,
But you who hasten here your end,
At Death will cause no sighing.

From the Eclectic Recorder.

FAMILY WORSHIP.

A few weeks since I spent the night with my friend Edmund and his family. Edmund named the name of Christ, and has many years been numbered with his people. He has a numerous family. Having spent the evening, as ten o'clock drew near, Edmund spoke to his wife, saying, "let us prepare to retire," and so saying, walked into another room, brought out a Bible, seated himself in the midst of his children, and began to read. While reading a long chapter his industrious wife was employed in arranging her work-basket, and putting things in order; the elder boy was busily employed with one shoe that needed lacing, or somewhat else; another was humming over his lesson; a beautiful little daughter was arranging her hair, and the younger son was seated on the carpet with his top and sundry other things. Thus the time was spent, while Edmund was reading the word of God. I confess I heard but a small part of it, and I presume the members of the family heard less—however Edward concluded the chapter and closed the book, just as his wife had arranged her basket, swept the carpet a little, &c Edmund arose from his seat and said, "let us pray." We all knelt down—I say all, but judging from the confusion that followed, the children playing "hide and seek," or something else while his wife, by loud and repeated whispers, endeavored to preserve order; but to no good purpose. At length the prayer was ended, but what he prayed for I know not, for it required all the powers of my mind and body to keep the chair on which I was leaning in its proper place—we then retired, as I could neither hear nor compose my mind on account of the noise.

O ye who are parents, be instructed by this sad picture; O, my soul, take heed to thyself and to thy ways; who that trains up children in this manner, will be able to say at the judgment seat of Christ, "here am I and the children thou hast given me?" Is there not reason to fear that such a father will be a savior of "death unto death," rather than of "life unto life?"

Not many days after, I spent the evening with my particular friend Veritas, who is also numbered with the Lord's people, and has a family. I was present at the season of family worship; but how great and delightful the contrast! It does not appear to be the object of Veritas "to pray to be seen of men," nor merely because he has made a profession of religion and feels it to be his duty. At an early hour in the evening, Veritas said to J—the elder son, "bring the bibles." J—with eyes sparkling with joy, immediately procured the bibles, and gave one to his father, one to M—, one to C—, and one he retained himself. The servants were called in, and all were soon seated in order. The elder son next to his father, and the two younger children who could not read, beside their mother on the opposite side of the room, reclining on her, and with expressions of interest and anxiety, looking alternately at her and their father—Without naming the chapter, Veritas said, have you all found the place? Yes sir, was the reply from the three boys. The younger son then commenced reading, and each read at the discretion of Veritas, who occasionally made a remark and replied to an inquiry of the elder son. Veritas concluded reading, and added a few appropriate remarks, during which time all eyes were fixed on him, and every countenance manifested feelings of intense interest and delight. We then knelt down, and for a moment all was silent as the grave. I thought I could adopt the language of Jacob and say, "how awful is this place, this is none other than the house of God." Veritas commenced his prayer with expressions of solemnity, and reverence, and holy fear; his prayer was not long, but appropriate and fervent.—When we arose, I looked at the members of the family, and while I beheld, a tear stole down the cheek of one of the boys. After a few minutes spent in free conversation on the subject of religion, in which the children took a part, the younger children retired, and the remaining part of the evening was agreeably, and I hope profitably, spent. After taking leave of my friends, my reflections were delightful. It was, (thought I,) good to be there; it was a Bethel; it was the gate of heaven. If there is true happiness on the earth, it is to be found in such a family.—Often shall I look back to that hour with peculiar satisfaction, and while my spirit lingers around that consecrated altar, may it be my desire to follow Veritas as he follows Christ.

THE PROGRESS OF RELIGION.

The first movements of any great change in public opinion are slow, and many times discouraging; but when the wave of popular sentiment begins to roll in favor of any new order of things, the speed and extent of the revolution are astonishing. It was but a small spark of liberty that our fathers, a feeble band, brought with them from Europe, yet this was sufficient to found a great nation on principles very different from those of any government then existing on earth. The American revolution rose, progressed, and established a new order of things without the aid of one half the auxiliaries which the cause of Christ can now command in this country. There is a power of talent, character and wealth, now engaged to promote the interests of religion, through the medium of the press of calculation, would be sufficient to revolutionize the political condition of the greater part of the civilized world, if it had been directed to the object. To human view, the effects of these strong and persevering movements are destined to a glorious result. Sooner than most men expect—for revolutions never go back—shall religion become the most absorbing, interesting topic of conversation among men. The influence of example shall extend from country to country; and the public mind shall have possession of the great facts and leading features of the religion of Jesus, long before the influence of the Holy Spirit shall have made an individual application of their saving power to every heart.

The operations of the moral world, in many striking points, bear a resemblance to the phenomena of nature. Let but a small commotion take place in any particular region of air, the movement is felt in contiguous districts; the struggle to restore the equilibrium of the atmosphere may be the cause of mighty winds that shall sweep over sea and land.—Zion's Herald.

From the National Philanthropist.

SABBATH BREAKING.

Mr. Editor—It is with joy, and I trust with gratitude, that the friends of good order and sound morality have witnessed the attention which has of late been bestowed on endeavors for the suppression of intemperance. The good, the moral, and even the indifferent, have been aroused from their slumber, and taken a decided stand against "this vempyre vice." It is believed your paper has had no diminutive share in exciting the public attention to this object, and that the influence it has exerted has neither been small nor unperceived. But there are other evils abroad in our land, to which the same correcting spirit needs to be applied, and against which the same barrier of influence, the same strength of public opinion, ought to be arrayed. Your paper being devoted not only to the suppression of intemperance, but its kindred vices, it seems desirable that the sin of sabbath breaking should receive in it a due share of attention. This sin, as a moral evil among us, who call ourselves Christians, will rank at least next in order to intemperance, and calls loudly for the vengeance of that God who made the day and consecrated it to himself. It was said by an eminent divine several years since, when Bonaparte with his victorious army was spreading terror through Europe, and the fear was expressed that he might alight on our beloved country, "I am more fearful of the influence of one sabbath breaker in destroying the liberties of my country than of all the armies of Europe."

It may not be abundantly obvious at first that this exists to a very alarming extent among us; but the person who gives the subject even but a partial consideration, will see abundant reason both for sorrow and effort, and to deprecate not only its pernicious influence on our peace and happiness, but the infliction of just punishment on us as a people. Every one who atten-

tively reads his Bible on this subject, and who views the sin as it appears in the eye of God, will, without any very close or extended observation, see the prevalence, the alarming prevalence of the evil. And even those who do not keep it with strict spirituality, but who are friends to good order in society, and the general morality of the people, will see how much is done to break down the due observance of the day, and will mourn over the direful influence which the want of it is likely to occasion.

In our city of famed morality and sober reflection, the eye not only of the christian, but of the philanthropist and patriot, is pained by the disregard he sees manifested towards the holiness of the Sabbath. Its morning may come, still and solemn as the thoughts of eternity, and the Christian shakes of his slumber, remembering that on the same morning his Saviour did shake off the sleep of death and garments of the grave, and he rises with a cheerful heart to hold communion with his Maker, and with secret anticipations of the enjoyments of the day.

But alas! how often is he disturbed by the Sabbath breaker. In the first place, in comes a succession of rattling milk-carts, disturbing not only the families where they call, but all by whose dwellings they choose to pass in their rounds. Next, along rattles a stage coach, then other carriages begin to pass by, driven by our young men, and often by the older part of the community, who not only profane the Sabbath, but ride out a few miles and regale themselves with drinking and smoking, under the excuse of relaxation from the business of the week.—Considered in this sense it is a primary cause of much intemperance and dissipation. Again, as the people pass sober along to church, their attention is attracted by some harlequin, horse-racing, affected gentlemen, who in their gigs and sulkies, take the opportunity to show themselves off to the gaze of admiring crowds. At noon there is a busy thronging to the news-room, and eager watching for arrivals of vessels and letters and all serious thoughts are dissipated in conversation on worldly and commercial affairs. When church is out at night, the same knights of the whip are parading along the most frequented streets; gangs of idlers (to call them by no worse names) may be seen collected around some of our licensed taverns, and the entry of a stage coach or two adds to the evils.

In country towns what is more common than to see a collection of people at the taverns on the Sabbath, especially at the intermission, with the decenterers full of deadly poison in view before them, while every thing else is talked of but the subjects belonging to the day—every thing else is thought of but the welfare of the immortal soul. "Is this the Sabbath which I have chosen?" saith the Lord.

The family circle will now be entered to show, in many, fearful neglect, if not abuse of the privileges of the day. Let the heads of them examine the subject, and answer it to their consciences and to their God. These diffusive remarks have been hastily thrown together, in the hope that some of your correspondents will take up the subject, write freely upon it, and endeavor to rouse the attention of the sober parts of the community to it, believing it to be one interest which occasion snail we have on the approaching Fast to be humble in view of this wide spread evil; and what more important subject can our clergymen choose as the theme of their discourses on that day, than the commandment of him who blessed the Sabbath, day and hallowed it. "Remember the Sabbath day to keep it holy?"

IVOR.

CHRISTIAN ENTERPRISE.

Extract from the Rev. Pres. Griffin's Baccalaureate address—delivered at Williams College, Mass. at the last Anniversary commencement.

The time is rapidly approaching when none can be idle without bearing the mark of Cain. The examples too of the present day solicit you. Are you ministers of the gospel? The Buchanans, the Martyns the Newells beckon you to follow. Are you civilians? The Thorntons, the Sharpes, the Clarksons, the Wilberforces have gone before you. Do you want higher examples? Look at the kings and statesmen of Israel; look at patriarchs and prophets; look at the author and finisher of our faith; look at all those who through faith and patience have inherited the promises. Go, young gentlemen, and imitate their high example. You stand in a boundless amphitheatre whose seats reach heaven; and an immense cloud of witnesses, from this turf up to the throne of God, are gazing upon you with an intense interest.—Strain every nerve to change the state of the world for the better, and let not a human misery or a human infirmity live which your sword can destroy.

ASSASSINATION IN SPAIN.

"Assassinations in that country, you know, are frequent. I was assured by officers of high rank at Barcelona, that in the province of Catalonia alone, which is considered as one of the best provinces in Spain, there had been within three years, more than fifteen hundred assassinations, of which the law took no notice."

Such is the account given by Mr. King, an American missionary, after having been in Spain. Atrocities like these are but the natural fruits of indulging the spirit of war, and cultivating its principles.

MURDER.—Great excitement was produced in the city of Guatemala, on the 3d of Jan. in consequence of the murder of the British Consul, Mr. O'Reilly, the previous night. It appears that some of his friends had deposited in his house a considerable quantity of specie and jewels, which was done in the presence of one of his servants, Jose Dolores Bonilla. This excited his cupidity, and induced him to form the plan, in conjunction with some of the other servants, to get possession of the specie, &c. by murdering their master.—Nat. Intel.

Dr. Beecher.—We perceive by the last Philadelphiaian, that this gentleman is unanimously invited by the fifty presbyterian church and congregation in Philadelphia, (lately under charge of Dr. Skinner,) to become their pastor.—Western Recorder.

NEW GOODS.—The subscribers have recently received an extensive assortment of

Domestic Goods,
Groceries,
Crockery,
Glassware,
Hollow Ware, &c. &c.

Which they offer for sale low for Cash, or in exchange for Country Produce. Jan. 4, 1828.—1st

MURDOCK & COFFIN,
Main street, opposite the Globe Buildings.

OHIO CLOVER SEED.
140 BUSHELS OF OHIO CLOVER SEED, of a superior quality, received and for sale by

S. MELANCTON SMITH, & Co.
No. 4, Buffalo-street.

WHO HAVE, AS USUAL, A LARGE STOCK OF

Paints, Oils, Window-Glass, Dye-Stuffs, Ship Chandlery, &c. &c. &c.

Rochester, March 13, 1828. 4w11

NEW FASHIONABLE HAT STORE.

No. 12, Globe Buildings.

VAN KLEEK & DIVOLI, respectfully inform their friends and the public in general, that they have commenced the manufacturing of

HATS,
On an extensive scale, in the village of Rochester, and are now opening at their establishment in the west corner of the Globe Buildings, a general assortment of

Gentlemen's Beaver, Castor, Military and Imitation Beaver HATS,

With a general assortment of Youth's and Children's Fancy Hats of the latest and most approved fashions; together with a variety of Men's Youth's and Children's Fur, Seal, Hare and Cloth CAPS, fur Collars, Buffalo Robes, &c. which will be sold as low for cash, or approved paper, as they can be had in the state.

They have also on hand, and offer for sale, a general assortment of Stock and Trimmings, to which they invite the attention of Hatters generally.

Hats of all kinds made to order, and on the shortest notice. Cash, and the highest prices paid for all kinds of Hatting and Shipping Furs. Jan. 25. 5f

DR. GILL'S Commentary on the Old and New Testament, 9 vols. Quarto, very cheap, for sale by

E. PECK, & Co.
Feb. 10, 1828.

NEW BOOKS.

MEMOIRS OF ELINOR FISK, John Urquhart, and Mrs. Huntington. Stewart's Journal at the Sandwich Islands, just received and for sale by

March 28, 1828. E. PECK, & Co.

MRS. HUNTINGTON'S MEMOIRS, also, MILLER'S LETTERS on Clerical Manners, for sale by

March 1, 1828. E. PECK, & Co.

TALES OF A GRANDFATHER; by sir Walter Scott, 2 vols. price \$1.25, for sale by

March 1, 1828. E. PECK, & Co.

200 Large Family Bibles, of various qualities; Price from \$2.50 to \$9.

Also, Clark's Commentary on the New-Testament, 2 vols. price \$6, For sale by

Feb. 1, 1828. E. PECK, & Co. 6f

DOCT. BEECHER ON INTEMPERANCE A few copies for sale by

E. PECK, & Co.

ROCHESTER CASH STORE.

C. J. HILL has on hand, for the winter trade, a larger stock of GOODS, of all the various descriptions, than he has ever before offered for sale—consisting as usual of STAPLE AND FANCY

FOREIGN DRY GOODS,
66 packages Domestic Dry Goods,
AND HARDWARE, AND SALT.

Also—a full stock of GROCERIES—among which are FRESH TEAS, of superior quality.

The above Goods are selling, wholesale and retail, at very low prices, for prompt pay.

January 3, 1828. W. S. ROSSITER.

GROCERIES, Drugs & Medicines, Dye-Woods and Dye-Stuffs, Paints, Oils, and Shaker Wares, wholesale and retail, by

W. S. ROSSITER,
Two doors north of the Canal, Exchange Street, Rochester.—ALSO, Shakers' Leather, Varnish, Paste and Liquid Blacking, Ink, Gold Leaf, Bronze, Smalt, Brusies, Sieves, Family and Medicinal; Perfumery, Seidlitz and Soda Powders, Shaker Herbs and Garden Seeds, Stoughton's Bitters Patent Medicines, &c. &c. 4w7

VALUABLE LOTS.—The subscribers are now ready to sell their valuable LOTS, on the east side of Genesee River. The advantages of this tract are apparent by an inspection of the Map; being intersected by the Canal, the Feeder from the Genesee River, Livingston county Road, and the great Road to Canandaigua, and is the most probable point at which the Ocean Canal will unite with the Erie. More than

200 LOTS JOIN THE ERIE CANAL;

and offer favorable locations for Boat Yards, Basins; Dry Docks, Lumber Yards and for any branch of business connected with the Canal. The proprietors contemplate to make, at their own expense, 80 feet wide, and covering it with stone and gravel—building several Canal bridges—constructing a Basin and Warehouse at the foot of Charing Cross, whence a handsome street will be opened to meet the Henrietta Road, together with other improvements necessary to facilitate the settlement of this pleasant section of the village.

The many advantages of this Tract are a great inducement for actual settlers and speculators to make profitable investments. Persons wishing to purchase to the amount of one thousand dollars or more, will have a

Liberal Discount

made; and to actual settlers great facilities will be offered, and every aid and accommodation granted. Ten per cent. of the purchase money will be required down, and the balance on a liberal term of years.

Application to be made at the Office of either Elisha Johnson or William Atkinson, where a Map of said premises may be seen.

ELISHA JOHNSON,
WILLIAM ATKINSON.

Rochester, January 4, 1828. 1f

DR. BRACE, Has on hand, a complete assortment of Drugs and Medicines, Paints, Oils, Glass, &c. which he offers very low for cash.

ALSO, a choice supply of Liquors, Wines, Teas, Sugars, Coffee, and Groceries of all kinds, for sale as above, two doors east of the Market, Exchange Buildings. Rochester, January, 1828. 14w5

NOTICE.

DOCT. J. W. SMITH has removed his Office to the east section of the Globe Buildings, on Main-st. Feb. 14th, 1828. 6w8

NOTICE.—The subscribers, having formed a connection in business in the practice of LAW, under the firm of GREGORY & HUMPHREY, have opened an office in the west part of the Globe Buildings, second story; where they will, at all times, be ready to attend to any professional business which may be entrusted to them.

JAMES H. GREGORY,
HARVEY HUMPHREY.

Dec. 28, 1827. 1f

H. GRAHAM, Physician and Surgeon, respectfully offers his professional services to the citizens of Rochester and its vicinity. His Office on River-street, one door south of Dr. J. W. Smith's, in the room lately occupied by A. House, Esq. Rochester, 4th Jan. 1828. 3f

NEW ARRANGEMENT.

THE Book-Binding business heretofore carried on by E. Peck & Co. will hereafter be conducted by the subscriber, at the old stand in the rear of E. Peck & Co.'s Bookstore, where every variety of Plain and Fancy Binding will be done, in a superior style.

BLANK BOOKS ruled and bound to any Pattern. JOHN STITT, Rochester, Jan. 21, 1828. 5

NOTICE.—C. DUNNING & CO. having taken Peter A. Peshine into co-partnership, the business will in future be conducted at the old stand under the firm of DUNNING, PESHINE, & Co.

CZAR DUNNING,
JOSEPH PETIT,
PETER A. PESHINE.
Rochester, March 13, 1828. 3w12

CARD.—C. DUNNING & Co. beg leave to return to their most sincere thanks to their friends and the public in general for the favors they have received, and to solicit for the new firm a continuance of the same. They intend by the present arrangement to make the establishment more worthy their attention than ever it has been before, by keeping constantly on hand a superior assortment of the most desirable articles of

FANCY DRY GOODS,
and of the best qualities. For this and other purposes Mr. D. will reside in New-York, and will be constantly forwarding to the establishment every article adapted to this market. March 25. 3w13

PAIR WORKING-OXEN, for sale by

J. BISSELL, Jr.
Rochester, March 20th, 1828. 1f

BY order of Moses Chapin, Esq. first judge of Monroe county courts—Notice is hereby given to all the creditors of Mark Daniels, of the town of Gates, in said county, an insolvent debtor, to show cause, if any they have, before the said judge, at his office, in the town of Gates, in the said county of Monroe, on the 14th day of June next, at 10 o'clock in the forenoon of that day, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1813.—Dated March 21, 1828. 10w13

BY order of Moses Chapin, Esq. first judge of Monroe county courts—Notice is hereby given to all the creditors of Newell, of Brighton, in said county, an insolvent debtor, to show cause, if any they have, before the said judge, at his office, in the town of Gates, in the county of Monroe, on the 14th day of June next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1813.—Dated March 21, 1828. 10w13

BY order of Moses Chapin, Esq. first judge of Monroe county courts—Notice is hereby given to all the creditors of James Everghim, of the town of Brighton, in the county of Monroe, an insolvent debtor, as well in his individual character, as in the town of Gates, in the said county of Monroe, on the 14th day of June next, at 10 o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1813.—Dated March 21, 1828. 10w13

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SAMUEL CHIPMAN, EDITOR.

FRIDAY, APRIL 18, 1828.

VOLUME II.—NO. 16.

ROCHESTER, MONROE COUNTY, N. Y.
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ELISHA LOOMIS.
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Buffalo-street Bridge.

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- Antis & Lütke, Canandaigua.
A. B. Hall, Geneva.
Thomas J. Nevins, Penn Yan.
E. Gilbert, Richmond.
Doct. Fuller, Naples.
Samuel Rice, P. M., Prattsburg.
Chester Loomis, P. M., Rushville.
Gordon B. Fitch, West Bloomfield.
Orin Gilbert, Lima.
James Richmond, Livonia.
David Parker, Avon.
Jacob Hall, Geneseo.
Lester Kingsbury, Dansville.
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Talcott Howard, P. M., Perry.
Rev. J. Baldwin, York.
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Rev. Mr. Hunter, Middlebury.
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O. Allen, P. M., East Bethany, Gen.
W. Fowler, P. M., Fowlersville.
L. Clark, P. M., Byron.
Rev. R. Clapp, Bergen.
E. Foot, Gaines.
Daniel Holmes, Willson.
B. W. Cook, P. M., Conhocton.
H. W. Rogers, Bath.
Elisha Parish, South Bristol.
Samuel Hulbert, Oswego.
Joshua Linnell, Pittsford.
Martin Goodrich, P. M., Rush.

ty in the one case as in the other. All that the goodness of God demands is, that he governs in such a manner as will secure the greatest amount of good in the universe. That great temporal sufferings are consistent with this, is proved by facts: and who but God is competent to decide that eternal sufferings are not? Is it said that such sufferings, inflicted as a punishment for sin, are unjust? I ask again, who among the sons of men is qualified to decide this matter? Does any one know enough of God and his government to determine what laws he ought to enact, and what sanctions append to them? Can you see any injustice in God's leaving creatures who have voluntarily rebelled against him, to continue in sin for ever: and if they continue to sin for ever, may not God justly punish them for ever? After all, I desire to feel, and to have you feel, that the only legitimate source of evidence on this subject, is the word of God.—Human reason is wholly incompetent to judge in the high concerns of God's government. Our only business on subjects of this kind, is to hear what God says. And if we find it difficult to comprehend the reason of his conduct, we should realize that the thoughts and ways of Jehovah are infinitely above those of short-sighted mortals. The man who in the face of revelation, boldly pronounces the doctrine of future punishment unjust and inconsistent with the divine goodness, does what proves him guilty of extreme folly and of the most arrogant presumption. The fact and the duration of future punishment are purely matters of revelation. God has spoken explicitly respecting them; and it is our concern, under a deep conviction of our own incapacity to decide in questions of this kind, to hear and believe what God has said. One thing is plain. The goodness of God does not require him to confound all distinctions between virtue and vice, and to treat the righteous and the wicked alike. If he is a holy being, he must regard his creatures according to their moral characters—rewarding the good and punishing the bad; and since such retributions does not take place in this world, does it not result from the very perfection of God, that he must in a future world vindicate his character as a righteous moral governor, by dispensing rewards and punishments according to the respective deserts of his subjects? I will dismiss this topic with proposing a single question, which, before you embark for eternity in the ark of universalism, I hope you will very seriously consider. Does the goodness of God any more prove the future holiness and happiness of all men, than it proves their present holiness or happiness?

2. With a view to disprove the doctrine of future punishment, Universalists are very fond of appealing to the sympathies of our nature, especially to parental feelings. "What man," it is asked, "of common sensibility, could endure to see a fellow man tormented in the fire or on the rack for one year or one month? What parent could take his own child and cast him into a glorifier tree? But has not God as much goodness as man, or as much kindness as an earthly parent? How then can it be supposed that he will cast any of his children into the lake of fire, and confine them there forever?" This is a very favorite argument with Universalists, and one which with young and unthinking minds, they use with very great effect. But in reply, it may be asked, what parent would drown his children in the water or consume them in the fire? What parent would break their bones, or mangle their flesh, or send upon them sickness, and pain and death? And yet God, the great parent of men, brings all these things upon them in the course of his providence. Has he not then less kindness and love than earthly parents? This would certainly follow, according to the reasonings of Universalists.

On this principle, Noah would not have expected the deluge, though warned by God of its approach, and commanded to prepare for it. Are not all these human beings the children of God—the objects of his care and love; and can it be imagined that he entertains the purpose of destroying them? Who of all these parents would indulge so severe and cruel a design; and is not God, the parent of all, kinder than they? So Noah would have reasoned, had he been a Universalist; and so, doubtless, the antediluvians did reason when warned by that preacher of righteousness of the threatened judgment. But they believed him not, and so were destroyed by the flood.

Reasoning on this principle, Lot would not have believed the message of the angels sent to announce the destruction of Sodom and the cities of the plain. Is not God the parent of all these inhabitants of Sodom; and is it possible that he should destroy them by fire, enraged with brimstone? What parent would be so cruel as to do this? True, these celestial messengers have declared it to be the purpose of God to destroy this place with fire from heaven. But their language cannot be understood in its literal import. It must have a figurative meaning, and denote only some merciful chastisement, some discipline of a kind parent, by which the good of these erring children is to be promoted.

So Lot would have reasoned, had he been a Universalist; and so did reason the inhabitants of Sodom. But the fire descended, notwithstanding, and destroyed them all. You see then how absurd is the argument for universalism, derived from the sympathies of our nature. And yet it is one of the most popular, and with many, one of the most convincing arguments employed in support of that system.

3. It is said that men receive in this world all the punishment they deserve; and therefore cannot be justly punished in the world to come.—This is contrary to scripture, false in fact; and if true, it proves universalism to be false.

1. It is contrary to scripture. The general course of Providence is accurately described in the words of our Saviour. He maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Solomon af-

irms that as a general rule, God treats the righteous and the wicked alike in this life. All things, he says, come alike to all; there is no event to the righteous and to the wicked. There is a vanity done upon the earth; that there be just men unto whom it happeneth according to the work of the wicked; again, there be wicked men to whom it happeneth according to the work of the righteous. The Psalmist speaks of the wicked in his day, as being prosperous, as having no bands in their death; as not being plagued like other men, and as having more than heart could wish. And Jeremiah asks—Wherefore doth the way of the wicked prosper? Wherefore are they all happy that deal very treacherously?

2. To say that wicked men are punished in the present life, is false in fact. This is proved by every man's observation. Admit, if you please, that the grosser sensualities and crimes are usually followed by something like a speedy retribution; what punishment, let me ask, do they endure who forget and contemn God—who are unjust, cruel, avaricious, proud, oppressive, & tyrannical? Do they say, remorse of conscience? Some men have no conscience; or if they have, it is seared as with a hot iron, so as to be past feeling. What conscience has a West-Indian pirate, or an Algerine corsair; or what remorse do they feel in perpetrating their murders and villainies? Not so much as a tender-hearted Christian feels for neglecting secret or family prayer; or for indulging a worldly, unwatchful spirit, for a single day. The truth is, the more wicked a man is, and the longer he lives in sin, the less he suffers from remorse of conscience; so that if this be the appointed punishment of sin, the most desperately wicked feel the least of it. But,

3. If men are punished in the present life according to their deserts, then universalism is false. This asserts that all men are saved. Saved from what? From nothing, if they endure the penalty of the law. It is absurd to talk of men as experiencing salvation, after they have received all the punishment due for their offences, and have thereby fully satisfied the demands of divine justice. Full punishment and free salvation are totally inconsistent with each other. Which then will the Universalist assert? If he says that all are now punished according to their deserts, then none are saved. If he says all are freely saved, then none are punished as they deserve; and if not punished in this life, they may justly be in the life to come.

I am aware of the quibble of Universalists respecting the meaning of the term salvation.—They would have us understand that salvation means only deliverance from the power, not from the curse of sin. According to them, there is no forgiveness with God. Every man whose sins is punished to the full extent of his guilt; and if he is saved, it is not from the penalty of the law, which takes its course with every offender, but from the dominion of sin. I would explain salvation to mean, simply, deliverance from the power of sin? Is all that it says of justification, of forgiveness, of pardon, of remission of sin, without meaning? Do the scriptures, after all that has been said and sung on the heavenly theme, give us no idea of a pardoning, forgiving, justifying God? I forbear to give a formal definition of these terms. I feel that it would be insulting your understanding. Their true meaning is understood by every child who is capable of reading his bible. Forgiveness is remission of penalty; pardon is deliverance of the guilty from the true punishment of their sins; and to explain these terms, as do the Universalists, to denote only freedom from the power of sin, furnishes a notable example of the facility with which they wrest scripture, and pervert the plainest words of the language.

[To be continued.]

FOR THE OBSERVER.

GREAT AUCTION SALE.

TO THE PEOPLE OF THE UNITED STATES. As I have come to the resolution to put up at public Auction all my estate, consisting of the following articles, I beg the attention of the public to this advertisement. I find upon looking over my memorandum and by the aid of Kitteredge's Address, I am possessed in fee simple, of the following amount in property personal and real; and as it is a very extensive establishment, I offer the whole at public auction, on very advantageous terms of credit,—or if it suits the purchaser better to pay the cash down, I will make a discount of 50 per cent. as I am determined to part with the whole, having in view to remove from my present place of residence, and to engage in other business. The sale will commence on the premises of the advertiser on the 19th inst. in Bottle-Hill Village, County of Hazardall in this state: to wit, all that parcel of real estate which may be summed up by the name of the Old Stand, Bottle-Hill Township, long the residence of the subscriber, and well known by the inhabitants as being in a state of high cultivation and well watered. The following are the articles which belong to the establishment; viz: a carbuncled or red nose, sickness at the stomach, puking of bile, or a discharge of frothy phlegm, bloated face, disgusting belchings, a gradual decay of appetite, swollen limbs, obstructions of the liver, eruptions on the skin, epileptic fits, jaundice, dropsy, not unfrequently phrenzy or madness, forms of gout, exposure to sudden death, in the street, in the wagon, in the field, in the shop, in the bed, with terrible reflections in every lucid interval. Every article of the above accompanied with stinking breath and a loathsome body. The following are the inseparable furniture of the house. Strife, contention, needless thumping or beating the children, waste, grumbling, poverly, fear of creditors, or sheriff, misery, a mourning wife, once lovely, but now a prey to continual sorrow and in dread of coming evils from day to day, because she is tied to a brute and chained to a tyrant. Forsaken children, looking upon a sotish father and inheriting his name, growing up in idleness, ragged, and soon to be cast upon a

wide world, without a father, who is dead and gone, and whose memory was drunken. In addition to the above, the following pieces of property lying without the premises, will also be offered for sale and made over to the highest bidder, viz:—The loss of that tenure known by the name of good credit,—also reputation, friendship, with the acquisition of deception, low company, imposition, vulgar swearing, together with various other articles, too numerous to be detailed.—The whole of which, including the following inscription, written by those who prize it, in letters of gold, and engraved on the very frontispiece of the house, of eternal consequence to the purchaser, namely, "No drunkard shall enter into the kingdom of heaven," will then and there be put up at public vendue; and as there can be no postponement, the subscriber is desirous that all who feel themselves interested or concerned, to inherit the above property will give due attendance on said day.

Bottle-Hill Village, County of Hazardall.
The Subscriber,
Neighbor DROP,
James Ardentspirits.

N. B. The printers throughout the United States are requested to insert the above once in their papers and send in their accounts to the subscriber.

The Editor of the Philadelphia (Episcopal) Recorder, at the close of his 6th volume, in taking a retrospect of the past, has an able and interesting article of two columns. We can hardly deny ourselves the pleasure of giving the article entire, but want of room will compel us to confine ourselves to the following extracts.

"In the midst of regrets, however, which we cannot but experience in a survey of our own portion of the vineyard, we are cheered by the demonstrations of improvement which present themselves when our eye wanders over the general church. If we are not mistaken, the gospel is beginning to be preached with greater faithfulness and power amongst us. Ministerial character is assuming a loftier port, and developing more vigorous propositions. The sacred office is not so frequently regarded by clergymen themselves, nor so extensively by the world around them, as a mere profession—the means of securing a secular maintenance. It is beginning to be more universally contemplated as an institution of vast dimensions, whose foundation is laid deep in the necessities of human nature, and rendered imperishable by the fiat of Omnipotence. And an impression seems to be forming more generally upon the public mind, that those connected with it are in office, (as they should be in character and qualifications,) consecrated, set apart, a holy priesthood, a peculiar people; men employed in the high vocation of propounding terms of pardon and peace, from the Universal Sovereign to this and those nations to which they have been called, are acting for eternity.

"It is a fact which cannot be denied, that in each of the parties by which Episcopalians appear to be divided, there are clergymen who have not been accustomed to exhibit the peculiar doctrines of the gospel, with that plainness and fidelity which they certainly require. Our recent controversies, however they may in other respects be deplored, have, in this particular, been very strikingly beneficial. By directing the scrutiny of our congregations to the manner in which the gospel is declared to them, they have constrained moralising unevangelical ministers, to preach as plainly as they know how, truths which heretofore they have kept almost entirely out of sight.—The cords of Christian discipline are thus of necessity, drawn tighter, and the power of Christian doctrine more faithfully applied. In some of our congregations this effect has been so marked, that it is obvious to the most careless observers. And we have no doubt that many a sluggish formalist, who had been sleeping for years under the influence of an inert morality, has looked up with astonishment, at his minister, puzzled to make out what had thus converted him into a "setter forth of strange doctrines."

"What then notwithstanding every way, whether in pretence or in truth, Christ is preached, and (all the friends of religion) therein do rejoice." The blessings which may in this way be communicated to us, it is impossible to calculate.

"From some of the transactions of the last year, there is reason to believe that the missionary spirit is rising amongst Episcopalians of this country. A number of the friends of foreign missions had a meeting at Georgetown, in the District of Columbia. Brethren from different and widely separated portions of our country, assembled there to take into consideration the propriety of instituting a society for the promotion of this object. After much animated consultation, they decided that it was inexpedient to attempt anything of the kind at present. They were apprehensive that such a measure might have in some way been identified with recent ecclesiastical dissensions; and thus a cause in which all who love the Saviour should feel an interest, and to which all ought freely to contribute, might be narrowed down to the interests of a party.—But we have not a doubt that every member of that meeting returned to his own abode, more deeply humbled under a conviction of the comparative delinquency of his church, and resolved that, as far as his influence and exertions could accomplish it, a society devoted exclusively to foreign missions, should, at no distant period, make its appeal to the liberality of the Episcopal denomination. When this does take place, it will be presented, it is hoped, free from the control of those who are avowedly opposed to such efforts for the conversion of the heathen, and unparalyzed by the Incubus of merely official patronage.

"But these feeble intimations of raising enterprise, are unspeakably disproportionate to the obligations which have been imposed upon us, and the encouragement by which Providence is even now alluring us to our duty. If ever there

was a time when the Sovereign Disposer of events, appears to have distinctly set the seal of his approbation upon missionary efforts, that time is now, and has been throughout the year that has gone by.—Never since the days of the Apostles, perhaps, have the out-pourings of the Spirit been more abundant; never has the impulse thus communicated to human mind, been developed in more large and vigorous exertions; and never in the annals of mankind has the Author of our religion more clearly demonstrated to those who engaged in its advancement, that they are actually "co-workers with God," by manifesting in the subservience of earthly revolutions to his spiritual dominion, that He too is promoting what they are so earnestly laboring to accomplish.

"And are these great changes produced by missionary effort, it may be asked? No.—They are so obviously the work of God, that we can scarcely behold in them the subordinate instrumentality of man.—But surely they appeal to us with silent eloquence, which no language can excel, that we hold not back from a work which He before whom nations rise and fall, and have their being, is so evidently disposed to prosper. Oh when shall the time arrive, when we who are always the first to proclaim the superiority of our apostolic institutions, and the excellence of our primitive order, shall cease to be the last in extending to the world those blessings which these institutions, and that order were intended to convey.

From Brewster's Edinburgh Journal of Science, for January.

From the Narrative of proceedings of the Mission to Ava. Account of a Man covered with Hair.

We may mention the existence at Ava of a man covered from head to foot with hair, whose history is not less remarkable than that of the celebrated porcupine man, who excited so much curiosity in England and other parts of Europe near a century ago. The hair on the face of this singular being, the ears included, is shaggy, and about eight inches long. On the breast and shoulders it is from four to five. It is singular that the teeth of this individual are defective in number; the molars or grinders entirely wanting. This person is a native of the Shan country, or Lao, and from the banks of the upper portion of the Saluen or Martaban river. He was presented to the king of Ava as a curiosity by the prince of that country. At Ava he married a pretty Burmese woman; by whom he has two daughters. The eldest resembles her mother, the youngest is covered with hair, like her father, only that it is white or fair, whereas his is now brown or black, having however, been fair when a child, like that of the infant. With the exceptions mentioned, both the father and his child are perfectly well formed, and indeed for the Burman race rather handsome. The whole family were drawn and descriptions of them were taken. Albinos occur now and then among the Burmese, as among other races of men. We saw an example. One of these, a young man of twenty, was born of Burmese parents. They were ashamed of him, and considering him little better than a European, they made him over to the Portuguese clergyman. The reverend father in due course, made him a Christian.

THE AFRICAN PRODIGY.

The following wonderful account was written and authenticated by the late Dr. Rush of Philadelphia.

There is now living (1788) about four miles from Alexandria, in the state of Virginia, a negro slave, seventy years of age, of the name of Thomas Fuller, the property of Mrs. Elizabeth Cox. This man possesses a talent for arithmetical calculations, the history of which, I conceive, merits a place in the records of the human mind. He is a native of Africa, and can neither read nor write. Two gentlemen, natives of Pennsylvania, viz. Wm. Hartshorn and Samuel Coates, men of probity and respectable characters, having heard, in travelling through the neighborhood in which this slave lives, of his extraordinary powers in arithmetic, sent for him, and had their curiosity sufficiently gratified, by the answers which he gave to the following questions:

First. Upon being asked how many seconds there are in a year and a half, he answered in about two minutes, 47,304,000.

Secondly. Being asked how many seconds a man had lived, who is 70 years, 17 days, and 12 hours old, he answered in a minute and a half, 2,210,500,000. One of the gentlemen, who employed himself with his pen in making these calculations, told him, that the sum was not so great as he had said; upon which the old man hastily replied, "Top, Massa, you forget de leap year."—On adding the seconds of the leap years to the others, the amount of the whole, in both their sums, agreed exactly.

In the presence of Thomas Wistar and Wm. B. Morris, two respectable citizens of Philadelphia, he gave the amount of nine figures multiplied by nine. He informed the first mentioned gentleman, that he began his application to figures, by counting ten, and that, when he was able to count a hundred, (to use his own words) he thought himself a very clever fellow. His first attempt, after this, was to count the number of hairs in a cow's tail, which he found to be 2,572. He next amused himself by counting, grain by grain, a bushel of wheat, and a bushel of flax-seed. From this he was led to calculate, with the most perfect accuracy, how many shingles a house of certain dimensions, would require to cover it; and how many posts and rails were necessary to inclose, and how many grains of corn were necessary to sow, a certain quantity of ground. From this application of his talents, his mistress often derived considerable benefit.

At the time he gave this account of himself, he said his memory began to fail him. He was gray headed, and exhibited several other marks

weakness of old age. He had worked hard upon a farm during the whole of his life, but had never been intemperate in the use of spirituous liquors. He spoke with great respect of his mistress, and mentioned, in a particular manner, his obligations to her for refusing to sell him, which she had been tempted to, by offers of large sums of money, from several curious persons.

One of the gentlemen, Mr. Coates, having remarked, in his presence, that it was a pity he had not an education equal to his genius; he said, "No, Massa, it is best I got no learning, for many learned men be great fools."

The Passionate Mother.—Many instances we have, that out of the mouths of babes and sucklings God is perfecting praise. On one occasion, as the superintendent was addressing the children upon the happiness of those who fear God, and the misery of such as do wickedly, a little girl wept. Her teacher inquired into the cause of her uneasiness. At first she said her head ached, but upon being asked whether that was the only cause of her weeping, she said that she was crying about her mother. That she was afraid that God would not let her mother go to heaven, for she was passionate, and swore often; that she had talked to her mother, and told her it was very wrong, and that she prayed for her mother.—*Eng. Rep.*

On the Fence.—This phrase is a very common one, and originated as follows:—General Washington once asked a negro man belonging to Judge Inlay, of N. Jersey, whether his master was a Whig or a Tory? The reply was—"Massa on de fence—him want to know which be strongest party."

A good hint—not only to neutral politicians, but also to those who are at a stand whether to join the Bacchanalian, or Anti-Bacchanalian party. Old fences are apt to be rotten and of course cannot support a great weight. Those who are on the fence should sit still, lest it should break down and precipitate them into the mill, or should they be disposed to leap from the fence, let them be cautious to take the dry side.

Genius of Temperance.

A good argument.—We have seldom seen the fallacy of false reasoning more justly and yet more amusingly exhibited than in the following incident, which is said really to have taken place at a late anniversary meeting of a Bible Society in the North of England. We would recommend it to the candid consideration of those whose churchmanship has made them adversaries to this noble institution.

"A Clergyman assigned as his reason for supporting the Bible Society, his belief that it was not endangering the church; for," said he, "if I thought it dangerous to the church, I would not support it a moment longer." A Quaker present, rose to second the motion which the Clergyman had thus put, and said, "I am a Quaker, and if I thought that the Bible Society would endanger Quakerism, why, then I would not be a Quaker one moment longer."—*Phil. Rec.*

PERIODS.

The Supplement to the December number of the London Sailor's Magazine contains an abstract of the loss of life recorded in Lloyd's Shipping Lists during the eleven first months of 1827. Of eighty-seven vessels included in the abstract, forty-two went down, or otherwise perished, with every soul on board. In six other cases, only one man survived. In two others only two men, and in another only three. In the remaining thirty-six, more or less lives were lost, and not infrequently a large part of the crew. In one instance the Captain and all his family perished; in another, 7 of the crew; in another, 8; in another, 11; in another, 13; in another, 15; in another, 25 passengers; in another 50. This last was a Dutch ship, bound to Batavia with troops.

As most of the above were large vessels, it is undoubtedly a low estimate, to state the whole number of lives lost, at 500! And this in the short period of eleven months!

Who that considers these facts, and reflects that great numbers of lives are lost at sea which Lloyd's Lists, celebrated as they are, cannot be supposed to include, does not perceive how feeble and inefficient are the efforts for the salvation of seamen, compared with what duty requires.

New-York Obs.

PRAYER MEETINGS.

The following extracts are from a communication in the Vermont Episcopal Register, which is ascribed by the Philadelphia [Episcopal] Recorder to Bishop Griswold. If our readers recollect the quotations from Bishop Hobart's Sermon, they will be at no loss to see the drift of the remarks.—*Conn. Obs.*

Great efforts have recently been made from the pulpit, and from the press, to make it believed that Prayer Meetings are generally the theatres in which spiritual pride, ambition and ostentation, indulge their unhallowed aims. This is indeed hard judgment. In support of it we are still favored again and again with some remarks of Dr. Scott, who seems almost to have atoned for his Calvinism, and have become an oracle among us, by mentioning some evils resulting from certain meetings within his own observation.—Of his testimony, and that of a very few others, enough was said in a former communication.—Those best acquainted with the writings and character of that faithful minister of Jesus Christ, and with the Prayer meetings held by Episcopalians in Rhode Island, will not a moment doubt but they would, were he living, and present with us, receive his most cordial approbation.

If it be admitted that the meetings are according to the will of God, and that his Spirit will and does bless those who unite in fervent supplication, it must, according to the Scriptures, be expected that men will oppose them. They who cry earnestly to their Saviour for mercy and grace, may be rebuked that they should hold their peace; but in such case, they will do well, like some in the gospel, to "cry the more, Have mercy on us, O Lord thou Son of David."

As the meetings are so much and so severely condemned: as by some of our brethren were

still held up to public scorn as proud, seditious, designing men, enemies of the Church, and disturbers of its peace, turning the world upside down, it is, we humbly believe, fitting, and should the Lord vouchsafe his blessing, it may be profitable to continue this apology for those who attend them: not however in the manner, nor (it is hoped) in the spirit of controversy; but with the claim of being heard in our own defence;—with the hope that we may be judged according to the rule Christian charity; and also that a candid, dispassionate view of the subject may tend to allay, rather than to stir up contention, and may promote what is at all times highly necessary, and at the present especially needed and desirable, peace in the Church, and love among its members.

Another error to which we are naturally prone and which in every age has been very injurious to true religion, is neglecting weightier matters, through attention to things of minor importance. When we consider that wickedness and infidelity every where prevail; what doctrines subversive of the most essential principles of Christ's religion, and making his cross of no effect, proudly lift their head, and boast of daily success;—when the love of so many is cold; and when self-righteousness and self-will, and contention and love of the world so much predominate among those who profess to be the disciples of the holy and humble Jesus, we might expect that the gospel preacher would find sins and errors against which to raise his warning voice, and to thunder out his denunciations, more detestable and more alarming, than revivals of religion and meetings for social prayer. It is also worthy of some consideration, that so far as the one hand these exercises meet with great opposition from worldly people; and on the other there are great efforts of the adversary to render them instrumental of evil, they will have evidence of being agreeable to God's will: for such opposition, and such abuse will in every age be made to frustrate the effects of gospel truth. Truth also requires us to admit, and candor to state that there are facts, of more weight than a thousand opinions, which show that the blessing of God is with those who favor such meetings and revivals.

If St. Paul rejoiced in the good done even by those who preached with evil intention, well may we rejoice and praise God that thousands, and tens of thousands, are yearly awakened to righteousness, and that the everlasting Gospel is spread in the remotest regions, by those who are evidently actuated by the best motives, and hold in common with us the grand essentials of the Christian faith. Dare we affirm that means and efforts which produce such fruits, are only from human wickedness and error; or from the instigation of the devil?

Let those rule who love power: a Christian spirit is best shown by patient suffering and cheerful submission. Man can do no more than kill the body, and happily in this country not quite so much. Having done what we conscientiously believe is most likely to honor our Divine Master; to promote the best interest of His Church, and to save ourselves and others, we may well leave the event with God.

PRAYER-MEETINGS, IN ENGLAND.

Religion similar to those with which our United States are favored, are establishing in England; and the increased exertions of our citizens at the annual meeting of the American Board of Commissioners for Foreign Missions for the spread of the gospel, are producing a similar zeal in Great Britain.—What wonders may not be effected, through the blessing of God, by the example of well-directed efforts for the salvation of a guilty world!—The promise to the church, "I will make thee an eternal excellency, the joy of many generations," must be accomplished; for God will "magnify his word above all his name."

[*Christian Watchman.*]

INTERESTING FROM MASSACHUSETTS.

A letter to the Editors from a gentleman in Berkshire county, Mass. dated the 4th inst. says, "There is nothing particularly interesting in our Zion; but in the adjoining county of Franklin, six or seven towns are experiencing a refreshing from the presence of the Lord. In Conway, where I spent the last Sabbath, the work is very animating. At first it was confined almost exclusively to heads of families. Some of the converts had been scoffers, and in one instance an infidel has erected an altar to the living God. The reformation is now spreading among all classes.—In Ashfield there has been for a few weeks past, a very cheering revival among a School of Young Ladies. The whole number in the school was 45. About five weeks since, the Instructress told me that a solemnity rested on the minds of all, and that there was one instance of hopeful conversion. A week ago, when the school closed, every member except five (and previous to the revival the number of professors was small,) were hopeful subjects of grace, and these five were deeply anxious. Truly God is sovereign in the dispensations of his mercy; for as yet there has been an instance of conversion in the society where the Institution is located."

WESTERN RESERVE COLLEGE.

On the 4th ult. the Trustees elected the Rev. Ralph Emerson of Norfolk, Ct. President of the College, and the Rev. Charles B. Storrs of Ravenna, O. Professor of Theology. They are also making arrangements for the support of a Professor of Mathematics and Natural Philosophy. It is due to the public to be informed, that the reason for appointing a Professor of Theology, at so early a period in the history of this College is, that a number of benevolent gentlemen, in the city of New York, have pledged themselves, for the support of a Professor in this department, provided one should be appointed and inducted into office, in the course of the present year.

[*Western Intelligencer.*]

From the Visitor and Telegraph.

DEATH OF GERMAN BAKER.

We noticed the unhappy death of German Baker, late Treasurer of this State, in last Saturday's paper. We have since been informed on good authority, that his pecuniary embarrassments were the occasion of the fatal act by which

he terminated his state of trial, and rushed, un-called, to the eternal world. The amount of his defalcation to the Treasury, is said to be about \$25,095; for which sum, his securities, (more than 25 of them,) are amply sufficient to secure the Commonwealth against all loss.

The circumstances of his death, as detailed in the Enquirer, were as follows:—"On Thursday night, he manifested great unhappiness; but, after he had promised to retire in a few moments to bed, his family went to their rooms. About 1 o'clock, Mrs. B. being uneasy at his absence, sought him in a lower apartment, and having received his promise that he would soon retire to bed, returned to her room. Towards morning another member of the family was aroused by a noise below, and communicated her apprehensions to Mrs. B. who again went below, and found the parlour door locked. With the aid of a servant she obtained admission—and horrible to tell! she found her husband stretched upon the sofa, with a cord around his neck, drawn over his shoulders, and connected with his hands—and he struggling almost in the agonies of death. She cut the cord—despatched a servant for a physician—and no efforts were spared to save his life. In the mean time, he had recovered his senses; obstinately refused to be bled in his arm; though yielding to the pathetic entreaties of his family, he consented to take a dose of medicine from the hands of his daughter. Nature, however, was too much exhausted; and after taking a most affecting leave of his family, he breathed his last about 9 o'clock on Friday morning."

The Executive Council have appointed Col. Lawson Burfoot, of Chesterfield county, the Treasurer of the Commonwealth—in place of Jerman Baker, deceased.

THE SABBATH.

"Pioneer" Stages.—We perceive that this new line of stages, designed to respect the Sabbath, is advertised to commence running on or about the 2nd June. We shall try and make room for the advertisement next week; and we earnestly hope that religious newspapers throughout the United States will, by advertising or otherwise; call the attention of the public to such boats and stages as are determined to respect the fourth commandment. From what we can see and learn, a powerful opposition may be expected to the measure. To use the expression of an individual, "we are determined to break down these d-d pious lines." We do not doubt the will, but we very much doubt the power. For ourselves, we think the time has now arrived when the line should be drawn—we hear of this and that party—our side, &c. and we should blush to have it to say, that with the Bible for our Guide, and its Author for our Leader, we could not bring party enough in the field to resist the common enemy, by the support of one "pious line." Too much notice cannot be taken of these public attempts to respect the Sabbath; and we conceive it to be the bounden duty of every christian, of whatever sect or denomination he may be, to find out and patronise such vehicles as are determined to "remember the Sabbath day to keep it holy."—*Alb. Ch. Reg.*

At a meeting of the *Albany Christian Register*, the town of Amsterdam on Thursday the 27th of March, Joseph Clizbe being chosen chairman and Thomas Allen, Secretary, the following resolutions were unanimously adopted:—

Resolved, That we regard the religious observance of the Sabbath as essential to the prosperity of our community, and that we believe it to be the duty both of the Christian and Patriot to use their influence to suppress its profanation.

Resolved, That we consider the running of stages, steam boats, and canal boats on that holy day, except in extraordinary cases, to be productive of a very deleterious influence on the morals of the people; and therefore, that those efforts which are making for the discouragement of those practices are worthy to receive our cordial approbation.

Resolved, That we highly approve of the measures which have been recently adopted in relation to this subject in Auburn, Rochester, Buffalo and Albany; and are desirous of co-operating with them in carrying those measures into effect.

Wherefore, **Resolved**, That we will endeavor to discourage all profanation of the Sabbath, whether it be by the opening of shops and groceries, the driving of loads to market, or by travelling any other way; and when we travel, other things being equal, we will give preference to those stages, steam boats and canal boats which do not run on the Sabbath.

Resolved, That Israel Collins, Joseph Clizbe, Thomas P. Johnson, Luther Stiles, Thomas Allen, Gabriel Manning, Doct. Abraham Pulling and Nanning Marselis, be a committee to procure subscribers to the above resolutions, and to use their influence in bringing into operation similar measures in other parts of the county.

Resolved, That the proceedings of this meeting be signed by the chairman and secretary, and published in the several papers in this county, and in the Albany Christian Register.

JOSEPH CLIZBE Ch'n.

THOMAS ALLEN Sec'y.

THE SABBATH.—The Christians of New-England will not retain their long established reputation for pre-eminence regard to this divine institution, unless they speedily rouse to new exertions to redeem this sacred day from existing abuse. Their brethren in New-York are prosecuting measures to promote the due observance of the Sabbath, on a scale of grandeur, which far surpasses any other attempt for the same object. "There is a boldness in planning, and a vigor and firmness in executing, among the Christians of that region, which we wish were transplanted to this, and every part of our country.—They go about their schemes with the straight forward air of a man of business, and with a determination that nothing shall divert or turn them back."—While some are nobly acting, others are writing and publishing in defence of the claims of this holy day. Professors of religion who travel on the Sabbath, have received some wholesome rebukes from sources, which render evasion a difficult thing. Of the plea of necessity it seems

as if they must soon be stripped. It is a new era, in regard to exertions for sanctifying the Lord's day, and for the number who have recently discovered themselves, "as very jealous for the Lord of Hosts."—*Chris. Mir.*

From the (Albany) Christian Register.

The Classis of Albany at their stated meeting in February last, passed the following resolutions: **Resolved**, That we regard the institution of the holy Sabbath as one of the greatest blessings which God in the exercise of his goodness has bestowed upon our guilty world.

Resolved, That we regard the multifarious profanation of the Sabbath, as one of the prevailing and crying sins of our land.

Resolved, That we regard it as the solemn duty of parents and heads of families, to endeavor with unwearied diligence and solicitude both by counsel and example, to impress upon the minds of their children and domestics a sense of the sanctity of the Sabbath day, and to discountenance in their families and in the families of their friends and neighbors, all such recreations and amusements and labors as do not consist with the benevolent design and holy law of the Sabbath.

Resolved, That we consider the transportation of the mail and the running of public stages and of steam boats and canal boats, on the Sabbath, an evil which calls loudly for the interference of civil legislation, and the decided disapprobation and reprehension of the whole community.

Resolved, That it be, and hereby is earnestly recommended to all the members of our churches, to refrain from travelling on the Sabbath, and we would particularly direct their attention to the efforts which are now making among christians in several parts of the state to give a direction to the whole community in favor of those public conveyances whose proprietors may manifest a regard for the Sabbath.

Resolved, That those professors of religion, if any there be, who by travelling or in any other gross and public manner, profane the holy Sabbath day, justly expose themselves to the discipline of the church.

County Convention.—We request the attention of our readers to the notice below, on the subject of a County Convention, for considering what measures, if any, ought to be adopted for preserving the Sabbath from profanation. "United we stand." Whatever the statutes may enact regarding the Sabbath, it would be observed, unless concentrated public sentiment, like a wall of fire, shall be thrown around it.—*Conn. Ob.*

At a meeting in this city, of a number of Clergymen and laymen, from different parts of the county, held this day, it was unanimously resolved that a County Convention of those friendly to the sanctification of the Sabbath, be held at the North Conference Room in this city, on Wednesday, the 9th inst. at 2 o'clock, P. M. to inquire what measures ought to be adopted to guard the Sabbath from profanation. All who feel an interest in this subject, and are willing to unite their influence in so important a cause, are respectfully invited and requested to attend. C. CHAPIN, Chairman.

HENRY HUDSON, Sec'y.

The following extracts are taken from the *Christian Secretary*, a Baptist paper published at Hartford Conn.

WHAT IS THE CHRISTIAN SABBATH?

This subject is of vital importance to the interests of morality and religion. Solemn in its nature, because God blessed the sabbath day, and hallowed it; and has required us to remember it, and keep it holy. Important in its design, which is to preserve and extend the knowledge and worship of the true God, our Creator, Preserver, and Redeemer. Upon the proper observance of this day mainly depend the sanctification and comfort of the saints, and the conversion of sinners. It is a plain matter of fact, that where the Sabbath is disregarded, there iniquity abounds. The man, who does habitually set at naught that Divine command, which says, Remember the Sabbath-day, to keep it holy, dispises the authority of God, and all religious institutions. From such a man, morality receives but feeble support, and does receive none at all, except when his credit, or interest is concerned.

The person, who does not discountenance vice, gives it his sanction. "Righteousness exalteth a nation, but sin is a reproach to any people."—Until all shall be fully aware, how deeply their greatest and best interests, both national and personal, are involved in this question, a discussion of it can never be unseasonable. It is important, that Christians should think more, and feel more, upon this subject; that they should be of the same mind, and of the same judgment; lest by discordant views, they should weaken each other's hands in the work of the Lord.

Another and more plausible argument, to prove, that the Fourth Command was ceremonial, and intended only for the Jews, has been raised from the following words: Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord, thy God. Now, as the seventh day ceased to be observed, as a Sabbath with the Ceremonial Law of the Jews, some have concluded that the whole of the command, requiring the sanctification of the Sabbath, was merely ceremonial, designed only for the Jews; and that under the Christian dispensation we have no command to Remember the Sabbath day, to keep it holy. This however, is separating what God hath joined together. It is striking with one bold stroke the Fourth Command entirely from the Moral, and attaching it to the Ceremonial Code. That the Seventh day from the Creation to the Resurrection of Christ was observed by Divine appointment, as the Sabbath, is true; and that after the promulgation of the Law by Moses, the Jews were bound to sanctify it in the manner prescribed in their Ritual, is also true. But notwithstanding there has been a change in the day, and in the manner of sanctifying it, by divine appointment, under the Christian Dispensation; the Moral Law, requiring the sanctification of a weekly Sabbath, has sustained no change. The moral obligation to sanctify a weekly Sabbath is expressed in the first clause of the Fourth Command; Remember

the Sabbath day, to keep it holy. The rest of that command was merely exegetical. What ever relates merely to the external performance of any duty, and the time of that performance must necessarily be positive or ceremonial in its nature; and why should not either, or both, be changed, if God be pleased so to order it? And yet the general nature, and design, and moral obligation of the Sabbath remain essentially the same, in the Patriarchal Ages, under the Jewish; and Christian Dispensations. The moral obligation, therefore, to sanctify one whole day in seven, must, in the nature of things, be essentially the same in all ages and nations, although some, from particular circumstances, may be under more special obligations, than others less favored, to observe that hallowed day. A change in the day can no more effect the moral obligation, than a change in the forms of religious worship.

From the (Albany) Christian Register.

"SABBATH MORNING."

This was the answer my neighbor gave me when I asked him, "when he arrived in Albany, "Sabbath morning in time for church."

Q. But do you travel on the Sabbath?
A. Oh no, I disapprove of Sabbath breaking as much as any one, but I got in early, before church.

Q. But is not that profaning the day?
A. Why—Why—we had one of your good deacons on board.

Q. That was not the question. I asked if coming in on the Sabbath morning is not profaning the day?
A. But I did not set out on Sunday, and would you have me stop in the Highlands. But my business calls me, I have an appointment and must attend to it; good morning.

Since then my good neighbor is rather shy, and I do not see him so often as formerly. I wish to suggest an answer to all such Sabbath breakers; and it is this:

I am guilty—I have sinned against God—I have broken His Holy Law—I have set a bad example—I repent and now I promise never to do the like again.
NATHAN.

From the N. Y. Spectator.

The Greek Cause.—We learn that Dr. Howe, with the Greek lads, reached Hudson on Saturday evening, and that the effects of his visits to our inland villages have thus far been most auspicious to the great cause of humanity and benevolence, in which he is so disinterestedly engaged. He left this city on Tuesday morning of last week, accompanied by two Greek lads, and a member of the New York committee appointed for that purpose, for Sing Sing. The boat was an hour after her time, and the meeting which had been called in anticipation, had been adjourned before her arrival, to attend a funeral; and as it was necessary to fulfil the engagement at Peekskill the same day, no time remained to recall and organise the meeting there. But the right spirit was awakened among the leading citizens before Dr. H. left, and something handsome will be done there. At Peekskill in the evening, a fine meeting was held in the church. The Hon. William Nelson presided, and Ward B. Howard, Esq. was appointed Secretary. The Rev. Mr. Leggett, after which Dr. Howe delivered an impressive address upon the objects of his visit, and committees were appointed to solicit donations for the gallant and suffering Greeks. On the following day, a similar meeting of the officers, professors, cadets and residents of West Point, was held in the chapel of the military academy of that post. Dr. Howe was received and treated with great courtesy by Col. Thayer, who presides over that great national institution with so much credit to himself and the government by whom he is employed, and also by his officers.—The Greek lads were received by the cadets, with a degree of enthusiasm beyond description; and the enthusiasm was mutual. The music, the parade, the reflection of burnished arms, and all the emblems of war, seemed to enkindle in their youthful bosoms a glow of delight which we have never before witnessed. The boys marched on the flanks, and joined with instinctive accuracy, and unmingled delight, in every thing that was done. It was evidently a most satisfactory visit on both sides, and the Greek fire was left burning with all desirable fervor.

On Thursday morning, at 11 o'clock, a large and animated meeting was held in the Rev. Mr. Johnson's church, in Newburgh, over which his Honor, Judge Betts, presided. The ladies turned out with utmost alacrity, and of course were joined by the gentlemen. After a prayer by Mr. Johnson, and an address from Dr. Howe, prompt and spirited arrangements were made for continuing the good work which the ladies had previously commenced. On Friday evening a grand meeting was held in the Rev. Mr. Cuyler's Church, Poughkeepsie. Though the weather was inclement, yet that large church was crowded from floor to galleries. Dr. Howe proceeded to make a feeling exposition of the condition and prospects of the people whose cause he has been called to plead. Several animated and eloquent addresses were then delivered, series of spirited resolutions adopted, and efficient committees appointed to take up collections, donations, &c. and to organize such committees to act in all the towns of the county. We may look for much from old Dutchess; and if the county of Orange, act with the spirited citizens of the village of Newburgh, Orange will do much likewise. It was court week at Poughkeepsie, and many highly respectable gentlemen from places without that beautiful town, attended the meeting, and heartily concurred in the proceedings. At Catskill, a highly respectable meeting was held in the Rev. Dr. Porter's Church. It was opened by prayer by that eminent and excellent man, who also presided as chairman, assisted by James Powers, Esq. secretary. There are few places of more enterprise and public spirit than Catskill, and every disposition was manifested by the ladies and gentlemen of the village, to join heartily, not only in words, but in deeds, in the contest to see who shall do most for the Greeks. Here, as at Newburgh and Poughkeepsie, the needles, and the emery bags, and the taper fingers of the ladies, were all ready for work. Much may be ex-

pected from Catskill, and perhaps other towns in Green will join her. At all these places, Dr. Howe has been received and treated with the greatest hospitality, and courtesy, and attention; and the lads have uniformly received much kindness, and excited much sympathy for the suffering and bereaved of their people who are left behind. On Saturday, a meeting was appointed for Hudson, at 10 o'clock, A. M. and another at Kinderhook in the evening. We understand that arrangements are making for a meeting in Albany on Wednesday evening, and another in Troy on Thursday.

ROCHESTER:

FRIDAY, APRIL 18, 1826.

The Communication of "LEX," complaining that the Observer does not give sufficient prominence to the subject of revivals, is received.—We can assure him that we have not been insensible to this deficiency. It is a subject which has occasioned us more perplexity than any other in the management of our paper. To publish all the detailed accounts of Revivals which we meet with would far exceed our limits, and to give a bare notice that they exist, or have taken place, without noticing the means which have been used, and which, by the blessing of God, have been made effectual in turning sinners to seek the great salvation, does not appear to us calculated to aid the cause of revivals, although such notices may be gratifying and encourage christians to pray, and lead them to rejoice in the goodness of God.

Further, we have so often been cautioned by Editors whose experience qualifies them to judge on this subject much better than ourselves, against publishing hasty accounts, which are often exaggerated, and are therefore calculated to injure rather than advance the cause of religion, that we have perhaps been led to err, from an excess of prudence.

There are at the present time a number of towns in this region, in which the Lord is granting a season of refreshing, and from which we had long before this expected to have received information which we might communicate to our readers, but as no communications have been received from those who are qualified to give them, we do not feel ourselves authorized to notice the reports which we have heard, not having any responsible name to vouch for their correctness. We however thank our correspondent for his suggestions, and trust that we may profit by them.

We sincerely thank our friend in R. for the line which he was so good as to send us on the subject of advertising Ardent Spirits in the Observer, while engaged in advocating the cause of entire abstinence. Our explanation is that the fact that such an advertisement was in our paper had not escaped the notice of the Editor, but of every hand employed in the office. After the receipt of our friend's letter an examination was made, and the article discovered—and although the first side was more than half worked off, we stopped the press and had it taken out. We consider it due to our friends and patrons to make this explanation.

KITTREDGE'S ADDRESS ON THE EFFECTS OF ARDENT SPIRITS.

It will be recollected that a few weeks since we published an edition of Ten Thousand of this Address, and our readers may be not a little surprised when we assure them that we have now remaining on hand, only five or six hundred.—The effects produced by it in checking the evil of intemperance can hardly be believed or conceived of by those who have not taken particular pains to ascertain facts on the subject, and we have no doubt that, could an agent be appointed and sent out into those places where it has been circulated, to collect information as to the influence which it has had upon the community, a mass of evidence would be exhibited that would astonish the most sanguine advocates of reform.

We have just conversed with a gentleman who has, until within six or eight months past, been concerned in vending ardent spirits, who informs us that he has taken particular pains to ascertain the quantity of spirits consumed in the town in which he resides, now, compared with what was used one or two years ago, and the result of his examination has satisfied him that the quantity is diminished THREE FOURTHS. And this reformation is to be attributed to a few dozen of the Canandaigua edition of Kittredge's Address circulated there last fall. A neighbor of his, who employed a number of laborers, having purchased a barrel of whiskey for his winter supply, one of these Addresses being put into his hands, he carried home his whiskey, cut off the tap, and it now remains in his cellar untouched.

The demand for Kittredge will probably lead us to publish another edition.

From the Rochester Daily Advertiser of April 11. Our village, exempt for some time past, in an extraordinary degree, from the devastations of fire, suffered considerably yesterday. The fire originated about 6 o'clock, in the frame building

opposite the new Bank edifice in Exchange-st. occupied by John Watts, as a saddle, harness and trunk manufactory, and by S. C. Brewster's Exchange office. Notwithstanding the spirited exertions of the Fire Companies and other citizens, this, with the other wooden buildings adjoining, occupied by Thorn & Frink's provision store, Caldwell & Sibley's auction-room, were entirely destroyed, but by pulling down the building owned by Mr. Leavitt, and occupied by A. & C. B. Kellogg, as a grocery, the progress of the flames was arrested.

The large 3 story brick buildings, owned by Jonathan Child and James Wadsworth, and occupied by Doyle & Wright's dry goods store, Williams & Palmer's shoe and leather store, S. Drake's Book-bindery, and the law-offices of Barnard & Hills, and Harvey Leonard, were materially injured—the roof being nearly burnt off, and the back part much damaged.

The loss cannot easily be estimated, but is, as may be inferred, very considerable. The property of Avery, Griffith & Co. though their store escaped the flames, was seriously injured through injudicious zeal to preserve it. Barrels of sugar, liquor, &c. were rolled without heads or bungs into the basin in rear of the store, and very many other articles were also destroyed in one element their falling a prey to another. Respecting liquor this course would be proper enough were the danger imminent—but we think the great and needless waste (though with the best intentions) should admonish to greater circumspection hereafter. Some loss was also sustained in removing the hardware from Josiah Sheldon's building; but the flames did not reach it. The catastrophe is doubly unfortunate from the circumstance of its occurring at a period when our business men are preparing to make up for a dreary winter, by a brisk spring business. It is to be hoped, however, that they will not be forgotten by old friends in their new location.

FOR THE OBSERVER.

A SMALL FACT.

The late circular of the Sabbath-running Stage Proprietors offering to sell out to the commissioners of the New Line, was addressed to the Public and actually issued and put up in the public houses, and even hung up in solid frames, before it was seen by the commissioners.

Query.—Was it the object of the Proprietors actually to sell out, or to excite the sympathy of the public on their behalf?

SPECTATOR.

For the Observer.

Mr. Editor.—The Lord has ordained that "they who preach the Gospel should live of the Gospel," not stave of the Gospel. What degrading ideas and ignorant notions do many entertain upon this subject; and even professors of religion are not free from this absurd and unjust "muzzling." The same persons who adjudge the lowest recompense, invariably demand the best qualifications and the highest talents. It appears that there are many Ministers who are living and settled among a people who are ignorant of the Christian religion, and who are ignorant of the ministry first taught, and still cherishes, but who contribute but a pittance to their Pastor, and leave him almost to starve, when they could at least make him comfortable, and enable him to serve his creditors. Is this justice? Christians declare their belief in the injunctions of the sacred scriptures, but how many carry their guilty covetousness to the very altar, and stave the altar of God out of the neighborhood, their town, and if Providence did not raise up others, out of the very country.

I am not speaking to those who are conscientious, and who wish to be tender to their Ministers, but to those who know that they sin upon this subject. A Minister's salary is very inadequate, and perhaps he is distracted by all the solicitudes of leaving his family and his children orphans, with horrid poverty staring them in the face, and yet through delicacy or modesty he dares not open his mouth for fear of giving offence. His hearers know that he cannot work miracles, or call down bread from heaven; and yet they require him to give them his time and services. He must also be "given to hospitality." He must have a nice sense of justice. He must fulfil his promises. He must provide for his family. He must be benevolent to the poor. But how is it possible for him to do this, if his people make him live on the air? I am not living on the air myself Mr. Editor; but I know that many ministers of the Gospel do. And in their behalf I speak this word to those whose spirit and gospel justice would shame the followers of the Koran or the Shasters, and who, by doing so, "rob God" himself.

REASON AND SCRIPTURE.

For the Observer.

THE TRINITY.

All the orthodox churches in christendom read this truth as with a sun beam in the sacred scriptures. "In the beginning God created the heavens and the earth." This is the first sentence in Old Testament. "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, and without Him was not any thing made that was made." This is the very first sentence in St. John's Gospel. "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." Either religion must tell us nothing about God, or what it tells us, must be beyond our capacities. When I think on God; when I cast my eyes on that vast ocean; when I think on that immense All; nothing stumbles me, nothing astonishes me. When the subject is divine, I am ready to believe all, to admit all, to receive all; provided I be convinced that it is God himself who speaks to me, or any one on his part. After this, I am no more astonished that there are three distinct persons in one divine essence; one God; and yet a Father, Son, and Holy Ghost. My reason comments, and only let it comment in the flood of this divine intelligence. On the borders of that immense, profound ocean, I pause, and ask myself what I am!

My eyes are lost in the boundless extent of Supreme Perfection. But what surprises me, what stumbles me, what frightens me, is to see a diminutive creature, a contemptible man, a little ray of light through feeble organs contrivert a point with the Supreme Being; oppose that Intelligence who sitteth at the helm of the world; question what he affirms, dispute what he determines, appeal from his decisions, and even after God has given the clearest, fullest evidence, reject all doctrines beyond his capacity! Enter into thy nothingness mortal creature! What madness is it that animates thee! How dost thou pretend, thou who art but a point, thou whose essence is but an atom, to measure thyself with the Supreme Being; with him who fills heaven and earth; with him whom the heaven, the heaven of heavens cannot contain! Canst thou by searching find out God? Canst thou find out the Almighty to perfection? High as heaven, what canst thou do? Deeper than hell, what canst thou know? SAURIN.

FOR THE ROCHESTER OBSERVER.

SOCIETY ISLANDS.

Mr. Editor.—In the beginning of last year, I spent a week at the Society Islands; and availed myself of the opportunity to collect information relative to the success of the Gospel in that region, where formerly, "darkness covered the land, and gross darkness the people." At a future time, should health and leisure permit, it is my intention to furnish you with facts on that subject for publication in the Observer. At present I wish merely to make a few remarks in regard to that sad falling off, as it is called, of many of the natives from the high degree of morality to which they had arrived during the few years since they embraced the gospel. The glowing picture given of them by Mr. Ellis a few years since, was strictly true; but it must be confessed, that at several of the Islands, particularly at Tahiti (Otaheite) and Eimeo, the character of many of the inhabitants has sadly degenerated. Several causes may be assigned for this unhappy declension; but a prominent one is the demoralizing influence of renegade foreigners, combined with the efforts of an individual of higher standing, who has prostituted the authority vested in him by a foreign government, to the basest purposes. I cannot now give you many particulars, but will relate a few. Immense quantities of ardent spirits were distributed among the people—all who discountenanced the shameful scenes got up by these foreigners, were assailed by every species of abuse. Visitors who happened to touch at the island, after seconded the efforts of these enemies of God and man, who labored to bring back the people to that state of licentiousness and iniquity for which they had formerly been noted. They at length, by putting in requisition every mode of operation at their command, succeeded in drawing away for several years maintained a correct deportment.

But, after all, there is much of true religion, even at those islands which have been most frequently visited by ships. So far as I could ascertain, the proportion of such as we have reason to hope are true Christians, was greater on the island of Tahiti, than in any considerable district of country with which I am acquainted in our own happy Christian land. I was never in a town in this country, where so general a regard to the Sabbath was paid, as at Tahiti and Eimeo—places, confessedly the most immoral of any among the whole group of those islands. M.

Society Islands.—Mr. Bourne, who has been ten years a missionary on the Society Islands, has written a letter to the editor of the "Australian," a paper printed at Sidney, New Holland, in which he states that many of the Society Islanders have fallen, in a great measure, from that high eminence of morality and propriety upon which they once stood; they are not now what they were four or five years ago. The principal cause of this deplorable change is the great number of European vessels, which visit the islands, bringing large quantities of spirits, which are sold to the natives for provisions, and given to them to induce them to perform their ancient obscene dances, &c. Another cause is the residence of many runaway sailors on the islands, especially at Tahiti, who instruct the natives in every species of wickedness.

The islands, which are seldom visited by the shipping, still hold a high rank in morality and propriety, which is the effect of Christian principles; and Mr. Bourne says—"fallen as Tahiti now is, still the Sabbath is more strictly observed there than in almost any town of European Christians."

The Greek Committee of Rochester are happy to announce the receipt of the following donations from the town of Wheatland, to wit: two boxes of clothing, 44 barrels of flour, 8 do. beans, and 3 do. pork—in all estimated at \$403 65. The clothing from Scotsville is not included—it will be acknowledged when received. The Committee hope that the liberality of this town will prompt others to similar exertions, and they beg leave to avail themselves of this occasion to express to the donors the gratitude they feel for their noble exertions. The Committee also acknowledge the receipt of 57 garments from school district No. 12, in Penfield, and 310 garments from Genesee, Livingston county. By order of the Committee, ELISHA ELY, Ch'n.

Rochester, April 12.

The Ladies' committee of Rochester acknowledge the receipt of the following donations for the Greeks: from the town of Penfield 56 garments—from Mrs. Graves in Ogdan 5 do. April 14. ELIZA SMITH, Sec'y.

ROCHESTER TRACT SOCIETY.—The Executive Committee of the Rochester Tract Society submit the following REPORT.

Since the re-organization of this Society in Oct. 1826, they have purchased of the American Tract Society 303,350 pages, and 36 bound volumes of Tracts. Of these about 210,000 pages and 23 bound volumes have been sold,—about 10,000 pages and 8 vols. distributed gratis to members of the Society, and there is now in their Depository about 83,000 pages and 5 bound vols.

The Society has received during the same time (as will be seen by the Treasurer's account herewith submitted) the following, viz: From sales of Tracts, \$218 81 " subscription to Depository, 63 00 " annual members, 27 00 " a "Friend to Tracts" pr mail, 5 00 And from a "Tract Box" which has been kept at different places in the village, 12 33

Making in all, 325 51 And have paid out to the American Tract Society for Tracts, 265 83 do. do. for the gen. fund, 24 08 Rev. J. Parker's expenses to Utica, Portages, cartage, and trans'n tracts, &c. 13 07 \$314 90 Leaving a balance in the treasury of 10 53 The Society has discharged all debts contracted by them, and have now on hand Tracts value, say \$68 00 Balance in the Treasury, 10 53 \$78 53

The Committee have forwarded their order to the Parent Society for about 200,000 pages of Tracts which will be expected here on the opening of the navigation.

In September last the Committee received a letter from Ebenezer Watson, Esq. of Albany, Secretary of the State Branch, and well known as an active, zealous labourer in the tract cause, inviting a convention of Delegates from the several Tract Societies in this state, to be held at Utica, for the purpose of devising means for the more usefulness of these societies.

The Rev. Mr. Parker, and Mr. Jesse Peck were appointed delegates. Mr. Parker attended, and upon his return, at a special meeting of this Society, it was Resolved, to employ an agent for the term of three months to labour in the cause of Tracts within the bounds of the Genesee Sabbath School Union.

A Committee was appointed to raise funds for the purpose, who have made considerable progress in collecting.

No agent has yet been appointed, as it was deemed expedient by the committee to defer it until the roads became settled in the Spring.

In reviewing what has been done the past year by the Society, the Committee would express their gratitude to God, for the prosperity that has attended their exertions—and would pray for the der these exertions of any benefit. They consider their past labours rather as an examination of the field they are to cultivate, than as any measure of the extent of their future operations. When they see the vice and iniquity and degradation that so abounds in our own village, and in the country around us—the profanity and intemperance, and Sabbath breaking, and contempt of the Law of God in all its varied exhibitions, and remember the promises attached to faithful warnings, re-proofs and entreaties, (such as our tracts furnish,) and remember too, the frequent fulfilment of those promises in the blessings that have so often attended the distribution of these little Herald of salvation, they are led to urge upon all who love the cause of our Redeemer, and the well being of our fellow-men, to more ardent prayer, and more active exertion in this department of the vineyard of our Lord.

By order of the Ex. Com. Wm. ATKINSON, Sec'y.

SUMMARY.

The New York Greek Committee announce that a vessel will sail for Greece between the 1st and 10th of next month from that city—Contributions must be sent before the first of that month;—clothing and dry goods to Arthur Tappan—provisions to Mr. G. Gallagher, and money to Mr. G. Newbold, of the bank of America.

The bill to incorporate the Rochester Institution of general education was read a third time and passed in the Assembly on the 8th inst. But the bill incorporating the Rochester canal and rail road company was lost on the third reading, same day.—Roch. Rep.

Beecher's Sermons.—Some benevolent individuals in Blooming Grove have ordered 170 copies of Dr. Beecher's Six Sermons on Intemperance; one of which will be placed in each of the 134 pews in the Presbyterian church, and the remainder among persons and families who have no pews.—N. Y. Obs.

McIlvaine's Letters.—An edition of five thousand of these Letters has just been re-published by some laymen in New York.

Murder.—At an Irish wake, near Perth, Upper Canada, over the body of an old man, when the whiskey had operated, the son and the wife of the deceased began to upbraid each other with having murdered him. A coroner's jury was called, and marks of violence being discovered on the body, they gave a verdict of murder. The son and wife were then committed for trial. N. H. Obs.

Oysters.—The Norfolk Herald lately told a story of an oyster which had caught a mouse, by closing its shell upon the animal's tail. Georgia is said to furnish oysters even more courageous: rakoons, or as they are called in that part of the country, coons, being sometimes seized by the nose, toe, or tail, and held until the tide comes up and drowns them.

Great Expedition.—The steam boat Amazon, Capt. Wm. Paull, left Cincinnati on the 2d of March, arrived at Louisville in 10 hours, distance

150 miles; lay at that place about 24 hours, and was four days and a half from Louisville to New Orleans, distance 1500 miles. She was 22 hours from Natchez to this place, having lost 4 hours in taking in wood. All these runs we believe to be much shorter than any ever made by any boat.—N. Orls. Adc.

We learn from the Delaware Journal that such has been the waste of time in Congress in not passing the appropriation bills, that a bill drawn by Commodore Biddle, now at sea, for \$5,000, could not be paid, and that a vessel of war was detained from sailing, lately, for want of \$45,000!

"Westward the Star of Empire takes its way." New Orleans is unquestionably destined at no very distant day, to become the commercial emporium of our country. In corroboration of this position, we give a statement of the vessels up for different ports on the 28th of February, viz:—For various ports in the United States, THIRTY FOUR; for Europe FIFTEEN; for Mexico TWO; for the West Indies SIX; and Eight steam boats for the interior.

1145 persons were committed to the jail in Philadelphia, in 1827, as vagrants, and for profane swearing & intoxication—and 945 were committed as disturbers of the peace, idle and disorderly. National Philanthropist.—This paper, devoted to the suppression of intemperance and its kindred vices, and to the promotion of Industry, Education, and Morality, has passed into the editorial care of Wm. L. GARRISON, lately the independent and spirited editor of the Newburyport Free Press. We believe the concern could hardly have fallen into hands better fitted for the active prosecution of its purpose.—N. H. Obs.

NOTICE.

Mr. CLARK will meet the singers of the 3d Presbyterian congregation in Rochester, on Monday evening next, at half past 6 o'clock, in the School room in rear of the Church. A general attendance is requested. April 18th.

The Annual Meeting of the MONROE COUNTY BIBLE SOCIETY will be held at the Court House in Rochester, on Monday, the 21st day of April inst. at 2 o'clock P. M. All who are friendly to the objects of the Society, are invited to attend. V. MATHEWS, Pres't. E. POMEROY, Cor. Sec'y.

DIED.

In Windham on the 12th ult. Rebecca, wife of LEONARD SACKETT, late of the mission family at the Maumee. Mrs. Sackett was the daughter of Thatcher and Elizabeth Conat by whom she was in infancy dedicated to the one living and true God. She was early the subject of serious impressions about 19 years of age—and not long after united with the Presbyterian church in Windham, to which her parents belonged, and of which she continued a member until she became connected with the mission family. During the five years she was connected with the mission, she, in common with others, experienced the most precious of all mercies, & the Lord of Missions frowned. Still it was in her heart to live and die among the heathen; but he, who sees not as man sees, had otherwise appointed. Mrs. S. left the Maumee some time last summer and returned to her friends.—Soon after she arrived at the paternal mansion she was again tried in the school of affliction—She was brought very low, but her life was spared, tho' her health was never fully restored. In the midst of disappointments and trials, and in the near approach of death Mrs. S. was calm and composed. She placed a firm confidence in the government of the most High God, rejoiced to be in his hands and at his disposal. Sin and a wicked heart were her burden, the glory of God and the salvation of sinners her theme. Western (Ohio) Intelligencer.

AN APPEAL to Temperance, on the Vice of Intemperance, in three parts, by Rev. Samuel Nott. Jan. Price 37 1/2 cts, for sale by E. PECK & Co. apr 19

FOR SALE, or to exchange for property in Monroe county, a valuable improved FARM in Michigan, affording a Mill site, pleasantly situated on Clinton River. Enquire of T. SCOTT, At the Intelligence Office, Globe Building, Rochester, March 20, 1828.

THE NEW TESTAMENT, newly arranged in paragraphs, such as sense requires. The divisions of chapters and verses being noted in the margin, by James Nourse, for sale by E. PECK & Co. apr 19

STRAY COW.

CAME into the enclosure of the subscriber about the 15th of Feb. last, a RED COW, with striped back.—The owner is requested to prove property, pay charges, and take her away. SAM'L L. PIERCE. East Rochester, April 2, 1828.

WHOLESALE

China, Glass, & Earthenware Store, EXCHANGE ST. ROCHESTER.

BENJAMIN SEABURY, Importer of the above articles, has on hand an extensive assortment of the latest patterns, which he will sell at New-York prices, adding canal transportation.

Country Merchants will find it to their advantage to call and examine before going to the east. March 28, 1828. 2m13

CANAL TRANSPORTATION.

HUDSON & ERIE LINE. RUNS NIGHT and DAY on the Erie Canal, between Buffalo, Troy and Albany.

SIX DAYS IN THE WEEK. For Freight or Passage, apply to CURTIS & ROOT, Buffalo, Lockport, Rochester, Syracuse, Utica, Troy, Albany, No. 19, South-street, N. Y. BOSTON. ALLEN & CHAPIN. Rochester, April 4, 1828.

Advances always made on property left in store when required, and cash paid for Jobs, P. O. and most kinds of produce.

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR.

FRIDAY, APRIL 25, 1828.

VOLUME II.—NO. 17.

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vance; or \$3, at the expiration of six months.

AGENTS FOR THE OBSERVER.

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|-------------------------|------------------------|
| Antis & Little, | Canandaigua. |
| A. B. Hall, | Geneva. |
| Thomas J. Nevins, | Penn Yan. |
| E. Gilbert, | Richmond. |
| Doct. Fuller, | Naples. |
| Samuel Rice, P. M. | Prattsburg. |
| Chester Loomis, P. M. | Rushville. |
| Guardon B. Fitch, | West Bloomfield. |
| Orrin Gilbert, | Lima. |
| James Richmond, | Livonia. |
| David Parker, | Avon. |
| Jacob Hall, | Geneseo. |
| Lester Kingsbury, | Dansville. |
| Doct. Frank, | Moscow. |
| Walter Cheney, | Perry. |
| Talcott Howard, P. M. | York. |
| Rev. J. Baldwin, | Caledonia. |
| Willard H. Smith, | Attica. |
| G. B. Rich, P. M. | Middlebury. |
| Rev. Mr. Hunter, | Batavia. |
| A. P. Parker, | Le Roy. |
| Hotelikin & Starr, prs. | Clarkson. |
| Joel Palmer, | Riga. |
| Daniel Hall, | Scottsville. |
| William H. Hanford, | Brockport. |
| Hastings R. Bender, | William D. Dudley. |
| William D. Dudley, | O. H. Gardner. |
| O. H. Gardner, | William Knowles. |
| William Knowles, | Theodore Cook. |
| Theodore Cook, | Rev. George Colton. |
| Rev. George Colton, | William Parsons. |
| William Parsons, | A. G. Hinman. |
| A. G. Hinman, | Rev. David M. Smith. |
| Rev. David M. Smith, | Rev. Mr. Parsons. |
| Rev. Mr. Parsons, | Alfred Campbell. |
| Alfred Campbell, | George Palmer. |
| George Palmer, | Ezekiel Folsom. |
| Ezekiel Folsom, | Benedict Brooks. |
| Benedict Brooks, | Samuel S. Haight. |
| Samuel S. Haight, | Anson King. |
| Anson King, | John A. Bryan. |
| John A. Bryan, | O. Allen, P. M. |
| O. Allen, P. M. | W. Fowler, P. M. |
| W. Fowler, P. M. | L. Clark, P. M. |
| L. Clark, P. M. | Rev. R. Clapp. |
| Rev. R. Clapp, | E. Foot. |
| E. Foot, | Daniel Holmes. |
| Daniel Holmes, | B. W. Cook, P. M. |
| B. W. Cook, P. M. | H. W. Rogers. |
| H. W. Rogers, | Elisha Parish. |
| Elisha Parish, | Samuel Hulbert. |
| Samuel Hulbert, | Joshua Linnell. |
| Joshua Linnell, | Martin Goodrich, P. M. |
| Martin Goodrich, P. M. | |

From the Connecticut Observer

Reasons for not embracing the doctrine of Universal
Salvation, in a series of Letters to a Friend.

LETTER IX.

(Continued from our last.)

4. The proper meaning of the term gospel, is glad tidings; and it is said to be glad tidings to all men. But if only a part are to enjoy its benefits, how is it glad tidings to all? It can certainly be no favor, no matter of joy to them that are lost. Such is the argument which Universalists derive from the nature of the gospel. In reply, I would ask, is it necessary to impart value to a favour freely offered, that it be actually accepted? Did the man in the parable, who made a splendid feast, and bade many, manifest no kindness to those who rejected his invitation? Suppose a hundred criminals, under sentence of death, and waiting in prison the day of execution; would it be no favour to them, if the chief magistrate should order the doors of their prison to be set open, and a full pardon be offered them, on condition of their confessing their guilt, and promising amendment, unless all should accept his offer? Would not the tender of deliverance be in itself glad tidings, even should they all reject the proffered mercy and die in their prison? I am not to be met here with the thread-bare slang of Universalism, respecting election and decrees, confining men in their sins, and making it physically impossible for them to escape. Whatever may be true respecting the doctrines expressed in those terms, one thing is plain; the bible does not so teach them, nor does any intelligent Calvinist so hold them, as to destroy the free agency of man, or the sincerity of God in the offers of his mercy. The invitations of the gospel are free, made sincerely to all, and all who will may accept them. This I know is, by Universalists, charged as an inconsistency upon Calvinism; and they are for ever talking and writing and preaching about it, as though this were working out their salvation. No inconsistency can be shown. But I will not, in this place, argue the point with them. One thing is not to be disputed—the offers of mercy are sincerely made to lost men; who, as moral agents, are prevented by no physical inability from accepting them. And this is all that is necessary to render the gospel glad tidings. Whether its overtures of mercy are accepted or rejected does not in the least effect the nature and design of the gospel.

The arguments which I have thus briefly noticed, are, I believe, the most plausible that are adduced by Universalists in support of their system. Whether they have any real weight in them, I leave you to decide.

I will now just glance at some of the consequences of their doctrine.

1. It denies the mercy of God, and sinks the grace of the gospel into an empty parade of high sounding words. It is asserted by Universalists, that the "wicked receive a punishment proportioned to their crimes;" "that all the hell there is, is inevitably certain to the wicked;" their

portion in the lake of fire and brimstone, in the sorrows of death and pains of hell, is and ever will be in exact ratio to the measures and magnitude of their sin."

And yet these are the men who are always declaiming about the mercy of God and the goodness of God; and who claim to be the only sect of Christians who entertain high and worthy views of the love and compassion of their God. But what does this language mean, when explained on their own principles?—Why, that the gospel reveals no pardon for sinners; that Christ redeems no sinner from the curse of the law, its full penalty being inflicted upon every transgressor; that God is an inexorable judge, punishing every offender in "exact proportion to his crimes," and extending remissions of sins to no one of the fallen children of men. Is this the gospel which Universalists call glad tidings—the Saviour who they allege brings salvation to all men—the God whom they represent as love, all love and mercy, with no mixture of wrath or vengeance?—What Calvinist ever denied that the gospel reveals pardon to the penitent; that Christ died to save all from the curse of the law who believe in him; or that God extends forgiving mercy to those who confess and forsake their sins? It is hoped that Universalists will cease to declaim against Calvinists, as representing God in the character of the cruel, unrelenting tyrant, till they show us wherein their system presents him in a more lovely and honorable character.

2. Universalism representing God as often treating wicked men far better than the righteous. The wicked, it is said, do not live out half their days. They die, then, in the midst of their pilgrimage, and are taken directly to heaven; while the righteous are left to linger out, in this vale of tears, the full term of their earthly being, and arrive late at the kingdom of heaven.

On this principle, too, how much more highly favored were the antediluvians than Noah? The flood was a blessing to them, sweeping them as it did immediately to heaven, but a judgment to him, confined as he was in the ark, and obliged to dwell here below some hundred years before he was permitted to join his companions in the world of glory. Lot too would have fared far better than he did, if he had only been as wicked as the Sodomites. For then, instead of enduring the many vexations and disappointments which came upon him in his advanced age, he would have been consumed with them in the fire of love and conveyed at once to the mansions of bliss.—How fortunate was it for Moses that he belonged to the people of God rather than to the hosts of the Egyptians! Had he been one of these, and not the servant of the most High, he would have escaped all the labors and hardships of a forty year's journey in the wilderness, and have passed with those heathen idolaters through the waves of the Red sea to the regions of unclouded light and glory. And was Judas less than the other Apostles? He, for traitorously selling his Lord, was freed from all the trials and sufferings incident to the apostleship; and, after a momentary struggle in hanging himself, went directly to heaven, and there received a crown of glory; while the disciples who were faithful to their Lord, groaned here below, being burdened, and were not received into heaven till after a life of the severest toils and persecutions and sufferings. Do you say all this is most foolish and absurd? I grant it is so; but it is only the folly and absurdity of universalism.

3. Universalism perverts the judgment and stupifies the conscience, so that the mind under the influence of it becomes incapable of feeling the force of evidence and of having any proper sense or moral obligation. It is my full belief that no man can become a confirmed Universalist without doing great violence to his conscience and the word of God. He must, it seems to me, disregard the strongest intimations of his own mind, and the plainest declarations of scripture.

This will inevitably produce an unfair, sophistical state of feeling, which is entirely inconsistent with viewing religious subjects in a true light and reasoning upon them correctly.

Universalists, I know, profess to be honest, candid inquirers after truth; and what blinded, perverted class of errorists do not the same? I have long since learnt to suspect the honesty of that man, who is always declaiming prejudice, and trumpeting his own candor. The only evidence of honest inquiry after truth is a penitent, humble, prayerful state of mind; and without this there is no love of God's truth, and no preparation of heart for a successful study of it. Shew me a Universalist, who, according to the bible, gives evidence of being truly pious, and I will allow him to be an honest inquirer after truth. But as to those who neglect prayer and all the duties of practical piety; who deride experimental religion, and scoff at the special influences of the Spirit; it is the last thing that should be allowed to them, that they are honest and sincere inquirers after truth.

For myself, I must frankly say, that I have long regarded a confirmed Universalist as the most hopeless character in the community. From my acquaintance with this class of persons, I am entirely satisfied that attempts to convince them of their errors must be utterly fruitless. Do you ask, why then are you writing these letters? It is to guard the young and the unwary against the seducing wiles of the adversary; it is to furnish the un instructed with weapons, with which they may repel the assaults of the destroyer, and hold fast the faith of the gospel; it is to persuade those who are lingering about the camp of the enemy, but are not yet enlisted in his ranks, to beware of their danger, and flee from it ere they are deceived, corrupted and destroyed. I write not for those who have taken their ground, and are sworn Universalists. These are not to be reached by the power of argument. It may seem severe, but I cannot suppress the full con-

* Those passages which speak of fire in relation to God are explained by Universalists to mean the "fire of love."

viction I have long felt, that men of this description give fearful evidence of having experienced in their own persons the fulfilment of this awful language of the Apostle:—"For this cause, God shall send them strong delusion, that they should believe a lie; that they all might be damned, who believe not the truth, but had pleasure in unrighteousness." Yours, &c.

The following interesting article is an extract from the Journal of a Methodist Missionary in the vicinity of the Gulf of Mexico, which we copy from the Advocate and Journal of April 11.

Tuesday 4th.—Left Madame W—, on Bayou Coti, to cross the pine woods to Bayou Boeuf. The morning was clear, cool, and delightful; the sun had not yet exhaled the dew of the preceding night, and a youthful freshness breathed itself from the earth and shrubbery.—Taking a south easterly direction through the pines, without path or compass, I trusted to find my way by observing the shadow on the trees, and the time of the day. Having ascended the high lands, after a residence of several months in low and marsey places, nothing could be more grateful than the fragrance of the pines. It had been many years since I was among them, and memory carried me back to the land of my childhood, and associates of former days. In this reverie, I forgot an attention to my imperfect direction. Towards the close of day, I descended into a swamp, which I supposed to be one bordering on the Boeuf; and having travelled some time in it, I looked to the sun, and found, to my utter astonishment, that it was sitting in entirely a contrary direction. Being then without road or guide, and fearing lest I should become entirely bewildered in this immense swamp, I resolved to push my way directly forward in a south easterly direction. The difficulties in this course were indistinguishable. After wading bogs and bayous, penetrating stiff cane breakers, and disengaging myself from innumerable clusters of grape vines and briars, I came to an impassible river. Night now closed in upon me, and I was forced to believe myself in a wretched and dangerous situation;—without dog, gun, food, or fire, in a wilderness infested with wolves and tiger-cats, some of which I had seen not many miles distant, and in a swamp abounding with the most poisonous species of snake. I attempted to fix a lodging in the branch of some tree; but not being able to ascend the first I met, night soon shut every distant object from my sight. Being weary and faint with hunger and fatigue, and having groped around without finding water, I almost became prodigal of life; and having committed myself to Him who never slumbers, prepared myself to take lodging at the root of a tree. I was obliged to tie my horse, and leave him all night to the mercy of the mosquitoes; but how to defend myself from them I knew not. Marshy places is the name bed of this insect, and every where they were to be seen. Flight was impossible, and exposure to their poisonous stings through the night dangerous; and, thinking my necessity the greater, I took my horse blanket, though with wet sweat, and wrapped myself in it; and, by fixing my cravat under the band of my hat, and tying it under my arms, I made a net through which I could breathe, and defend myself from them. In this situation I lay down at the root of a tree, tolerably protected from the mosquitoes, but not knowing what moment I might be awakened by the stroke of the rattle snake, or the grasp of the wolf or tiger cat.

In the night my horse started as in a fright; I was on my feet in a moment; but seeing no danger, and being overpowered with sleep, I lay down and rested sweetly until morning.—At sun rise I awoke with a fever. My first attention was to ascertain my course by the rising sun, and having laid it, I had to pass through the same difficulties of the preceding night. In the way I met a hole filled with water, or rather a decoction of eypress leaves; and having taken too large a draught from it, I sickened, and partly swooned away. After recovering strength to proceed, I found an Indian trail, which I followed several miles to three deserted wigwags. By this path I was again thrown out of my course, and left to follow my own judgment in a trackless wilderness. Having passed on many difficult and anxious miles, at last I discovered high pine land, and something like a cabin on the side hill. Directing my course to it, I saw an aged man of venerable appearance, with whitened locks, and trembling steps, coming towards me; there was something in his whole carriage and aspect that bespoke happier days, and also a manifest apprehension and displeasure at my arrival. Having eaten scarcely any thing for two days, my first request was bread; to which he sourly replied, "Je n'entend pas;" but when I said, "aidez vous rien a manger, have you any thing to eat, he showed increased trepidation, and began to retire. I dismounted, and feeling determined to contend for the rights of hospitality, entered his cabin, assuring him that I had money, and if he had bread I must and would have some of it; upon which he brought a piece of ask cake, a sweet morsel at this time. After viewing me attentively, his apprehensions lessened, and he began with me a friendly conversation in good English. He said he had been through most of the United States; had fought and won many a battle for American liberty; was at Yorktown, and saw Lord Cornwallis surrender his sword to General Washington. At the relation of this, a spark of youthful vigour darted from his eye, and brightened his whole countenance; but this animation soon went down, and with it a tear of pity fell for himself, as he deplored his poverty, and the ingratitude of those for whom he had suffered and bled. I endeavored to administer the consolations of religion, of which I found him not ignorant. He acknowledged himself a Catholic, but trusted alone in the merits of Christ for salvation. Having given me suitable directions, and accompanied me until his strength

failed, he lifted up his hand and invoked Heaven's blessings upon me. Why he buried himself in this dreary wood, or felt such apprehension at my arrival, I could never learn, nor did I wish to draw his history from its "dread abode." Before sun set, I reached the hospitable dwelling of I. B—, esq. with whom I was refreshed and comforted.

The following letter was handed us for publication by a gentleman of this village, who received it from the person to whom it was addressed. It is the pious breathings of maternal affection for a prodigal son. The following are the circumstances connected with the letter. A young man was apprehended some years since by a Committee of Vigilance in this village, on suspicion of having committed some act which rendered him amenable to the laws of the land, and while in custody, having shown this letter, it so affected those who had the charge of him that they were induced on his declarations of his innocence and promise to write and give them information of his future movements, to suspend any further proceedings, and permit him to proceed. He was to call for his mothers letter on his return, but the Vigilance Committee have never heard from him since. We might perhaps say as was said by another in reply to the solicitations of a mother for the salvation of her prodigal child; "Give yourself no uneasiness; the son of such prayers can never be lost."

The hand writing, punctuation and orthography, show that the writer could not have had the advantages of education. These we have corrected, but have made no alterations in the language.—Ed. Obs.

Hudson,

I now set down to let you know some of my feelings for your soul's welfare; my health is tolerable good at this time and hope yours is the same. My dear child it is impossible for me to know with what feelings you will read these lines, but I assure you they are the expressions of a heart full of maternal affection towards you, and of tender solicitude for your best, your eternal welfare: though this letter may now seem to you an effusion of unnecessary anxiety, yet do not treat it with neglect; carefully preserve it; the time may come when it will be precious in your view—when you will read it with comfort to your soul. The time of my departure will soon come; I have reason daily to look for my great change; under the infirmities I now feel, and in immediate prospect of the same, my best well advice. Oh how happy am I in the reflection that God is able by his blessed spirit to accompany it with good to your soul, and render it an instrument of your conversion; if he should be pleased so to do, if mine eyes might witness his salvation in you, what reason should I have to adore the infinite riches of his grace—Methinks I could clasp you in my withered arms and cry out with good old Simeon, "now lettest thou thy servant depart in peace?" But O, how awful would it be if in this letter, like all my former warnings and advice should be disregarded by you and serve to harden you in sin. The event I must leave in the hands of a holy and sovereign God; he will do no injustice to any of his creatures. If you will not listen to the last advice of your almost dying mother, but will turn a deaf ear and continue in sin till you die, God will appear just in your everlasting destruction; but the idea, my dear child, that you should wilfully persevere in sin and be preparing for so awful a doom, is painful in the extreme. While I bow in humble submission to the will of the great Jehovah I earnestly pray that you may now attend to the things which belong to your eternal peace, before they shall be for ever hidden from your eyes. O, my dear child, how can you neglect the welfare of your pious and immortal soul, when so much has been done for your salvation. In Christ there is a fulness of salvation for the whole world; if they would come to him he is able and willing to save; he has laid down his life to make atonement for such creatures as we are, and will you trample under foot his precious blood and reject his kind invitations. This Saviour who now so kindly invites you to accept of mercy will hereafter be clothed in the majesty of a Judge: with what shame and confusion will your present conduct fill you before this tribunal? I would address you in the language of King Lemuel's mother—What my son, and what the son of my womb, and the son who was given me in answer to my prayer, my only son whom I have nursed and brought up with so much care and tenderness, the son whom I have so many times prayed for and counselled; that this dear son should treat the Saviour with contempt and stand among his enemies? Oh, how is my heart pained while I look forward to that dreadful day when I shall see my poor ruined son, if he turn not from his sins, stand trembling before the judgment seat of Christ, his face gathering blackness; anguish and despair staring through his eye-lids at hearing the amazing sentence depart; when I shall see him bound in everlasting chains, cast into a lake of fire, and the gates shut up by him who shutteth and no more openeth. Oh! how can I dwell with devouring fire; who can dwell with everlasting burnings; how will your heart endure, how can your hands be strong?—In view of so awful a doom my heart bleeds for you, my son—this doom certainly awaits you if you do not repent—these solemn considerations have been often set before you, but alas! have I not reason to fear they have hitherto been lost, and what I now write will have no good effect unless God accompany it with the influence of his spirit: Even if I had been into the eternal

world and seen the horrors of hell and the glories of heaven, and were now returned to speak of them to you, and could do it with the tongue of an angel it would not insure your salvation. If you hear not Moses and the prophets—neither would you be persuaded though one rose from the dead; but if God should accompany even this short letter by the holy spirit, it would be effectual to your salvation; for I don't know but you have had many strivings of the holy spirit in your breast. Oh, have you never felt how a person feels when the word is made to produce conviction & terror? Oh, that you had experience of the operation of the Spirit in regeneration; I wish to impress upon you a sense of your dependence upon the grace of God; your soul is in his hands, he can awaken and sanctify you, and prepare you for heaven. O, my child take heed that you do not grieve the Holy Spirit; consider repentance as your immediate duty; forsake your sins, especially guard against those that most easily beset you, need not be described; these conscience will point out—do, my child be in earnest for the salvation of your soul, and may God, who delights not in the death of the sinner, but rather that he turn and live, have mercy upon you. Let not your sins discourage you from seeking mercy in immediate repentance. There is hope:—Think not that you have neglected so many counsels and warnings, and slighted so many convictions that there is no hope, and that you had better take what comfort you can in sin, and not trouble yourself about another world—these thoughts are the suggestions of the deceiver; reject them; say within yourself I will listen to none of these suggestions; I will not lose my immortal soul at this rate, I can't have the thought of perishing for ever—I will be earnest in seeking for mercy; behold now is the accepted time—behold now is the day of salvation—I have lost many precious opportunities, but I will lose no more while my condition is so awful—surely I cannot take comfort in any earthly object; the reflection that I am fitting for destruction, must embitter all my pleasures. Is every blessing which I now enjoy to prove a curse: is every privilege to aggravate my wretchedness: will vials of the wrath of God be shortly poured out upon me? Oh, how fearful is my condition? Have mercy upon me O Lord, have mercy upon me! Blessed be thy name, I am yet in the land of hope; many prayers have been made for me of late; dear friends and relations have turned to the Lord, and are crying to him in my behalf, He is a prayer-hearing God, he is still merciful and gracious, O that I could so ask that I could receive, and so seek that I might find; faint would I imagine my dear child that I heard you breathing out such language in retirement; may the father of mercies graciously regard you, and the holy Spirit convince, humble and sanctify you; and now my dear child let me hope that you will no longer trifle with your soul and with eternity; receive this as the best advice your heart, let nothing stand in competition with God, embrace the Lord Jesus by faith, and the way of salvation; make him your trust, your light, your strength, let the bible be your guide, and the faithful servants of God your companions. Never expose yourself to the reproaches of living to yourself. Ten thousand obligations require you to live to Him who died for you. Secure yourself against the woful reflection on a dying bed, that you have done nothing for the cause of the Redeemer; labor to be useful, go forth to every duty and trial, trusting in God; and keep the final Judgment and Eternity constantly in view. I commend you my beloved, my only son, to the mercy of that God before whom both you and I must shortly appear, that he may do for you above what I can ask or think, is the sincere and earnest prayer of your affectionate and solicitous Mother, H— M. A—

THE SABBATH.

From the Connecticut Observer.

OBSERVANCE OF THE SABBATH.—Pursuant to a notice for that purpose, a large and very respectable Convention of ministers and laymen of different denominations, and from various parts of the county, assembled in the North Conference room in this city, on the 9th inst. to consult on measures to prevent the profanation of the Sabbath. Samuel Pitkin, Esq. of East-Hartford, was appointed Chairman of the meeting, and Rev. Samuel Spring, of this city, Secretary. After a full expression of the views and feelings of the Convention, the following resolutions were unanimously adopted and ordered to be published. From the respectability of the Convention, and the fact that a large part of the members were delegates from the churches, it is believed that the resolutions give a fair exhibition of the public sentiment, on the various subjects to which they relate. And it is confidently expected that the result of these resolutions, with others of a similar character, adopted in various sections of our country, will be to throw a protecting shield around an institution established by divine authority, required alike by the bodily, intellectual, and moral constitution of man, and most intimately connected with individual happiness and public prosperity. A part of the resolutions, it will be seen, require action—and it is to be hoped that all the friends of religious institutions among us, will unite their efforts in giving an energetic execution to the practical measures suggested by the Convention.

Whereas it is the duty of all men to observe the Sabbath, according to the Divine command; and whereas, such an observance is essential to the existence of religion and sound morality, in the community.

1. Resolved, That in the opinion of this Convention, all persons, who regard the authority of God, or who desire the prosperity of religion, and that its influence may control the public and private transaction of men, are, at this day, called upon to give their open, decided and uniform

countenance to such measures as are necessary to arrest the violation of God's Holy Day.

2. Resolved, That we will co-operate with others, and with such association of persons, in this and other States, as have been or shall be formed, in promoting suitable measures for causing a more careful observance of the Sabbath.

3. Resolved, That in our opinion, all unnecessary labour, and all travelling on the Sabbath, either for business or pleasure, are criminal; and that we ought not to give countenance to those measures which invite to, or which must necessarily lead to such consequences.

4. Resolved, That in our opinion, it is the duty of all christian people to discountenance the navigation of Steam and Canal Boats, the travelling of Stages, and the keeping open Livery Stables on the Sabbath;—and that we will ourselves, so far as it may be practicable, give our patronage to such boats, stages and livery stables as are conducted with a due regard to the Lord's Day.

Observance of the Sabbath.

The Rochester Observer contains new evidence that the spirit which is awakened on the line of the canal to promote the observance of the Sabbath, is one which will not tire and faint.

The new line of Stages from Albany and Troy to Buffalo and Niagara, is to be furnished with carriages entirely new, and first rate horses.

That the drivers will be good we need not fear, for they are to be men who do not swear nor drink ardent spirits, and who prefer the horse of public worship on the sabbath to the noisy bar room.

There is to be no joint stock in the concern, but each proprietor is to sustain so many miles of the line as he may agree.

The Rochester commissioners believe that some of their taverns will be without bars, and intend that at every house where horses are changed, a supply of hot coffee shall always be in waiting, at a low price to the passengers, and free to the drivers.

Such a tavern is already preparing at Lockport. It is hoped the line may be in operation by the first of June.

The commissioners wish to procure the pledge and countenance of the community to support this line by their decided preference.—Adv. and Journal.

THE SABBATH.

A National Society, to promote the observance of the Sabbath, has been frequently mentioned among Christians for some time past. It was urged by a writer in the Connecticut Observer about two years ago, and suggested near the same time in the Western Recorder; but it was not adopted then, and the violation of the Sabbath has continued to increase.

A similar proposal has lately been renewed in the New-York Observer, approved by a meeting in Utica, and received with gladness in other places.

We observe that a County Convention has been notified to be held this week at Hartford, Conn. to see what can be done for the Sabbath.

Whether it will take up the question of a national institution, does not appear. We understand that circulars have been received in this city and neighborhood, inviting co-operation; and we feel authorized to say, that something will be done here, to let our friends abroad who are alive upon the subject, know that they have at least our sympathy.

England will hold back in a cause like this. [Bost. Rec.]

From the Western Recorder.

STAGE LINE CIRCULAR.

Mr. Editor—I have just been reading a circular, addressed to the public by a number of respectable gentlemen, who have long been the principal stage-proprietors in your state, and was much pleased with the candor and good sense which characterized it generally.

But, Sir, I was not a little surprised, after reading, "In no ordinance is the wisdom of Omniscience more apparent, than in the institution of the holy Sabbath; and every effort calculated to promote its due observance, deserves the co-operation, not only of every Christian, but of every well-wisher of society."—I say, I was not a little surprised, that these same gentlemen should leave an impression on the minds of the public, that if the proposition which they have made in the address referred to is not complied with, they shall continue to violate this institution, which they acknowledge to have been founded in the wisdom of the Omnipotent God, and which demands the due observance, not only of every Christian, but of every well-wisher of society.

If these gentlemen had not acknowledged quite so much, or if, after their just acknowledgments, they had left out the last clause alluded to, and added to their proposition, something about "selling to the commissioners" their right in the mail contracts, I should have thought their confessions and good wishes sincere, and that their convictions would influence their conduct.

The fact is, Mr. Editor, whenever men attempt to apologise and excuse themselves, for habitually violating the commands of God, they cannot employ language which will not betray the real feelings and motives of their hearts.

A Friend to the Sabbath.

The Pioneer Stages.—The new line of stages from Albany to Lake Erie, which are to rest upon the Sabbath, are so far prepared, that the Commissioners advertise them to commence running on the 2d day of June. The carriages will be "made light, hung low, painted white, and trimmed with green." They will travel with great expedition, but never run horses with another line. The fare on these lines is not to exceed the present rate of other lines; but will not condescend to underbid other lines, or be continually varying their fare if underbid by them. They are to be called the "Pioneer Stages," for what reason we know not; but we trust their projectors may be not noble "Pioneers" before a great army of Sabbath reformers.—Ib.

THE SABBATH.

"I will acquaint you with a truth that above forty years' experience and strict observation of myself hath assuredly taught me. I have been near fifty years a man as much conversant in business, and that of moment and importance,

as most men; and I will assure you, I was never under any inclination to fanaticism, enthusiasm or superstition.

"In all this time, I have most industriously observed, in myself and my concerns, these three things:—1. Whenever I have undertaken any secular business on the Lord's-day (which was not absolutely and indispensably necessary,) that business never prospered and succeeded well with me.

"Nay, if I had set myself that day but to forecast or design any temporal business, to be done or performed afterwards, though such forecast were just and honest in themselves, and had as fair a prospect as could be effected, yet I have been always disappointed in the effecting of it, or in the success of it. So that it grew almost proverbial with me, when any importuned me to any secular business that day, to answer them, that if they suspected it to succeed amiss, then they might desire my undertaking of it upon that day. And this was so certain an observation of mine, that I feared to think of any secular business that day, because the resolution then taken would be disappointed or unsuccessful.

"That always, the more closely I applied myself to the duties of the Lord's-day, the more happy and successful were my business and employments of the week following. So that I could, from the loose or strict observance of that day, take a just prospect and true calculation of my temporal successes in the ensuing week.

"Though my hands and mind have been as full of secular business both before and since I was a Judge, as it may be any man's in England, yet I never wanted time in my six days to ripen and fit myself for the business and employments of the Lord's-day to prepare for it, by study or otherwise. But on the other hand, if I had at any time borrowed from this day any time for my secular employments, I found it did further me less than if I had let it alone; and, therefore, when some year's experience, upon a most attentive and vigilant observation, had given me this instruction, I grew pre-emptorily resolved never in this way to make a breach upon the Lord's-day, which I have now strictly observed for above 30 years. This relation is most certainly and experimentally true, and has been declared by me to hundreds of persons, as I now declare it to you."—Sir Matthew Hale.

TEMPERANCE.

Extract of a letter from the Rev. Mr. Loomis, of Hardwick, Vt. to a friend in this city.

"There has been, and still is, a considerable excitement here on the subject of Temperance. Our merchants, and those in Greensborough, have come into a written agreement, to bring no more ardent spirits into their stores, and the inhabitants of the town have held a general meeting, in which they have very unanimously adopted resolutions of abstinence.

There has a mighty impulse reached this whole region; which undoubtedly originated in the Society for the Promotion of Temperance." Rec. & Tel.

Reform extending.—It is pleasing to see the reform extending from the abuse of spirituous liquors. It has long been common for our Engine Companies to use spirits at their meetings; and at their annual meetings, to be served with a hot supper besides. But the treat has begun to be dispensed with. The Debuque Engine Company, we are told, transacted the business of their annual meeting, which was held on Monday last, without the aid of foreign stimulants, or the usual entertainment. The Portland Engine Company, some days since, appropriated the money saved by similar abstinence, to the use of the Female Orphan Asylum, lately established in this town.—Christian Mirror.

From the N. E. Inquirer.

ANECDOTE.

MESSRS. EDITORS.—If you think the following anecdote worthy to be inserted in your paper, it is at your disposal.

It was related to me by a physician of undoubted veracity, who is himself a member of the "Society for the promotion of Temperance."

Being called, said the Doctor, a few days since to visit a sick child, the nature of the case was such, that I thought it necessary to stay and see the medicine administered. It consisted of a small quantity of fine powder, which must be taken in some moist substance, in order that no part of it should be lost. I then asked the mother of the child for an apple to roast. She replied that they had none. I then asked for some kind of sauce, but the reply was as before—'we have none. If you will have any molasses, or honey, or milk—either will answer. But the same reply was still made—we have none. Give me then a crumb of soft bread—why, said she, we have none baked.—Supposing from the expression, we have none baked, that she had some ready for the oven, I told her it would do as well if it was not baked. Ah! said she, with a tone that spoke her mortification plainer than words, we have neither bread, meal, nor grain, except a little corn which I cannot have ground unless I carry it to mill on my own back. Well then, said I, have you any rum? Oh, yes, said she, as her countenance brightened, we have a plenty of that; and immediately started for the jug, when I told her she might let it remain, for I thought the sick child would do as well without rum.

TYRO.

From the N. York Observer.

ASYLUM FOR DRUNKARDS.

It is well known that in the United States of America the number of habitual drunkards is very great. Many women and children are suffering by their sin and folly—their example has a pernicious influence on the rising generation—and unless reformation and repentance intervene, after a short life of shame and degradation, they will enter on a state of misery and pain that will be eternal. All the means that have been used by private friends and acquaintances to reclaim them have proved ineffectual. If something could be done to draw them from the pit into

which they have plunged themselves, and to restore them as temperate and industrious citizens to their families and their country, I am persuaded they would be grateful to the hand that helped them, and the friends of morality and religion throughout our whole land would rejoice and praise the Lord.

If the persons referred to are left entirely to themselves—if nothing be done for them by others—there will be but little hope of their reformation. There must be a change in their situations, companions and employments.

It is therefore proposed, that in every State in the Union there be erected by legislative authority (or by the authority of a corporation possessing of sufficient legal power) a cheap, yet substantial building, in a central and convenient place, capable of accommodating from 50 to 150 persons, who shall be under the superintendence of a suitable person, regularly appointed to this office. That habitual drunkards be placed in these buildings, and the Superintendent charged to keep from them ardent spirits, and intoxicating liquors of every kind—and that they be kept every day employed in some manual labor, suited to their age, strength and sex, and be retained in the building, until they shall have regained habits of sobriety and industry.

It is acknowledged that the plan is a strong and bold one; yet not stronger nor bolder than the plan already in operation in Christian countries for the relief of the lunatic and diseased. Something must be done. After many years reflection on the subject, I can think of nothing more likely to have the desired effect. It is not necessary, at present, to mention all the details of the plan; the general subject is submitted to the consideration of legislators and the wise and good in every part of the country.

April 15, 1828. NEW-JERSEY.

From the New-York Observer.

CONDITIONS OF PRISONS.

A meeting of a number of gentlemen was held by invitation in the Lecture Room of the Cedar-street Church on Wednesday evening last, to hear a statement from the Rev. Louis Dwight, Secretary of the Prison Discipline Society at Boston, relative to the condition of Prisons. William W. Woolsey, Esq. having been called to the chair, the meeting was opened with prayer by Mr. Dwight.

It is well known that this gentleman has for 2 or 3 years been actively engaged in visiting the different Prisons, inquiring into their defects, and suggesting means of mitigating the sufferings of the convicts, without diminishing the beneficial effects of their punishment. His efforts have been crowned with extraordinary success; inasmuch that the present may be considered a new era in the history of criminal jurisprudence.

After describing the condition of several Prisons before these efforts commenced, first in regard to religious instruction, and secondly as to the separation of the convicts into different cells, he presented a similar class of facts in regard to the same Prisons at the present time. It appeared from the contrast, that in both particulars a vast improvement had been made.

The effects of the means used have in many instances been extremely gratifying. In theudent, profaneness, lying, and other vices, have been banished almost entirely from the Prison; and the superintendent is of opinion that the inmates are now actuated by as correct moral principles as the average of boys in the city who have not been indicted for any crime.

In the Connecticut Prison, where the Superintendent is a man of extraordinary qualifications for his station, there has been an unusual seriousness all the past winter. Mr. D. visited Newgate about 2 1/2 years ago, where he found the convicts, 109 in number, covered with filth, and wretched in the extreme. At night they were crowded into five small rooms, 14 feet by 16, without any one to inspect them. In company with a member of the Legislature, he spent several hours near one of their windows, perceived by the prisoners. The current of air which escaped was intolerable; and the oaths and blasphemies which were uttered, made it a lively representation of hell. The expense of the Prison to the State in four years was \$28,000. Since the removal of the prisoners to Wethersfield, the income has equalled the expenditures. They look up to the superintendent as a father with affection and gratitude. Each has his separate cell,—all are clean and contented.

In the Auburn Prison the state of things has been still more remarkable. A sabbath school has been formed among the prisoners, attended at first by 50, afterwards by 100, and then by 125. Instances have occurred of a prisoner's commencing the alphabet, and after two hours instruction on 20 successive sabbaths, being able to read in the Bible. The order of the school is excellent—there is no whispering—and the instruction appears to be highly appreciated. One year ago, in answer to letters which were sent in various directions, inquiring into the character of convicts who had left the Prison, returns were received in regard to 79, of whom 52 were reported to have conducted with propriety. The present season, in answer to similar letters, returns were received in regard to 170, all but 20 of whom were spoken of with approbation.—Sabbath before last Mr. D. preached to the prisoners; and a more interesting congregation he has rarely had. There appeared to be deep feeling and solemnity. After the service, he visited the separate cells of the prisoners in company with the Chaplain,—heard his conversation with them individually, and witnessed their grateful and affectionate feeling.

Mr. Dwight also spoke of the pleasing work of grace in the N. Y. House of Refuge a year ago; the effects of which are still visible and precious. He then gave the history of several convicts, who having been out of prison two, three, or four years, afford the most satisfactory evidence of piety, and are some of them in stations of great usefulness.

At the close of the address, a collection of \$195 50 was taken up, and on motion of the Rev. Dr. Milnor, a resolution was passed, approving of the objects of the Prison Discipline Society,

and recommending it to the patronage of our citizens. The meeting was closed with prayer by the Rev. Mr. Mortimer, of the Moravian Church.

From the same.

SICKNESS AT BELLEVUE PENITENTIARY.

Our readers in this city will be surprised to learn that the Jail Fever, (a mortal sickness arising from the crowded state, confined air and filth of Prisons,) has prevailed at the Bellevue Penitentiary nearly all the winter and Spring thus far. Between 1 and 200 have sickened, out of 415; i. e. about one third of the whole number. Many deaths have occurred, but precisely how many we are not informed.—The disease has also broken out in different parts of the Alms House and Hospital adjacent. In the lying-in department, out of five women who have been confined within a certain time, four have taken the disease and died; some of them in 36 to 48 hours. Within a few days we understand that it prevails more than ever.—For three years past, the same Fever has returned as regularly as the cold season; and increased in malignity every year. In this period 9 keepers and 1 matron have taken it and passed through a course of sickness; five of whom have died. In the same period, of twelve physicians residing in the establishment and one attending physician, seven have sickened, and three died.

It is surprising that our City Authorities have suffered this wretched state of things to continue so long; especially when it is evident that nothing but an extension of the buildings and a proper degree of cleanliness, is necessary to remedy the evil! We are informed on good authority, that in some of the rooms there is not sufficient space for the inmates to lie down in, except by interlocking their limbs! Under these circumstances, it is no wonder there should be sickness and death. We are happy however to learn, that the subject is at length taken up in earnest by the Corporation, and we presume something effectual will be done.

Anniversary of the Episcopal Sunday School.

Yesterday afternoon we had the pleasures of attending the Eleventh Anniversary of this Institution, at St. Paul's Church, which was crowded to overflowing. The lower part of the church was occupied by the superintendents, teachers and scholars—the first and second tier of galleries were filled with ladies and gentlemen. We had written thus far, when we received the following article on the subject from a valued friend:

"There were present about twenty-three hundred scholars, besides their numerous teachers and superintendents, and a crowded congregation of citizens. The Right Rev. Bishop Hobart, and many of the Clergy attended. The service was read by the Rev. Dr. Felton, and an excellent address was delivered to the children by the Rev. Mr. Schroeder, well adapted to their understandings. It must be a subject of the highest pleasure to every virtuous mind, to witness the attention of the great religious community devoted to the improvement of the rising generation; and especially in a government like ours, where moral principles and discreet and honorable deportment are the certain passports to future emporiums of the gospel ministry, the institution of Sunday schools is admirably adapted to improve the religious state of society. A vast body of children that would probably, without these institutions, find their amusements in our streets on the Sabbath day, are now by their own choice usefully occupied. The influence too of Sunday schools upon the minds of the numerous teachers is excellent: While those young gentlemen and young ladies are dividing their labors to impress the minds of their pupils with their duty, they are themselves led to their examples, and excited to their own duties; and there can be no doubt that many of their scholars will rise up and call them blessed."—N. Y. Spectator.

AN HONORABLE CITIZEN.

New England, Feb. 1828.

On a fine morning in May last, I took a seat in a post-coach, which travels on the route of one of our most beautiful rivers. While waiting at the door of the hotel for other passengers, a gentleman on the front seat took from his pocket-book a ticket, and handed it to a young lady at my right hand, saying, "this is the lesson for my class on the next Sabbath." This gentleman was Judge H—, an honorable and wealthy citizen of one of our flourishing towns, and a teacher in the Sabbath school. I have often repeated the anecdote as an example to other gentlemen of my acquaintances; and now take the liberty of sending it for your magazine. Cecil says, "Nothing is easier than to talk to children; but, to talk to them as they ought to be talked to, is the very last effort of ability. A man must have a vigorous imagination. He must have extensive knowledge to call in illustrations from the four corners of the earth: for he will make little progress but by illustration. It requires great genius to throw the mind into the habit of children's minds. I aim at this, but I find it the utmost effort of ability. No sermon ever put my mind half so much upon the stretch. I am surprised at nothing which Dr. Watts did but his hymns for children. Other men could have written as well as he in his other works, but how he wrote those hymns I know not. Stories fix children's attention. The moment I begin to talk in an abstract manner, the attention subsides. The simplest manner in the world will not make way to children's minds for abstract truths. With stories I can rivet their attention for three or four hours."

I make this quotation not to discourage any humble, faithful teacher; but to show, that talents are not misapplied in Sabbath-schools. And, if pious, intelligent, influential men of leisure, would become teachers, might not boys of the age of twelve and fourteen be induced to attend as scholars, and thus the contempt of such youth, so often manifested toward this most important institution be obviated?

Please to accept the enclosed five dollars, the marriage fee of a Connecticut clergyman, to be appropriated for neat, simple, natural engravings. A. S. S. Magazine.

We feel it incumbent on us to lay before our readers some part of the celebrated Turkish Manifesto. Altogether it is a singular document and one which may be regarded as forming a prominent feature in the passing history. We are not disposed to urge into prophetic conjecture this portentous intimation, nor yet to desecrate in it those eventful results which we already hear anticipated. It appears, to us, however, that the three European Powers must either retract the ground which they have taken, or else the Turk must look forward to a disastrous conflict.—His first aim seems to be to enlist the spirit of Islamism. Columbian Star.

"Though, in the origin, the whole world was in the power of the Infidels, nevertheless, at the birth of the true religion, God, aiding the faithful, our Mussulmen brothers, who have appeared and disappeared since the happy time of our Great Prophet, up to this day, through the effect of their sincere devotion and unconquerable courage, thought nothing of the number of the Infidels. United in heart for the defence of religion how many thousand times have they not put thousands of Infidels to the sword? How many provinces and states have they not thus conquered sword in hand? As often as we shall be united like them, and that we shall affront battles for the glory of God, the Most High will enlighten us with his inspirations, and our holy Legislature will cover us with his tutelary agis; his absent companions will become our guides; and who can doubt that, under their auspices, we should not gain the most brilliant victories?"

If the three powers, when they see us determined as in the past, to reject their vain demands, accept our answers, and our explanations, and desist from the Greek affair, it will be well.—If, on the contrary, they should persist to force us to accept their demands, even though according to the tradition, which says, that all the Infidels compose but one nation, they should all league themselves against us, we would recommend ourselves to God—we would place ourselves under the protection of our Holy Prophet, and united for the defence of religion and the empire, all the Viziers, all the Ulemas, all the Riddgals, and perhaps even all Mussulmen, would form but one single corps.

This war, is not, like all former wars, a political conflict to acquire provinces or to settle frontiers. The object of the Infidels is to annihilate Islamism, and to tread under foot the Mussulman nation. It must, therefore be considered purely as a religious and national war. Let all the Faithful, rich or poor, great or small, know that to fight is the duty of us all. Let them not dream of a monthly pay, or of any pay whatever; for from it, let us sacrifice our property and our persons; let us fulfil with zeal all the duties which the honor of Islamism imposes upon us; let us unite our efforts, and labor with heart and soul for the maintenance of religion until the day of judgment. Mussulmen have no other means of obtaining salvation either in this world or the next. We hope that the Most High will vouchsafe to confound and disperse in every quarter the Infidels, foes to our religion and our empire, and that in all times, in all places, and in all cases, he will grant victory to the Faithful. Our true position being thus known to all Mussulmen, therefore, they will also know their duty; they will unite heart and soul to maintain our religion and our empire, as well as to insure their own salvation in this world and the next; and that, if the occasion requires it, they will discharge with zeal and valor the varied functions of the war, and fulfil exactly the duties imposed upon us by our holy law. Help comes from God!

From the Baltimore American.

WAR.

We cannot help thinking, that we are to look for the decision of this grand question, less at Constantinople, and in the Divan, than at St. Petersburg and London. The latter cabinet, and that of France, seem to have entered, with Russia, into the treaty of Mediation, under an apprehension that if joint steps were not taken for the pacification of Greece, Russia would effect the same purpose by measures of her own, less auspicious to the repose of Europe: And it is obvious that the same Russian policy which the Allies thus thought it necessary to counteract, may still lead the Autocrat to seize on the first plausible pretext, and favorable opportunity, for pushing his own particular purpose.

TURKEY is an important element in the European system; not so much, so to speak, from the value of its vast but inert mass, as from the concussion of the other elements that would rush to fill the vacuum caused by its being displaced. The policy in regard to it, is, in the language of the French Minister of Foreign Affairs, "the most serious question which has arrested the genius of Catherine; the wisdom of Alexander, the policy of a whole century, and European civilization." Sooner or later it will lead to a general war in Europe; and so it may before the arrangement of the pending differences, be the incinations of Turkey belligerent or pacific.

The constant reiteration by the other allies, of the pacific intention of Nicholas, may grow out of some little uneasiness touching them. Russia, if in reality anti-pacific, will hardly want an excuse. At this moment, the convention of Ackerman is violated by the banishment of the Armenians from Constantinople; and the breaking of this treaty, says a London Journal, takes Russia, as it were, out of the treaty of London, and leaves her at liberty to make war on Turkey without the concurrence of England or France.

On the whole, when one contemplates the weakness of Turkey; one would incline, (if we are to suppose her governed by ordinary judgment,) to one of two conclusions; either that she will not venture the contest, or that she must have pretty good assurances of her quarrel's being espoused, and the conflict's becoming general. In this case, she would not see the battle fought on her own soil, and perhaps escape once more, as she has managed to do so long, amidst the general confusion of Europe. As to the Allies, and the other Continental Powers; we may repeat what we once remarked, that where the spoil is so valuable and the competitors so jealous, the chances of a long repose are not very flattering.

Extract of a letter from a gentleman residing at Fort Snelling, Upper Mississippi; dated Jan. 11, 1828, to a gentleman in Philadelphia.

There are well founded apprehensions prevailing through this country, of a general coalition of the Indians against the whites in the Spring, and as the Fort is situated in the heart of their country, of our being attacked or besieged. If the Sioux or Winnebagos should muster 6 or 700 men in this neighborhood (and they have between 4 or 5000 warriors) our situation would be truly perilous. The number of men composing our garrison is about 150, of whom a large proportion will be discharged (having served out their time) in April, and August next; and in 9 months only 68 men will be left to guard a post, which requires at least 250—and where, one year ago, there were 400.

Officers in the Spring will visit the States to obtain new recruits, but are not expected to return under at least one year. It is an unaccountable piece of negligence in government to leave a post equally important and dangerous in so unprotected a condition, and I think it would be productive of good effect to call their attention thereto through some of the public papers. Either new troops would be ordered here, or this garrison would be removed to a more habitable and civilized part of the country.

Indians usually declare war by suddenly striking a decisive and unexpected blow; and they might by stratagem cut off, in an hour, a large portion of the garrison. The soldiers are compelled to leave the fort every morning to cultivate the earth, (for they raise a great quantity of vegetables) to cut wood, to burn lime, and attend to various other duties. Moreover, our posts are supplied with 3 or 4 men each to guard the cattle, the farmers, and the mill; and the few officers, not over 3 or 4, who remain on the station, are likewise frequently required to be absent in the neighborhood.

There are hundreds of hiding places in the immediate vicinity, where 3 or 400 Indians might easily conceal themselves, rise upon the fort when all the garrison were abroad, except the few on guard; or they might cut off the men who are engaged without the fort, or, if they saw fit, carry into effect both of these operations at once.

ROCHESTER:

FRIDAY, APRIL 25, 1828.

The communication of "Young Junius" is received, but notwithstanding his high commendation of our liberality for publishing his first essay, we must decline inserting the second.—He must be aware that it would lead to controversy, and would, perhaps, claim more space in our columns than we can devote, at all times, to any one subject.—Further, we doubt whether our subscribers would be benefited by the discussion.

DOCTOR SAMUEL G. HOWE, who has resided in Greece the last three years, will deliver an address in the first Presbyterian Church, in this village, on Monday evening, the 27th inst., showing the actual situation of Greece, and the distress of its inhabitants.

ELISHA ELY, Chm.

Of the Rochester Greek Committee.
Rochester, April 24, 1828.

From the Geneva Gazette.

Mr. Bogert—I do not on the whole regret that the Proprietors of the "Old Lines" of Stages (so called) have come out in the public prints. They have said all that could be said in favor of, after all I must call it, the demagogic course of prosecuting their staging occupation on the Sabbath. They have long pursued a profitable business, and, six days in the week, a laudable one; and the summary method in which they are said to have cut up oppositions and dictated rules to stage-houses, has been thought to indicate their own conviction of the strength of their arm and the length of their purse. But even in this they may have been adjudged too severely; and if they have grown rich, I know not but they have done as much good with their money as the mass of men in other lucrative callings. They are certainly a body of respectable men: with most of them I have the happiness to be acquainted, and know the many relations which bind them to the moral and christian portions of society.—They have done all or nearly all, that can well or will be done to render travelling safe, comfortable and expeditious. The violation of the Sabbath excepted. I would not maliciously object to their method of conducting the business; and but for this, would as soon take my passage in their lines as in any that could be established. With me, as with the great body of the christian public, it is merely a question of morality. Here it begins and ends; and here it is, too, that it rises into an importance too great to be controlled by private or pecuniary considerations. Yes, sir, the fourth commandment is too dear—the Sabbath of God's appointment is too rich with blessings for this poor world, and acts too benignly on the immortal destinies of men, to be lawlessly and needlessly trampled under foot in the ordinary business of life; and the running of stages is confessedly a profanation of it of the most open, public and flagrant kind. It is even worse than that by the travelling of the Canals. It is more noisy, obtrusive and afflictive. The stage coach passes up and down our principal streets, rattles by our churches, and invades with its noise the retreat of prayer. The worship of the sanctuary must be suspended till its deafening sound is passed on; and often, by the arrival and departure of many coaches in the course of the day—their passing from the inn to the stables—the shifting of teams—the leaving or going after passengers, there is kept up in most of our larger villages the hum of business for the most of the day. No, this thing is not done in the corner. A employs many tenders, takes up the time of cooks and servants, and, before our public houses, in the parading of teams, loading and unloading of baggage, the cracking of whips, and the gathering together of such as might be better employed,

spreads out a scene which reminds one of any thing rather than of the stillness of the day of sacred rest.

The violation of the Sabbath by stages has long been a subject of grief to the wise and good; and peculiarly so, that the habitual and systematic violation of the Sabbath should have become a part of the business of men of otherwise so much weight of character and so high standing in society, and that they should condescend to barter their principles in favor of the Sabbath for the petty gains of its profanation. This grief and mortification they have long and distinctly known, and some of them it is believed have had personal trials, growing out of the incompatibility of this business with their duties as christians and their relation to the christian church. Oh! there is inconsistency about it; and I have felt it, and I doubt not but they have felt it too, when, after they have made out the "way-bill" and seen "all aboard" and "safe" and sent the stage boy away with his team and jolly load of them that fear not God, they take their families by the hand and go piously up to mingle with the assemblies of the saints for the worship of God. Yes, if the Sabbath must be violated by public conveyances, let the whole be committed to men professedly without principle; let the carrier and the carried be of a piece, and let not responsibility and respectability be given to this humiliating inroad on christian-morals by its being the business of those of whom we had a right to expect better things. There are ways enough to acquire an honest living, and get rich too if that is desired, and work but six days in the week; and we have no right to employ man or beast in ordinary work on the Sabbath, and sooner or later it will be found by us to be a sin against God which he will require at our hands. The question is one of direct and important bearing on the virtue and religion of the land—on the social and immortal destinies of men. The running of stages on the Sabbath to the extent prosecuted in this section of the country, does more than any one thing else to annihilate that day and turn back from us that full tide of blessings which follows in its train; and the "Proprietors" must not feel abused if the sacrifice of a few old buckles or teams or carriages appears light in comparison with the ends for which a Sabbath was consecrated, and for which the friends of God and of man would seek its due observance.

We do hope then, as we have a right to, that they will not construe into personal hostility to them, any effort the christian public may, in consistency with the relations of good citizenship, make in behalf of the Sabbath, or to transact the commerce of life without violating its paramount obligations. The proprietors of the Sabbath-keeping lines of coaches may not be men of more promptness and efficiency than those of the present lines, or give better general satisfaction, in other things, to those who patronize them—or make more money. It is hoped they will prosecute their work as a business, and gain a livelihood from it, and by an upright and honorable prosecution of it, lay a fair claim to public patronage. They will have some things to encounter, but then they may have unexpected encouragements too. I should think, the proprietors sustain them—that all who regard the fourth commandment would like to do them a kindness—that all who take enlightened views of the good of society and have intelligence to discern that "righteousness exalteth a nation and that sin is a reproach to any people," would select the line that as a whole and from principle "rests on the Sabbath day according to the commandment."—In a word, that all who would not go right down the current of Sabbath profanation, and complacently fold their hands and say, nothing can be done, would manifest themselves in behalf of this well-meant effort for the revival of christian morals. And I should hope, too, that the Proprietors of the Old Line would themselves have "conscientious scruples" in exciting a very determined hostility and opposition to this effort, and especially by attempting through unmanly and disreputable methods to overcome it, as by a system of underbidding or a monopoly of stage-houses and the like. One thing is certain, their consciences will be with the "Pioneer Line." If I mistake not, they have confessed thus much in their address to the public.

We cannot but hope, then, that they will give this Line as smooth seas and as fair wind as self interest may permit, and let it "pioneer" the way to the better observance of the Sabbath which God has sanctified, and in respect to which he has commanded "in it thou shalt not do any work, thou nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thine ox, nor thine ass, nor thy stranger that is within thy gates." No, they will not be eager to pursue gain at the expense of principle: they will not raise the interested cry of "the copper-smith" of Ephesus. I can almost conceive that they would desire to have their own prophecy on this subject contradicted by finding a larger share of sterling christian principle in the travelling public than they anticipate; so that they may not have to rest here and there a stage for the accommodation of the "conscientious" on the Sabbath, but their whole business on that day, like men in other callings; and that we shall not be obliged to patronize immorality by patronizing them, but shall have their help in putting away the sin of Sabbath breaking out of the land.

RELIGIOUS ANNIVERSARIES.

The following is, we believe, a correct list of the principal Anniversaries about to be celebrated in this city and Philadelphia.

Board of Baptist General Convention for Foreign Missions.—Wednesday, 30th of April, at the meetinghouse in Oliver-street.

New-York Sunday School Union.—Tuesday, May 6th. Children assemble at Castle Garden 3 o'clock P. M. Addresses and Report at 7 o'clock.

American Tract Society.—Wednesday, May 7th, 10 o'clock A. M.

American Home Missionary Society.—Wednesday, May 7th, 7 o'clock P. M.

American Bible Society.—Thursday, May 8th, 10 o'clock A. M.

American Education Society.—Thursday, May 8th, 7 o'clock P. M.

American Jews Society.—Friday, May 9th, 10 o'clock A. M.

General Assembly of the Presbyterian Church.—At Philadelphia, Thursday, May 15th, 11 o'clock A. M.

General Synod of the Dutch Reformed Church.—at Philadelphia, Wednesday, June 4th, 10 o'clock A. M.

American Sunday School Union.—in Rev. Dr. Wilson's Church, Philadelphia, Tuesday, May 20th, 4 o'clock P. M.—N. Y. Obs.

The undersigned invite clergymen visiting the city during the approaching Anniversaries, to call at Mr. John P. Haven's Bookstore, in the American Tract Building, where they will be directed to places of accommodation provided for them by the hospitality of our citizens.

ARTHUR TAPPAN, ELISHA COIT,
MOSES ALLEN, E. PIERSON,
LEVI COIT, JOHN R. B. ROGERS,
JOHN STEARNS, JAMES C. BLISS,
ANSEL W. IVES.

Virginia.—A gentleman in Loudon county, Va. writes as follows, under date of March 10, 1828.

A most tragical occurrence has lately taken place in this vicinity, occasioned by those monsters who traffic in human flesh. A man by the name of Crooks, living near Hillsborough in this county, lately sold his family of Blacks to some of those inhuman traders. I have been informed that the men were sent to a smith's shop, on an errand, where the traders were in readiness to secure them—but being warned of their danger by the way ascended until the rest of the family were driven off. The number was about eight or ten. They accordingly started, with the women and children, and put up about 14 miles from where they started.—They were secured in a room that night, and in the morning when they went to awake them, Lo! a middle aged woman had laid down to rise no more!—It was supposed she had taken something by which she put a period to her existence; choosing death rather than to be dragged off by those tyrants.—Gen. of Univ. Eman.

Effects of the Theatre.—On Friday a young gentleman, 18 years of age, left his friends in Boston, taking away with him money to the amount of \$700. On investigating the affair it was discovered that he had absconded in company with a celebrated cyprion who is known as Miss Barrett, but whose real name is Curtis. It appeared also that this girl had acted the part of a Milwood, and seduced the unfortunate young man from his parental roof, by her fascination of manner and heartfelt affection. They were traced to this city and were seen last evening in the third tier of the Park Theatre, and this morning it was discovered that they had taken up their residence in an establishment in Church street. The officers having pursued them, arrived just in time to be too late, for the parties had a few minutes previous left to embark on board the steam-boat for Philadelphia: they immediately went to the slip and were fortunate in the young man was brought to the police and committed to Bridewell, until his friends in Boston have an opportunity of shipping him on a voyage likely to wean his attachment, and improve his morals.—N. Y. Jour. of Commerce.

The last number of the Western Monthly Review, contains a description of Reptiles of the Mississippi Valley, and their venomous character. The Review mentions, in connection with this subject, a most tragical occurrence, more horrible in the relation than the ancient fiction of Laocoon. A family just emigrated, inadvertently fixed their cabin on the shelving declivity of a ledge, that proved a den of Rattlesnakes. Warmed by the first fire on the hearth of the cabin, the terrible reptiles issued in numbers, and of course in rage, by night, into the room where the family slept. As happens in those cases, some slept on the floor, and some on beds. The reptiles spread in every part of the room, and mounted on every bed. Children were stung in the arms of their parents, and in each other's arms. Imagination dares not dwell on the horrors of such a scene. Most of the family were bitten to death; and those who escaped, finding the whole cabin occupied by those horrid tenants, hissing and shaking their rattles, fled from the house by beating off the covering of the roof, and escaping that direction.

SUMMARY.

Monthly Concert.—The collections at the Concert in this city, on Monday evening last, amounted to \$116.79. Park Street, 63.19; Salem St. 24.40; Pine Street, 29.20. The Rev. G. Erskine, a colored preacher from Tennessee, led in prayer at Park Street; who is accepted as a missionary of the Board to Liberia, and expects to go out with his family in the course of the present season.—Bost. Rec.

Continental Money.—By a report made to Congress, it appears that the Continental money, the lever of the Revolution, emitted from 1775 to 1780, amounted to \$241,552,780.

Moravians.—This little community few in number, and poor in resources, support 185 Missionaries in foreign lands, and number among the fruits of their labors, 30,000 converts from sin to holiness.—Col. Rey.

Liberia.—The last London Missionary Register says, "The American Colony at Liberia possesses, it must be acknowledged, very great advantages over every other on the Coast, for all the purposes of benevolence and piety."

Shakers.—The Legislature of Kentucky have passed an act, the principal object of which is to authorize suits against the Shakers, who have been almost beyond the reach of the law, because of the nature of the association, the number of the members, &c. Process may be served upon the heads or agents of such community, instead of serving it upon each individual member.—Pitts. Spec.

A tough Question.—On the subject of the removal of Indians within our bounds, beyond the

Mississippi, the Cherokee Phoenix has the following poser. "What proof have they that the system which they are now recommending, will succeed? Where have we an example in the whole history of man, of a Nation or tribe, removing in a body, from a land of civil and religious means, to a perfect wilderness, in order to be civilized?"

The old Plea, Necessity.—A Georgia Editor says he is gratified by the great progress the Cherokee Indians have made in civilization; but nevertheless, to the wilderness they must go.

Western Reserve College.—A correspondent in Ohio, having mentioned the election of Messrs. Emerson & Storrs as officers in that College, says "If these gentlemen accept their respective appointments, we feel confident that our institution will flourish. We expect as many as twenty students the next term, which commences in April. The Trustees are now making arrangements, to obtain funds for the support of a Professor of Mathematics and Natural Philosophy."

School for Missionaries.—An English periodical mentions, that about nineteen twentieths of those who have gone out from that country, as missionaries, first became pious in Sabbath Schools.—Ch. Reg.

A letter from Gen. La Fayette, dated Jan. 13, to his friend Morgan Neville, Esq. of Ohio, mentions the intention of M. Perier, and his wife, (a grand-daughter of the General), a grand son, and the two boys of G. W. La Fayette, to visit the United States.

Reformation.—We understand that there is now a good opportunity for those who are desirous of obtaining servants from the House of Refuge in this city, to procure them, there being a number of its inmates who are considered as qualified to be placed in families in that capacity. It is a remarkable fact, that in almost all instances, those who have been indentured by the institution, have conducted well, and proved to be useful in their proper situations.—N. Y. Ad.

The Wayne county bank bill passed the Assembly on the 16th inst. in committee of the whole.

The Worcester (Mass.) Spy, in noticing the death of Mrs. Martha Lincoln, (who died in that town on the 28th ult.) relict of the late Hon. Levi Lincoln, at the age of sixty-six, says—"It is a circumstance worth of note, that she was followed to the grave by her two sons, who are now Governors of two States, Massachusetts and Maine, and by another son and a son in law, who are Senators of Massachusetts and a brother who has held the same station. Her husband was formerly Attorney General of the U. States, and afterwards Lieut. Governor and acting Chief Magistrate of Massachusetts.

Government of Canada.—The Montreal Gazette states upon the authority of letters, received as late as the 10th of February, that the late proceedings of the Provincial Executive, have been approved at home; and that his Majesty's government would press on Lord Dalhousie the expediency of his continuance in Canada.—N. Y. Spec.

I acknowledge the receipt of the following sums from the Pres. Churches, Rochester as the last Monthly Concert of Prayer, viz:

1st Pres'n Ch.	\$40 00
2d do	35 00
3d do	50 00
	125 00

Which was remitted to the American Board of Commissioners for Foreign Missions.

JOSIAH BISSELL, JR.

Tr. M. C. A. F. M. S.
P. S. In consequence of my absence the other receipts are omitted till the 1st May.
J. B. Jr.

The Annual Meeting of the MONROE COUNTY BIBLE SOCIETY will be held at the Court House in Rochester, on Monday, the 21st day of April inst. at 2 o'clock P. M. All who are friendly to the objects of the Society, are invited to attend. V. MATHEWS, Pres't.
E. POMEROY, Cor. Sec'y.

The above meeting is adjourned until Monday, 29th inst. at the same time and place. April 24.

NOTICE.

The next Circular Conference of the churches west of the river, will be holden at West Bergen on Tuesday next, at 10 o'clock, A. M. at their usual place of worship.

MARRIED.

In this village, on the 16th inst, by the Rev. Mr. Paddock, Mr. Philip Writer, to Miss Aseneth Archer.

At Le Roy, on the 15th inst. by the Rev. Joseph Myers, Mr. Mortimer Strong, of Ogden, to Miss Mary Wilcox, of the former place.

In East Bloomfield, on the 17th inst. by Rev. Julius Steele, Mr. Nat. Steele to Miss Clarissa A. Gunn, daughter of Linus Gunn. On the 10th inst. by the same, Mr. Mumford Hayes of Bristol, to Miss Abigail H. daughter of Dr. R. Wilcox, of the former place.

In Le Roy, by Rev. Mr. Beardsly, John N. Dwight, to Miss Elizabeth Bartow.

At Clinton, on the 24th ult. by Rev. Dr. Norton, Rev. A. S. Wells, an evangelist recently ordained by the Oneida Presbytery, to Miss Sophia Hastings, daughter of Dr. Seth Hastings, Jun. of Clinton.

Mr. W. is one of the fifteen young men mentioned a short time since, as having in a class, at the Theological Seminary at Auburn, devoted themselves to the cause of home missions. He is now on his way to Indiana, the place of his destination.—Western Recorder.

DIED.

In Sweden, on the 10th inst. of apoplexy, Elder Stephen Randall, aged 64 years.
In Bergen, on the 20th ult. Mrs. Bridget Brown, consort of Doct. Wm. Brown, in the 35th year of her age. She gave evidence of a

good hope, having become actually ready, both spiritually and temporally, by setting her house in order to depart hence and be here no more.—Although death was long anticipated by herself and her family, yet the stroke was awful and sudden to her surviving friends, and may they long remember her admonitions, and be prepared to follow, even if called at the midnight hour.

AUCTION SALE OF REAL ESTATE.
We propose to offer at Public Auction, on Monday the 15th day of May next,

12 LOTS OF GROUND,
near the end of the Aqueduct, and part of them very desirable as building lots—ALSO—1-4 acre lot of Peck Tract, and three Dwelling Houses, near the High School House.
JOSIAH BISSELL, Jr.
ELISHA ELY.
Rochester, April 24, 1828.

NEW ESTABLISHMENT.
EAST-ROCHESTER HARD-WARE STORE.
NUMBER SIXTEEN, GLOBE BUILDINGS.

H. BUSH has just received, and is now opening an extensive assortment of
HARD-WARE, CUTLERY AND SADDLERY,
Of every description, which he will sell on as good terms as can be purchased elsewhere. Also—EDGE TOOLS of all kinds, constantly on hand, or manufactured at short notice. His friends and the public generally, are invited to call and examine for themselves.
East-Rochester, April 24, 1828. 3m17

SAMUEL L. PIERCE
Is not authorized any longer to collect dues of the Rochester Observer of 1827 or 1828, or any Society subscriptions; or any thing for my account—not to do any business for me.
JOSIAH BISSELL, Jr.
Rochester, April 23, 1828. 17

NOTICE.
THE subscribers for Henry's Commentary, are informed that the first volume is received, and will be delivered at the store of C. Dunning & Co. in this village. Persons wishing to become subscribers for this work may leave their names at the above mentioned place, and the work will be ordered for them.
GEORGE G. SILL.
Rochester, April 22, 1828.

A NEW DISCOVERY.
THE subscriber respectfully invites the attention of the public to an important discovery in the Medical Art and Science, in the cure of diseases, which have for years resisted the application of Medicine, and have baffled the skill of the best Physicians in our country. This mode of administering medicine has the advantage over every other, as it can never injure the system, if continued for months. It has proved most efficacious in
Chronic complaints; Nervous affections; Liver and Stomach diseases; pains in the side, stomach and breast; Rheumatism; Head-ache; Inflammatory sore eyes; Scrophula; Hysteria and weakness; Dropsy; Palpitation, and palpitations of the heart; Spasmodic complaints; Epilepsy, and fits of all kinds; Diabetes; Gravel; Scirrhus tumours; Salt-rheum and Rickets; Stuffed necks; Delirium; Indigestion; Old strains; Inflammations, and Obstructions generally.
The operations, assisted by proper exercise and diet, remove Dyspepsia. It possesses in a very extensive degree the property of allaying morbid irritability, and restoring tone, strength and action to the debilitated and relaxed fibre, and removing contraction of the muscles, by restoring an equilibrium in the system.
A subscriber's office is in the Franklin-House, east of the Market, Main-street.
Doct. D. BUDLONG.
Rochester, April 22, 1828. 3:17

Those gentlemen of the fraternity who are disposed to send me patients, are respectfully invited to see the effects produced.

ROCHESTER BATH-HOUSE.
THE Subscriber, Proprietor of the Bath-House in this village, returns his sincere thanks to the public for their liberal patronage during the past year. He also announces that the establishment, after having undergone many improvements, is again prepared for the reception of company.

He is determined to be strictly attentive to the rules and regulations of the establishment, and use every exertion in his power to accommodate, please, and render it beneficial to all who may visit the institution. The efficacy of baths, in promoting the health and invigorating the body, has long since been well established. Indeed, in cities and large populous towns, they are indispensable. A continuation of public patronage is confidently anticipated.
Warm, Cold, Fresh, and Salt Water, Sulphur and Shower Baths, may be had every day, (Sundays excepted) between the hours of 5 A. M. and 10 P. M.—One hundred Baths per day can be furnished.
Apartments designed exclusively for the accommodation of the Ladies, have been prepared.
The great utility of such an establishment for persons laboring under bowel complaints, rheumatism, chronic diseases, and many other morbid affections, is well known and has been recommended to the patronage of the citizens of this village by the resident physicians.
The Gentlemen of Rochester and its vicinity will be waited upon in a few days for their signatures to a subscription.
DANIEL P. KETCHUM.
April 18, 1828. 4w17

STRAY COW.
CAME into the enclosure of the subscriber about the 15th of Feb. last, a RED COW, with striped back.—The owner is requested to prove property, pay charges, and take her away. SAML L. PIERCE.
East Rochester, April 2, 1828.

WHOLESALE
China, Glass, & Earthenware Store,
EXCHANGE ST. ROCHESTER.

BENJAMIN SEABURY, Importer of the above articles, has on hand an extensive assortment of the latest patterns, which he will sell at New-York prices, adding canal transportation.
Country Merchants will find it to their advantage to call and examine before going to the east.
March 28, 1828. 2m13

CANAL TRANSPORTATION.
HUDSON & ERIE LINE.
RUNS NIGHT and DAY on the Erie Canal, between Buffalo, Troy and Albany.
SIX DAYS IN THE WEEK.
For Freight or Passage, apply to
CURTISS & ROOT, Buffalo,
S. & W. PARSONS, Lockport,
ALLEN & CHAPIN, Rochester,
WRIGHT & SHERMAN, Syracuse,
C. MORRIS & Co. Utica,
PATTISON & HART, Troy,
ALLEN & CHAPIN, Albany,
DOUGLASS & DUNN, No. 19, South-street, N. Y.
HART, HERRICK & Co. Boston.
BIGELOW & BANGS, ALLEN & CHAPIN.
Rochester, April 4, 1828.

Advances always made on property left in store when required, and cash paid for duties, Park and most kinds of produce.

From the London Keepsake, for 1828.
HEBREW MELODY.

In Judah's hall the harp is hushed,
Her voice is but the voice of pain;
The heathen heel her helm has crushed,
Her spirit wears the heathen chain.
From the dark prison-house she cried,
"How long, O Lord, thy sword has slept!
O quell the oppressor in his pride!"
Still Pharaoh ruled, and Israel wept.

The morning breezes freshly blow,
The waves in golden sunlight quiver;
The Hebrew's daughter wanders slow
Beside the mighty Idol River.
A babe within her bosom lay,
And must she plunge him in the deep?
She raised her eyes to Heaven to pray;
She turned them down to earth to weep.

She knelt beside the rushing tide,
Mid rushes dark, and flowrets wild;
Beneath the plane-tree's shadow wide,
The weeping mother placed her child.
"Peace be around thee—though thy bed
A mother's breast no more may be;
"But lie that shield's the lily's head,
"Deserted babe, will watch o'er thee!"

She's gone! that mourning mother's gone—
List to the sound of dancing feet,
And lightly bounding, one by one,
A lovely train the timbre beat.
Tis she of Egypt—Pharaoh's daughter,
That with her maidens came to lave
Her form of beauty in the water,
And light with beauty's glance the wave.

Oh! woman's heart is like the rose,
That glows beneath the tropic's flame;
That blooms as sweet 'mid northern snows,
For ever lovely and the same.
Whate'er her rank—whate'er her lot,
Where'er her gentle influence ranges,
The art to bless is ne'er forgot,
The will to comfort never changes.

The monarch's daughter saw and wept—
(How lovely falls compassion's tear!)
The babe that there in quiet slept,
Blest in unconsciousness of fear.
'Twas her's to pity and to aid
The infant chief, the infant sage;
Undying fame the deed repaid,
Recorded upon heaven's own page.

Years pass away—the land is free!
Daughter of Zion! mourn no more!
The oppressor's hand is weak on thee,
Captivity's dark reign is o'er,
Thy chains are burst—thy bonds are riven—
On! like a river strong and wide;
A Captain is to Judah given—
The babe that slept by Nile's broad side.

From the Boston Recorder.
CHURCH IN STURBRIDGE, MASS.

A memorable fact in the history of the early settlements in this Commonwealth (Ms.) is, that provision was immediately made for the public worship of God. It is owing to the influence of the spirit of the Pilgrims, that the enterprising colonies, which emigrated from the older towns to plant themselves in the forest, carried with them the elements of a Christian community. The first timber felled was often for a sanctuary, and one of the first public efforts made, was to secure the permanent establishment of religious institutions. This town (Sturbridge, Ms.) was an unexplored waste, till about 1730, when it was settled by a colony from Medfield. In 1733 they had provided a place of religious worship, and in three years more a Congregational church was organized, consisting of thirteen male members; and at the same time a minister, Rev. Caleb Rice, was ordained as their pastor. He pursued his labors with fidelity and success till Sept. 2, 1759, when he finished his earthly course in the twenty-third year of his ministry; having sustained the reputation of an able and evangelical divine. About sixty were received to the church during his ministry, and the ordinance of baptism was administered to 445 infant subjects.

Deprived now of an under shepherd, the church, sensible of their dependence on God for another to fill the breach, betook themselves to fasting and prayer. Their united supplications were answered; and the Rev. Joshua Paine was set over them in the Lord, June 27, 1761. Under his ministrations, whose praise was in all the churches, religion prospered;—an almost universal attendance on public worship was observed, a high and healthful tone of morals was sustained, and the church received much accession to her strength. A chasm in the records of the church unfortunately prevents the statement of any important particulars during his ministry. Though nothing like a modern revival of religion was experienced, yet a goodly number professed religion. The influence of this highly esteemed servant of God was very great, and is still felt by many who cherish a grateful remembrance of his able ministrations. He ended his labors Dec. 28, 1799, in the thirty-eighth year of his ministry.

His successor in the pastoral office was Rev. Otis Lane, who was ordained Dec. 10, 1800.—About this time a branch of the church was set off, and organized into a separate church in a parish, which has since been incorporated into a town by the name of Southbridge. For a number of years nothing of special interest transpired, till 1809—10, when God appeared in his glory to build up Zion. An extensive revival of religion of a most pleasing character now imparted fresh life and vigor to the church, and constituted an important era in her history. During the ministry of Mr. Lane about one hundred were added to the church; and desirable progress was in the mean time made, in the efforts of Christian benevolence. The pastoral relation of Mr. L. was dissolved Feb. 1819, much to the grief, however, of the church, who were reluctant to be deprived of the faithful services of an esteemed spiritual guide.

In the spring of 1819, there was an unusual religious attention, during which it is hoped, a considerable number were "born again," some of whom were admitted to the church, before the settlement of another minister. The present pastor was ordained in the following autumn. At this time the interest, which had been felt on the subject of religion, began to abate. A few soon

professed their faith in Christ, and then for five or six years but here and there a lonely instance of conversion occurred. A death-chill fell upon the church, and "the ways of Zion mourned." In the autumn of 1825, special efforts were made to awaken the people of God. A series of lectures, adapted to the state of things, was addressed to them, followed up with pastoral visits, and meetings for special prayer. A few were found watching for the morning—a powerful interest broke. January following, a powerful interest was felt, and many were inquiring, "Men and brethren what shall we do?" The still, small voice of the Spirit whispered his appeals into the ear of impotence, producing conviction, deep, pungent, and in general long protracted, before the persuasive proffers of the Crucified disarmed the contending sinner, and brought him to submission. The first prominent features of the work assumed a meek and so heavenly and so commanding, that opposition, as if palsied, sat down in despair; and but a few faint murmurs rose to mingle a discord with the song of "the ransomed." As the fruits of this "time of refreshing," about fifty have united with the church; among whom are found many heads of families. Details of an interesting nature might be given, did they come properly within the limits of a sketch like this. It is sufficient to add, that in many instances the triumphs of grace have been signal and glorious.

The number admitted to the church, during the services of the present pastor up to January 1828, is about ninety, and the whole number now connected with it is about one hundred and seventy. From this review it appears, that this vine, planted as it was in the wilderness, has been watered from heaven, and preserved. The intervals have been short, in which the regular ministrations of the Gospel have not been enjoyed. When deprived of the labors of one teacher, another has been soon sought; and in no instance has a second candidate been called, or a disappointment experienced, in not obtaining the man on whom their first choice has fallen. Well may they say, "The Lord hath done great things for us." "We will not hide them from our children, showing to the generation to come the praises of the Lord and his strength."

Extract from the Antidote.

There is a propensity in christians to shrink from difficult duty; and to excuse themselves by the plea of prudence; we must not carry things too far; there must be a beginning; we must do what we can now; and time will do the rest. And is it indeed so? Is this a sound position? No: this waiting on time is like saying, when pestilence enters your city, "we must not pass an order for evacuating the infected region; the citizens will not mind it: we must require them to white wash their houses; and wait till frost comes, which will kill the pestilence." So the christian powers of Europe have been waiting ten years, to see what time would do to enable the wretched Greeks to withstand the merciless Turk, till their dwellings are reduced to ashes, their old men and women butchered or mutilated, their wives ravished, their youth, male and female; glutting the market with houseless, naked, and "feeding on grass." Will you counsel poor oppressed Ireland, after having waited ten centuries, to wait longer, till time shall deliver them from the inhuman tyranny of Britain! Or should Britain again attempt to fasten her chains on the persons and the consciences of Americans, how long should we wait on time to shield us? But if we would rise in our might, as one man, and expel her polluting foot from our shores, shall we wait for time to deliver us from thralldom to the master whom, in her oppression, she serves, the prince of darkness, who is actually making such rapid inroads upon the sanctified territory of our redeemer, is endeavoring to demolish the christian panoply, the holy day of rest which is thrown over us for our defence? No—to say that "time will remedy the evil" is a false position. Every day of neglect only makes the cure more hopeless. In a state of convalescence, time will indeed restore health and strength: but in a state of mortal disease, remedies must be promptly administered—delay is death. DECALOGUE.

A SAILOR'S GRATITUDE.

A sailor going on a South whaling-voyage, was presented with a bundle of Tracts for the use of his ship mates, by the Secretary of the Bethel Union in London. The circumstance was forgotten by the latter, till one day, about three years afterwards, a rough Tar called at his residence to thank him for the blessing they had been the means of conferring upon the crew. "Come," said he, "I live but a few doors off—I have got a present for you." My friend, said the Secretary, I seek no present; if the Tracts have made you or your mess-mates happier or better, I am amply repaid. "You must come though," said the sailor, "I shall be miserable if you do not;" and taking him by the arm, forced him along. When Jack arrived home he opened the door and gave a loud "halloo, who's above there?" Down came his daughter. "I say, bear a hand there and pass along the Cage: d'ye hear? my kind Tract friend is here: be brisk, be brisk I say, don't let the grass grow under your feet; be handy, be handy." Down came the daughter with a Cage containing a bird of the Parrot species, and a large Cat in the same Cage. "There, my friend," said Jack, "that's the present I have brought you. I was absent two years and ten months; was many weeks on short allowance—eight ounces of bread a day; which I shared with Poll and Puss, on purpose to make you a present of them. I will take them home for you,—but avast there! you have a Rib, hav'n't ye?" Yes, and a boy. "Yes—I hope he will make a better man than his father, and grow up from his hammock a SAILOR'S FRIEND. Here Poll, d'ye hear? fetch them their eggs: I brought two Ostrich's eggs for your Rib, and an Indian Chief's war knife for your Club: now about ship, and I will take them home for you." Remonstrance was made in vain. When they were all safe housed, Jack declared he was the happiest man alive. He had paid a debt of gratitude, and hoped that God, the Sailor's God would bless all Sailors' Friends.

BANK NOTE TABLE. DISCOUNTS in New York and in other cities.

STATES.	NAMES OF BANKS.	DISCOUNTS in New York.	DISCOUNTS in other cities.
NEW-YORK.	N. Y. city banks,	par	par
	Albany bank (under \$20)	1-2	do
	Auburn	3-4	1
	Chenango	do	1
	Columbia	1-2	do
	Geneva	1	par
	Newburg bank (under \$20)	1-2	do
	do branch	3-4	do
	Niagara	2	1-2
	Orange county bank	1-2	par
	Rochester	3-4	do
	Troy	1-2	do
	Utica	3-4	do
	Catskill	1-2	do
	Central	3-4	do
	Commercial bank of Albany	1-2	do
	Dutchess county bank	par	do
	Farmers' of Troy (under \$10)	1-2	do
	Jefferson county	1-4	do
	Lansingburgh	par	do
Long-Island	do	do	
Mechanics & farmers' bank	1-2	do	
Middle district	do	do	
Mohawk	do	do	
N. York state bank (under \$20)	do	do	
Ontario bank	3-4	do	
do branch	do	do	
Syracuse salt company's checks on Syracuse bank	1	2	
Utica Ins. co.'s checks	1	2	
United States' branch bank	par	par	
Washington and Warren	1	2	
MAINE.—Augusta bank	3-4	do	
Other banks in Maine	do	do	
NEW-HAMPSHIRE.—U. S. branch b.	1-4	par	
Cheshire bank	3-4	2	
Other banks in N. Hampshire	do	do	
VERMONT.—Burlington bank	do	do	
Other banks in Vermont	do	do	
MASSACHUSETTS.—U. S. branch, Bost.	1-4	par	
Boston banks	5-8	2	
Manufacturers' & mechanics'	1-2	3	
Phoenix, Nantucket	1	do	
Pacific do	1	do	
Agricultural	3-4	do	
Other Massachusetts banks	do	do	
RHODE-ISLAND.—U. S. branch bank	1-4	par	
Burrillville	1	3	
Providence banks	5-8	2	
Other Rhode-Island banks	do	do	
CONNECTICUT.—U. S. branch bank	1-4	par	
Bridgeport	par	do	
Fairfield county bank	1-2	do	
Other banks in Connecticut	do	do	
NEW-JERSEY.—New-Brunswick bank	1-2	3	
Commercial bank (under \$10)	do	do	
Cumberland bank of N. Jersey	3-4	do	
Farmers' bank of Mt. Holly	do	do	
Hoboken bank'g & grazing co.	1	do	
Monmouth bank of N. Jersey	3-4	do	
Morris canal company	par	par	
Newark Insurance company	do	do	
N. J. manufacturing & br. co.	do	do	
Paterson	1-4	3	
People's bank	3-4	do	
Salem steam-mill & bank'g co.	do	do	
do Camden	3-4	3	
do Morristown	do	do	
do Newark	par	par	
do N. Brunswick	do	do	
Sussex bank (under \$10)	3-4	3	
Trenton banking company	par	par	
Washington bank'g comp. formerly the Weehawk bank	3-4	do	
PENNSYLVANIA.—Philadelphia banks	1-2	par	
Chambersburg bank	1	3	
Chester county bank	3-4	do	
Delaware county	do	do	
Germanstown	1	do	
Gettysburg	1	do	
Montgomery county	3-4	do	
Pittsburgh	1-2	do	
Reading	1-4	do	
Carlisle	1-2	do	
Columbia bridge company	1	do	
Easton	1	do	
Farmers' bank of Bucks co.	1	do	
do Lancaster	3-4	do	
do Reading	1-4	do	
Farmers' & mech. b. Pittsb.	1-2	do	
Harrisburgh	3-4	do	
Lancaster (formerly Lan. tr. co.) bank	1-4	10	
Mauch Chunk ch'k on Northampton	3-4	12	
Monongahela of Brownsville	6	3	
Westmoreland	8	3	
York bank	1-4	do	
OHIO.—Bank of Chillicothe	5	5	
Marietta bank	do	do	
Western Reserve	do	do	
Other banks in Ohio	do	do	
DELAWARE.—Bank of Delaware	1	3	
Smyrna bank	do	do	
do branch bank	do	do	
Other banks in Delaware	do	do	
MARYLAND.—Baltimore banks	1	2	
Caroline bank	10	15	
Port Deposit	40	50	
Westminster	2	5	
Elkton bank of Maryland	1-2	3	
Farmers' bank of do	do	do	
do do branches	do	do	
Frederick county	do	do	
Hagerstown	do	do	
Hayre de Grace	do	do	
Planters' bk. of Pr. Geo.'s co.	4	6	
Upper Marlborough	3	5	
United States branch bank	1-4	par	
DIST. OF COLUMBIA.—Alexandria b.	1	3	
Farmers' bank of Alexandria	do	do	
Columbia bank	25	30	
Potomac	1	3	
Bank of the Metropolis	do	do	
Washington bank	do	do	
Notes of the corporation of the city of Washington (similar to bank notes)	do	do	
CANADA.—Bank of Canada	2	3	
Bank of Montreal	do	do	
Quebec bank	do	do	
Bank of Upper Canada, York	2-2	do	
MICHIGAN.—Bank of Michigan	1	2	

NEW GOODS.—The subscribers have recently received an extensive assortment of Domestic Goods, Groceries, Crockery, Glassware, Hollow Ware, &c. &c. Which they offer for sale low for Cash, or in exchange for Country Produce. Jan. 4, 1828.—14f MURDOCK & COFFIN, Main street, opposite the Globe Buildings.

OHIO CLOVER SEED. 140 BUSHELS OF OHIO CLOVER SEED, of a superior quality, received and for sale by S. MELANCTON SMITH, & Co. No. 4, Buffalo-street.

NEW FASHIONABLE HAT STORE. No. 12, Globe Buildings. VAN KLEEK & DIVOLL, respectfully inform their friends and the public in general, that they have commenced the manufacturing of HATS, On an extensive scale, in the village of Rochester, and are now opening at their establishment in the west corner of the Globe Buildings, a general assortment of Gentlemen's Beaver, Castor, Military and Imitation Beaver HATS, With a general assortment of Youth's and Children's Fancy Hats of the latest and most approved fashions; together with a variety of Men's Youth's and Children's Fur, Seal, Hare and Cloth CAPS, for Collars, Buffalo Robes, &c. which will be sold as low for cash, or approved paper, as they can be had in the state. They have also on hand, and offer for sale, a general assortment of Stock and Trimmings, to which they invite the attention of Hatters generally. Hats of all kinds made to order, and on the shortest notice. Cash, and the highest prices paid for all kinds of Hating and Shipping Furs. Jan. 26, 50f

DR. GILL'S Commentary on the Old and New Testament, 9 vols. Quarto, very cheap, for sale by E. PECK, & Co. Feb. 10, 1828.

MEMOIRS OF PLINY FISK, John Urquhart, and Mrs. Huntington. Stewart's Journal at the Sandwich Islands, just received and for sale by March 28, 1828. E. PECK, & Co.

MRS. HUNTINGTON'S MEMOIRS, also, MILLER'S LETTERS on Clerical Manners, for sale by March 1, 1828. E. PECK, & Co.

TALES OF A GRANDFATHER, by sir Walter Scott, 2 vols. price \$1.25, for sale by March 1, 1828. E. PECK, & Co.

200 Large Family Bibles, of various qualities; Price from \$2.50 to \$9. Also, Clark's Commentary on the New Testament, 2 vols. price \$6, For sale by E. Peck & Co. Feb. 1, 1828. 60f

DOCT. BECHER'S INTemperance. A few copies for sale by E. PECK, & Co.

ROCHESTER CASH STORE. C. J. HILL has on hand, for the winter trade, a larger stock of GOODS, of all the various descriptions, than he has ever before offered for sale—consisting as usual of STAPLE AND FANCY FOREIGN DRY GOODS, 66 packages Domestic Dry Goods, CROCKERY, GLASS, WINDOW-GLASS, AND HARDWARE, AND SALT. Also—a full stock of GROCERIES—among which are FRESH TEAS, of superior quality. The above Goods are selling, wholesale and retail, at very low prices, for prompt pay. January 3, 1828. 1f

GROCERIES, Drugs & Medicines, Dye-Woods and Dye-Staffs, Paints, Oils, and Shaker Wares, wholesale and retail, by W. S. ROSSITER, Two doors north of the Canal, Exchange Street, Rochester.—ALSO, Shakers' Leather, Varnish, Paste and Liquid Blacking, Lub. Gold Leaf, Bronze, Smalt, Brushes, Sieves, Family and Medicinal; Perfumery, Seidlitz and Soda Powders, Shaker Herbs and Garden Seeds, Stoughton's Bitters Patent Medicines, &c. &c. 40f

VALUABLE LOTS.—The subscribers are now ready to sell their valuable LOTS, on the east side of Genesee River. The advantages of this tract are apparent by an inspection of the Map; being intersected by the Canal, the Feeder from the Genesee River, Livingston county Road, and the great Road to Canandaigua, and is the most probable point at which the Olean Canal will unite with the Erie. More than 200 LOTS JOIN THE ERIE CANAL; and offer favorable locations for Boat Yards, Basins, Dry Docks, Lumber Yards, and for any branch of business connected with the Canal. The proprietors contemplate to make, at their own expense, great improvements on the Tract; such as arching Broadway, 80 feet wide, and covering it with stone and gravel—building several Canal bridges—constructing a Basin and Warehouse at the foot of Charing Cross, whence a handsome street will be opened to meet the Henrietta Road, together with other improvements necessary to facilitate the settlement of this pleasant section of the village. The many advantages of this Tract are a great inducement for actual settlers and speculators to make profitable investments. Persons wishing to purchase to the amount of one thousand dollars or more, will have a Liberal Discount made; and to actual settlers great facilities will be offered, and every aid and accommodation granted. Ten per cent. of the purchase money will be required down, and the balance on a liberal term of years. Application to be made at the Office of either Elisha Johnson or William Atkinson, where a Map of said premises may be seen. ELISHA JOHNSON, WILLIAM ATKINSON, Rochester, January 4, 1828. 1f

DR. BRACE, Has on hand, a complete Assortment of Drugs and Medicines, Paints, Oils, Glass, &c. which he offers very low for cash. ALSO—A choice supply of Wines, Teas, Sugars, Coffee, and Groceries of all kinds, for sale as above, two doors east of the Market, Exchange Buildings. Rochester, January, 1828. 14w5

NOTICE.—The subscribers, having formed a connexion in business in the practice of LAW, under the firm of GREGORY & HUMPHREY, have opened an office in the west part of the Globe Buildings, second story; where they will, at all times, be ready to attend to any professional business which may be entrusted to them. JAMES H. GREGORY, HARVEY HUMPHREY, Dec. 28, 1827.

H. GRAHAM, Physician and Surgeon, respectfully offers his professional services to the citizens of Rochester and its vicinity. His Office on River-street, one door south of Dr. J. W. Smith's, in the room lately occupied by A. House, Esq. Rochester, 4th Jan. 1828. 14f

NEW ARRANGEMENT. THE Book-Binding business heretofore carried on by E. Peck & Co. will hereafter be conducted by the subscriber, at the old stand in the rear of E. Peck & Co.'s Bookstore, where every variety of Plain and Fancy Binding will be done, in a superior style. BLANK BOOKS ruled and bound to any Pattern JOHN STITT, Rochester, Jan. 21, 1828.

NOTICE.—C. DUNNING & CO. having taken Peter A. Peshine into co-partnership, the business will in future be conducted at the old stand under the firm of DUNNING, PESHINE, & Co. CZAR DUNNING, JOSEPH PETT, PETER A. PESHINE, Rochester, March 13, 1828.

A CARD.—C. DUNNING & Co. beg leave to return their most sincere thanks to their friends and the public in general for the favors they have received, and to solicit for the new firm a continuance of the same. The intended by the present arrangement to make the establishment more worthy their attention than ever it has been, by keeping constantly on hand a superior assortment of the most desirable articles of FANCY DRY GOODS, and of the best quality. For this and other purposes Mr. D. will reside in New-York, and will be continuing forwarding to the establishment every article adapted to this market. March 25.

PAIR WORKING OXEN, for sale by J. BISSELL, Jr. Rochester, March 20th, 1828.

AN APPEAL to Temperance, on the Vice of Intemperance, in three parts, by Rev. Samuel Nott, Jr. Price 7 1-2 cts, for sale by E. PECK & Co. apr 19

FOR SALE, or to exchange for property in Monroe county; a valuable improved FARM in Michigan, adjoining a Mill site, pleasantly situated on Clinton River. Enquire of T. SCOTT, Rochester, March 20, 1828.

BY order of Moses Chapin, Esq. first judge of Monroe county—Notice is hereby given, to all the creditors of Daniel, of the town of Gates, in said county, an insolvent debtor, to show cause, before the said judge, at his office, in the town of Gates, in the said county of Monroe, on the 10th day of June next, at 10 o'clock in the forenoon of that day, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to amend the act in relation to insolvent debtors in certain cases," passed April 7th, 1819.—Dated March 21, 1828. 10w3 MARK DANIELS, Insolvent.

BY order of Moses Chapin, Esq. first judge of Monroe county—Notice is hereby given, to all the creditors of Benjamin, of the town of Gates, in said county, an insolvent debtor, to show cause, before the said judge, at his office, in the town of Gates, in the county of Monroe, on the 10th day of June next, at 10 o'clock in the forenoon of that day, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to amend the act in relation to insolvent debtors in certain cases," passed April 7th, 1819.—Dated March 21, 1828. 10w3

BY order of Moses Chapin, Esq. first judge of Monroe county—Notice is hereby given, to all the creditors of James Everingham, of the town of Brighton, in the county of Orleans, an insolvent debtor, as well in his individual character, as one of the partners of the following commercial firms which lately failed on business in merchants, at the following places, viz:—D. & James Everingham, New-York; Andrew L. Mott & Co. Canandaigua; Ontario county; James Everingham & Co. Canandaigua; Ontario county; Joseph D. Everingham & Co. Palmyra; Wayne county; Everingham & Co. Rochester; Monroe county; G. T. Field & Co. Manchester, Ontario county; to show cause, if any they have, before the said judge, at his office, in the village of Rochester, on the 10th day of May next, at 10 o'clock in the forenoon of that day, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to amend the act in relation to insolvent debtors in certain cases," passed April 7th, 1819.—Dated March 15th, 1828. 10w3

BY order of Moses Chapin, Esq. first judge of Monroe county—Notice is hereby given to all the creditors of William Van Slyck, of the town of Gates, in said county, an insolvent debtor, to show cause, if any they have, before the said judge, at his office, in said town of Gates, on the sixth day of May next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment pursuant to the act, entitled "An act to amend the act in relation to insolvent debtors in certain cases," passed April 7th, 1819.—Dated March 15th, 1828. 10w3

BY order of Moses Chapin, Esq. first judge of Monroe county—Notice is hereby given, to all the creditors of Nicholas Devereux and John Butler, of the town of Gates, in the county of Monroe, an insolvent debtor, to show cause, if any they have, before the said judge, at his office, in the town of Gates, in the county of Monroe, on the 10th day of May next, at 10 o'clock in the forenoon of that day, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to amend the act in relation to insolvent debtors in certain cases," passed April 7th, 1819.—Dated March 15th, 1828. 10w3

HARVEY HUMPHREY, Attorney. WILLIAM SMITH, Mortgagee.

BY virtue of a power contained in a mortgage dated August 1st, 1827, in favor of the said Harvey Humphrey, and in behalf of the infant heirs of William Waring, deceased, an appointment of the said Harvey Humphrey, as trustee, to sell the premises described in the said mortgage, to the best advantage of the said mortgagee, will be sold at public auction, at the Court House in Rochester, on the twenty-sixth day of July, next, at ten o'clock in the forenoon. All the parcels or lots of Land, lying and being in the town of Gates, county of Monroe, and state of New-York, in township number one, short range to wit—The one equal third part, in quantity, of lot number fifty eight, to be taken off from the west end of said lot by a line parallel with the west line of said lot, by a line parallel with the north line of said lot, by a line parallel with the east line of said lot—Also, the one equal third part, in quantity, of lot number ninety, to be taken off from the west end of said lot, by a line parallel with the north line of said lot—Also, the one equal third part, in quantity, of lot number one hundred and nine, to be taken off from the west end of said lot, by a line parallel with the north line of said lot—Also, all those two certain pieces of land, lying in the town of Gates, in the county of Monroe, and state of New-York, to wit—One hundred acres, or thereabouts, of the west end of lot number fifty nine, by a line parallel with the west line of said lot. Dated February 4, 1828.

M. CHAPIN, Attorney. WILLIAM SMITH, Mortgagee.

DEFAULT having been made in the payment of certain sum of money, secured by indenture of mortgage bearing date the twenty fourth day of April in the year of our Lord one thousand eight hundred and twenty six, and executed by Cornelius A. Van Slyck and Thomas Matthews, to Josiah Bissell, Jr. and said mortgage having been duly assigned to the subscribers, NOTICE is hereby given, that by virtue of power of attorney contained in said indenture of mortgage, in pursuance of the statute in such case made and provided, the mortgaged premises, being certain lots of Land in the town of Gates, county of Monroe, and State of New-York, described as follows, viz:—Lots number one, (1) two, three, (2) twenty four, (24) twenty five, (25) on Cornhill, (so called) for more particular description refer being had to Josiah Bissell, Jr.'s deed of even date with said indenture of mortgage to said Cornelius A. Van Slyck and Thomas Matthews, will be sold at Public Vendue at the Court House, in the county of Monroe, on the eleventh day of August next, at ten o'clock in the forenoon of that day. Dated February 7th, 1828. ARISTARCHUS CHAMPION, CHA'S PRINCE, Attorney.

DEFAULT having been made in the payment of a sum of money secured by mortgage, dated the 10th day of March 1827, executed by Charles O'Hara, of the village of Rochester and county of Monroe, to Jared N. Stebbins and William T. Cuyler, of the same place, of all that certain piece or parcel of land, known and distinguished as a part of cut lots numbers thirteen (13,) fourteen (14,) fifteen (15) and sixteen (16), in the Atwater and Andrews Tract, so called, surveyed by David Hudson, situated on the east side of the Genesee river, in the village of Rochester, and containing numbers one hundred and eighty seven (187), one hundred and nineteen (119), and one hundred and twenty (120) in the subdivision of said cut lots, as surveyed and allotted by E. Johnson, reference had to his map and notes of the same—Notice is hereby given, that the premises will be sold at public auction, by virtue of power contained in said mortgage, and pursuant to the statute, &c. at the Franklin House in the village of Rochester, on the fourth day of August next, at ten o'clock in the forenoon. Dated January 24, 1828. JARED N. STEBBINS, } Mortgagee. WILLIAM T. CUYLER, } Harvey Humphrey, Attorney.

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR.

FRIDAY, MAY 2, 1825.

VOLUME II.—NO. 18.

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From the Connecticut Observer
Reasons for not embracing the doctrine of Universal
Salvation, in a series of Letters to a Friend.

LETTER X.

Dear Sir—What I have to say further of the consequences of universalism, will be comprised in this general remark.—It annihilates the moral government of God; denies that men are now in a state of probation; is deeply licentious in its tendency, and fatal to all who embrace it.

The moral government of God is a government of law and motive; administered over men through the instrumentality of rewards and punishments to be awarded to them according to their respective characters. Take away now the doctrine of a future state of retribution, and what, I ask, becomes of the moral government of God? It is deprived of all its power to influence the heart and life, because deprived of all the motives by which it secures obedience and deters from crime. Its laws cease to be laws, and become mere counsel or advice, with no sanctions to enforce their claims, and no means to act on men as voluntary and accountable agents. Let not the stale sophism be repeated here again, that men are rewarded and punished in this life according to their deserts. It is worse than foolish for universalism to assert this, in the face of plain facts and the declaration of scripture. If any thing can prove moral insanity, it is a belief that God now dispenses rewards and punishments to men according to their respective characters. Nothing can be plainer than that neither "love nor hatred can be known" by the condition of men in this world. God makes no such distinction in his treatment of the righteous and the wicked in this life, as in any measure corresponds with their characters, or proves him to be a righteous moral governor.—Deny, then, that there is a future state, in which the righteous are to be rewarded and the wicked punished, and you sweep away every vestige of a righteous moral government over the children of men; you divest Jehovah of his character as a rewarder, and make him an indifferent spectator of what takes place among his subjects. The whole world becomes a vast scene of disorder and confusion, "where mankind may live as they list, and fare as they can; having nothing to dread, and nothing to hope for hereafter, on account of any thing they do, or neglect to do in this life." For what remains, I ask, to enforce obedience or deter from transgression, when the sanctions of the divine government are gone? Do you say, "the pleasure of doing right and the remorse of doing wrong?" Try the experiment in regard to human governments. Let it be proclaimed throughout the community and among all classes of rogues and villains, that there are no courts of justice, no prisons, no places or instruments of punishment—what, suppose you, would be the effect? Would the pleasure of doing right engage obedience to the laws or secure the peace and good order of society? Would the inconveniences of remorse prevent swindling and theft, robbery and murder, and convert all the outcasts of society into honest and good men? Why then talk of gratitude and love; of the present pleasures of virtue, and sufferings of vice, as sufficient to secure obedience under the divine government? If a system of human legislation, without rewards and punishments, would be altogether inefficacious and nugatory, why would not the same be true of the divine government, if it have no sanctions? If to proclaim impunity to all villains under human governments would multiply crime and guilt, why would not the same be the effect of publishing impunity to the wicked under the government of God?

Whatever view I take of the subject, to me it seems too plain to admit of denial, that universalism annihilates the divine moral government, and takes from God that character, in the belief of which we can alone approach him respectfully—that of his being a "rewarder of those who diligently seek him." It of course denies the present to be a state of probation. Such a state implies that men are now on trial for eternity; that they are acting under the government of God, with reference to a future retribution, and that there is an inseparable connexion between their conduct in this life and their condition in the life to come. But universalism rejects a future retribution; and by asserting the salvation of all men, whatever be their conduct in this life, destroys all connexion between their present character and future condition. It promises eternal life unconditionally to all the children of men. Whether they embrace the gospel or impenitent; whether they embrace the gospel or reject it as a fable; believe there is a God or turn atheists; live virtuously or wallow in vice; leave the world by a natural death or die by the hand of justice—all shall go directly to heaven when they die, and be there happy for ever.—And must not such a doctrine tend to licentiousness? What but this can be the tendency of a doctrine which sets aside the moral government of God, and denies the probationary state of man—which confounds all distinction between virtue and vice, sin and holiness, and secures eternal life to all, without any reference to their own character and conduct—which teaches men that it is impossible for them to do any thing to prevent their salvation; that thieves, liars, drunkards, murderers, fornicators and adulterers, are all fair candidates for heaven; and that these, with Cain, Herod, Judas, Pilate, and all the rest of the impenitent world, shall sit down to-

gether with Abraham, Isaac, Jacob, and all the faithful servants of God, in the kingdom of glory, and no one fail of salvation.

Universalists may deny as much as they please, the licentious tendency of their doctrine; but so long as conscience and common sense have any influence over the opinions of men, they will continue to believe, as they always have done, that sentences like the above take off every restraint from vice, and strike at the dearest interests of religion and human happiness. Say not that there are some among those who embrace this doctrine, who are virtuous and exemplary in their conduct. This may be true. But if they are virtuous and moral, they are so on other principles than those of universalism. There have been virtuous and amiable infidels and atheists; but who infers from this, that infidelity and atheism do not tend to licentiousness? Look at the nature of the case; look at facts. Men are not blocks—are not machines. They are moral agents; and are influenced to virtue and holiness by moral motives. Now if any thing is plain, it is that universalism destroys the great system of motives revealed in the bible, to influence to a virtuous, holy life. It removes them from under the inspection and government of a rewarding and discriminating God, and makes it a matter of perfect indifference, as to the final result, how they demean themselves in the present life. To be sure, if they plunge into the gross services, drunkenness, debauchery, and sensuality, they may suffer some inconveniences from their conduct. They may waste their property, injure their health, and shorten their days. But all this loss is infinitely more than made up to them, by an earlier removal to the joys of heaven.

What is the effect of this doctrine in places where it is preached at the present day? Does it produce conviction of sin? Does it excite the inquiry, so often made under the preaching of the Apostles, what must we do to be saved? Does it bring men to repentance and a holy life? Does it make praying parents and pious children, lively Christians, and holy churches—serious congregations, and humble, faithful, devoted ministers? Who are they that usually compose the audience of a universalist preacher? Are they the most sober and intelligent part of the community—persons who, according to the bible, give the best evidence of piety—who keep the Sabbath, pray in their families, and endeavor to maintain a humble and pious walk with God?—Are they not rather those whom the bible denominated the wicked—prayerless, impenitent, irreligious persons; those who deride the influence of the Spirit, make a mock of experimental religion, and habitually neglect all the duties of practical piety?

I would fain forbear to say these things. But believing as I do, in my heart, that universalism is the most pernicious heresy that ever was invented, undermining the foundations of the Christian religion, and leading sinners blindfold down to perdition, I cannot suppress what are palpably and obviously the consequences, where this doctrine is new, and where its corrupting tendency is counteracted by the prevalence of sentiments and habits formed under the influence of an evangelical ministry, its pernicious effects may not at once appear. But what would be the effect, if this doctrine were to become the general belief, and be preached from all our pulpits? What would be the effect, if all the ministers in our land should make it the great object of their preaching, to persuade their hearers that there is no punishment for the wicked after death; that all, even the most base and profligate are regarded by God as his own children, and are going, as soon as they die, to be perfectly happy in heaven? What if every preacher should from Sabbath to Sabbath address the impenitent, prayerless, and the vicious part of his audience, in something like the following language:—"O, all ye, my dear hearers, who are going with me to the same heavenly kingdom, hear these glad tidings of great joy which God has sent me to preach to you. He is a God who loves all his creatures, and has proclaimed his purpose to make you and all mankind perfectly and forever happy. No matter how wicked and abandoned they are, they are, nevertheless, his beloved children and heirs of eternal life. Are any of you afraid of future punishment? There is no such thing. All the punishment you shall ever endure is in this life. Are any of you afraid of hell? There is no such place. All the hell there is, is in present remorse of conscience. Let your hearts therefore be at rest. All of you, whatever be your present character, however you may live and however die, all of you may rest assured of God's love and of everlasting happiness in heaven."

Can you doubt what would be the effect of such preaching as this? Were it to become general throughout the community, would it not banish all religion from the land; take off all restraint from the corrupt passions of man, and be followed by a most deplorable dissoluteness of morals and manners? And yet such, essentially, is the preaching that is every Sabbath heard from the pulpits of Universalists. Is it too much then, to say, that their's is a doctrine most deeply licentious in its tendency, and fatal to all who embrace it? Has it not every mark of being a damnable doctrine—giving false views of God, his law, his providence, his gospel; of the character, state and prospects of man; thereby stupefying the conscience, hardening the heart, and shielding the soul against all those influences of truth and motive, by which God is wont to sanctify and prepare men for heaven? Beware, then my friend, of this doctrine; and avoid it as you would avoid the way to death.

(To be continued.)

From the Boston Recorder.
PROTESTANTS IN FRANCE.

We acknowledge our obligations to an American gentleman resident in France, and to his friend in this city, for several interesting papers relative to the progress of evangelical truth in

the south of France. We shall make several extracts from them, which will be new to our readers. We commence this week with an account of a visit which the Rev. Mr. Wilks of Paris and his lady, made to the neighborhood of Orleans, in the autumn of 1826. It was written by the latter.

A long time has now elapsed since Mr. Wilks understood that there existed in the rural neighborhood of Orleans, a little band of Christians, descendants of the ancient Huguenots, remarkable for their simplicity, their information and their zeal.

He conceived the desire of knowing them personally, and, to execute this project, he chose the last year at the season of harvest-home.—Had we undertaken this journey at any other season, it is probable that we should not have succeeded in his object, for we were obliged to leave the main route and travel over lands covered with soil, or newly turned up, in order to reach some little villages ranged one along the other and to which the bells were our only guides. These villages generally consist only of a vast farm-yard, which comprises the dwelling of the farmer, around which are clustered the cottages of his workmen,—it is, nevertheless, in these little hamlets, isolated and miserable as they are, that we discovered a portion of the invincible church.

We reached Patay, the chief place, on Saturday night; but as soon as it was understood that a pastor had arrived in the neighborhood, we found that there would be a conference, at nine o'clock the same evening, to hear the word of God preached, and at nine o'clock the hovel of a poor widow was crowded with hearers. To see them, no one would have imagined that these poor beings had just passed the week in occupations the most laborious; the intelligence, the animated air of their physiognomy, told well that the Gospel to them was as joyful tidings, and that by its influence, their souls were raised above the sensation of bodily fatigue. The appearance of this house of God was in unison with the rustic simplicity of the inhabitants,—we were arranged upon thick boards supported by stools.—Almost all the audience were provided with a Bible and a small candle in order to follow the reading and the quotations of the preacher. The next day, the Sabbath, we had three services in different places, the number of auditors increasing at each time, and it was a strong token of zeal on the part of a great number that they came on foot from various quarters and must travel a portion of the night before regaining their dwellings.

Never have you met with scenes more interesting than were displayed in the services of that morning and afternoon; all was simplicity and devotion, solemnity and attention; there was even a degree of ardour depicted upon their countenances—they not only listened to, they devoured the word of life. The heat was very great, and there was a great deal of perspiration, for more than an hour previous to our arrival, the reading of Holy writ—but none of the circumstances could fatigue them or distract their attention. The preacher felt aroused within him the air of inspiration which animated all countenances, and, in despite of great physical sufferings, and the embarrassment consequent upon expressing himself in a strange tongue, he would have desired, like St. Paul, the power of continuing his discourse until midnight. But he did yet more; being persuaded that he was called upon by Providence to undertake something really efficacious for the establishment of regular worship for the consolation of these faithful and persecuted disciples of Christ. At the close of one of these services, he invited the elders of the dispersed churches to unite with him and his friend, Mr. Waddington, in consulting upon the means of procuring for them places suitable for the celebration of public worship.

During the intermission of the services, we visited the inhabitants in their cottages, and conversed with them upon the history of their past and present state, and since that time, we have procured an exact account of the families and individuals of the evangelical communion. At the season of our visit the number of those professing Protestantism was about 800, a part of whom were lineal descendants from the ancient and illustrious church of Orleans, which suffered so particularly in the massacre of St. Bartholomew, and which was entirely dispersed at the revocation of the Edict of Nantes.

It appeared that many among them, who had not the means of emigrating after this last event, sought a refuge in these farming communities, where they continued to edify themselves and instruct their children in the writings of their ancient pastors. We still find among these simple agriculturalists the works of Damoulin, Dubose, Drelineourt, Claude. The books blackened by age and by the earth in which they have often been concealed for their greater security, witness yet more, by their tattered leaves, the esteem in which they are held and the use made of them by their possessors. The aged of the present generation recall to mind the persecutions endured by their fathers, and recount upon this subject a multitude of interesting particulars.

These rural churches depend, since the organization of the consistories of France, upon the central church of Orleans, but they have never derived the least benefit from this association;—they have had no pastors, and it is only by the reading of Holy writ, by the faithful observance of domestic worship and by some public conferences, that they have succeeded in retaining the faith of their fathers.

When Mr. Wilks assembled the elders of these churches to confer upon the importance and the possibility there might be of erecting edifices for their religious assemblies, it produced a delightful impression to observe the ingenuous expression of love for their Saviour which lighted up the physiognomy of these good people; an old man in a coarse garment and wooden shoes,

offered a vineyard of two acres on which to erect a temple; a young workman, the head of a family, proposed to construct the doors of it gratis—a third charged himself with the windows—a fourth with the hewing of stone, &c. &c.

But while they were thus consulting, a fine building of stone and with slated roof, which had just been finished, was offered for sale at the chief place, Patay, and the same day it was purchased for the sum of five thousand francs; Mr. Wilks guarantying for the period in which they should take possession. This edifice is sufficiently large to allow the arrangement of a portion for the residence of a pastor, and a fine room for a Sabbath School—an orchard adjoining would serve for a church yard. Since that time a little church has been built at some leagues distance from Patay, for the accommodation of Protestants residing in the more distant villages. The inhabitants have contributed with uncommon liberality to the expenses which these two buildings have required. The bible associations of the neighboring communes have collected 5000 francs—a fact which will appear incredible to those who have seen the poverty and sobriety of this interesting population; their ordinary food consists of bread, fruit and pulse—water is their only beverage, and meat is almost unknown. Cloth garments, stockings, shoes, hats are in little use, and are preserved as a token of respect for the day of our Lord.

Persecution has broken out a new in the acts of the local authorities; more than once have their religious conferences been dispersed by a field-guard, and the faithful summoned before a distant magistrate; these interruptions in the celebration of public worship have been temporary, but they discover the disposition of Government towards the Protestants, and render yet more urgent the necessity of furnishing to these obscure Christians the means of presenting themselves publicly, as being sufficient in number to demand of his majesty's ministers their right to a private pastor. The sum necessary to execute the plans already commenced by Messrs. Wilks & Waddington, is 7000 francs in addition to the 5000 furnished by the Protestants themselves.—Of this sum there is at least 1500 francs deficient.

You have above, my dear sir, a subject worthy of exciting the interest of our Christian friends, and upon which it will be easy for you to found an appeal to their charity. I need not say to you how much we are personally indebted for the zeal which you have displayed in aiding us in the fulfillment of the engagements contracted in this undertaking.

From the Western Recorder. PROCEEDINGS OF THE PRESBYTERY OF BUFFALO.

The Rev. Jabez B. Hyde, formerly a missionary among the Seneca Indians, but some years since having been removed from his station, in & the Board who employed him, did last autumn commence a violent attack on the character of Rev. Mr. Harris, now labouring among the Senecas, whilst both Mr. Harris, and Mr. Hyde were members of the Presbytery of Buffalo. The medium which Mr. Hyde chose for this attack was the Buffalo Patriot. Several of the friends of Mr. Harris, and also friends to the missionary cause under his care, thought the conduct of Mr. Hyde very disorderly. Mr. Harris having no other resource, applied to his brethren of Presbytery for protection of his character, thus implicated before the world, together with the other missionaries, his fellow-laborers. Accordingly, it was thought necessary to call a special meeting of Presbytery, to hear and issue the case. The Presbytery met in October last at Buffalo, and heard Mr. Hyde for several days in his defence, concerning the charges which Mr. Harris had preferred against him. After a careful and impartial investigation, Presbytery found Mr. Hyde guilty of the charges; and because he would not confess his trespass, they felt bound to suspend him from the office of the gospel ministry until he should repent.

From this decision Mr. Hyde appealed to the Synod of Genesee; but on obtaining what he calls a copy of the minutes, he changed his course, and published what he thought proper of the proceedings of Presbytery, in a pamphlet form, with his own notes and comments thereon. At a meeting of Presbytery, subsequent to the one which tried Mr. Hyde, a committee was appointed to examine this pamphlet, and report on it, as well as Mr. Hyde's general conduct since his suspension. The following is the report of said committee, which the Presbytery feel very reluctantly constrained to publish, both as being due to the members personally, and to the cause of Christ under their care as a body, since Mr. Hyde has thought proper to drag them before the public, in this very unbecoming manner.

Your committee on due inquiry, have ascertained that M. Hyde, in contempt of the judgment of this body, and in violation of his ordination vows, did, after the late trial in this place, in October last, continue to superintend the Sabbath school among the adult Indians on the Seneca reservation, while he was under censure of this judicatory, for taking the said class out of the hands of the missionaries, on the charge of intermeddling, sustained against him. Your committee think this conduct in Mr. Hyde highly contumacious; calculated to injure the cause of religion among the Indians, and to wound the feelings of the missionaries; but especially as it regards the judgment of this Presbytery, which Mr. Hyde ought to have submitted to, until he obtained legal redress, if that judgment was wrong.

Your committee farther report, that whereas Mr. H. having appealed from this body to the Synod of Genesee, and having together with Mr. Jos. Stocking and Mr. Amos Callendar, called on the stated clerk for a copy of the records of trial, and other documents appertaining thereto, with the avowed purpose of prosecuting the aforesaid appeal—the said Mr. Hyde did notwithstanding

signify, in a few weeks thereafter, by the public newspapers, that he should not appeal; but on the contrary issued a prospectus, that he would publish the proceedings of Presbytery to the world, with his own notes and observations.—We forbear, for the present, offering any opinion on this rare, if not unexampled conduct.

According to the prospectus above mentioned, a pamphlet has fallen into the hands of your committee, purporting to be a review of the minutes and proceedings of the Presbytery of Buffalo, the preface of which is subscribed Jabez B. Hyde, and believed to be written, published, vended and circulated in this community by him.

Your committee have carefully perused the said pamphlet—compared it with the original records—find in it many gross misrepresentations, touching this Presbytery as a body, as well as against some of its individual members; which misrepresentations and falsehoods, contained in said pamphlet, are, in the opinion of your committee, of a nature, highly injurious to the public and very affecting to some of its individual members thus calumniated and abused by Mr. Hyde before the public.

Your committee have selected a number of places where Mr. Hyde has done violence to the proceedings of Presbytery; impeaching the veracity of witnesses, who are ministers and missionaries in good standing in the church; mangling the minutes; mis-stating facts which were known to him; introducing as counter-testimony matter unknown to Presbytery, and not sanctioned by them. Then he asserts that Presbytery refused him proper testimony and that he was oppressed and deprived of his rightful privileges.

No member of this body, however, your committee would beg leave further to remark, has suffered more from Mr. H.'s pamphlet than the stated clerk; who has faithfully and literally transcribed the original minutes into the record-book, with the proceedings of this body in the case. We would particularly observe the fact, that Mr. H. has left out the affirmation, read to witness and approved, required and inserted at the close of each deposition; in order that he might criminate the stated clerk before the public, and before his congregation; accusing him of corrupting and perverting the record, "interpolating, mangling and juggling;" (see Pamph. p. 53); all of which conduct your committee consider in Mr. Hyde, a piece of cruelty and outrage, under all the circumstances, peculiarly aggravating.

To conclude, your committee are of opinion, that this pamphlet, together with Mr. Hyde's conduct since his suspension, are such, that the character of this body and the cause of Christ demand that this Presbytery take some farther order on this subject as early as practicable.

After the adoption of the above report, the character of the author of the pamphlet, nor to hurt the feelings of his friends; but as a duty they owe to themselves, and to the cause of Christ, if not also to soften some impressions unfavorable to us as a Presbytery, which the said pamphlet has undoubtedly produced in the minds of many who have perused it; the said Presbytery have deemed it advisable to submit to the public the following statements and explanations, touching some things misrepresented by the author of the pamphlet.

1st. As to calling of Presbytery, before which Mr. Hyde was tried. Being, as a Presbytery, duly aware that we cannot meet, save by the request of two ministers and two elders, on which first meeting a citation is issued by the Moderator; and knowing also, that at the first meeting of Presbytery, nothing more can be done than draw up charges, with witnesses, citing the accused to appear at a subsequent meeting, not less than ten days from the preceding meeting; the Presbytery which tried Mr. Hyde was appointed by his own request, stating the time and place.

The Moderator, on his way to Synod, sent notice to Mr. Hyde, that Mr. Harris had charges against him; and if he would waive the privilege in the form of government, by coming to trial at the first meeting of Presbytery in his case, he might join with Mr. Harris in requesting said meeting without further delay. This would expedite a settlement of the matter at issue; and save the Presbytery much trouble and expense, some of the brethren having to travel at least eighty miles. In this proposition Mr. Hyde cheerfully concurred. His request was carried to the Moderator, who thereupon called together all the members of the Buffalo Presbytery attending Synod; where there were present six ministers and one elder, with another elder, who was known to be ready to subscribe a request calling for such meeting of Presbytery. Before this council of the ministers of Presbytery then at Synod, Mr. Harris preferred his charges; and the Moderator having produced Mr. Hyde's request, calling for a meeting of Presbytery a month thereafter; it was then agreed to issue the citations to the different churches and sessions, as well as the citation to the accused, with the charges alleged against him.

The Presbytery at Buffalo, in October last, was therefore called by the joint request of the accuser and accused; and it is yet unknown to that body, notwithstanding what Mr. Hyde and others have since said to the contrary, that they have transgressed any constitutional law, in trying the case by the consent of parties, both in calling the meeting, and also after the Presbytery was organized, and ready to proceed to business. The above being the grounds and reasons on which said Presbytery were convened, they thought themselves legally constituted, under the provision in the statute of consent of parties—tried the case of Mr. Hyde, and found him guilty of the charges alleged against him.

The account, therefore, given by the author of the "Review," &c. as to the manner of calling that judicatory, is without any foundation in truth.

As a Presbytery, we would remark, also, that all the delegates attending that special meeting, came there by a vote of their respective churches or sessions; although in a few instances, by oversight, the citation was addressed to some well known individual in a few of the more remote churches, destitute of a pastor, only that the citation might reach the church with greater certainty, and in season to procure a full representation from the different churches under care of this body.

The treatment of Mr. Hyde, during his trial.—On this subject he complains, in his pamphlet, against his brethren, with equal bitterness and injustice. As a judicature, we feel it due to ourselves to say, that we treated Mr. Hyde with the greatest lenity and respect. He had full permission to bring forward any testimony calculated to exculpate him from any of the charges or specifications. On some matters of order and decorum, very much overlooked by the accused during the investigation, as well as the hearing of certain questions, the Moderator had a right to require information, before the question was put to the witness; which privilege, however, he seldom made use of; and not unfrequently was he obliged to interpose his authority, before we could receive from the accused that decent behaviour which became his circumstances and his calling, toward a court of Jesus Christ. In short, the trial of the case, for nearly two days, Mr. H. was denied no privilege which he had either a right or disposition to claim, except that of examining Mr. Harris, who was not on trial before us; and of trampling the Presbytery under his feet. That privilege was denied him; and for this reason he is pleased to slander us before the world, as partial, oppressive and unrighteous judges. Indeed, he more than once intimates, that we were determined, at all events, to find him guilty; than which nothing can be more unfounded and malicious.

In the whole of this business with Mr. Hyde, it is with pain and shame, that, as a Presbytery, we are constrained to declare to the world, that we have found the accused destitute of all christian principle, and exceedingly deficient in that strict regard to truth and integrity, becoming the place he formerly held in this Presbytery, and in the esteem of his christian brethren. Nor is it his shameless treatment toward us, as individuals, and as a Presbytery, that we so much lament; but the handle which his pamphlet will afford to the enemies of the holy religion of Jesus Christ. As to the general tenor of the pamphlet, we are prepared to say, that we regard it as an ingenious tissue of truth and falsehood, so well beaten and blended, as easily to mislead those who are not personally acquainted with the whole proceedings; mis-statements of facts—unworthy insinuations against personal character—false colourings—untruths, clothed with a garb of sanctimony; and the whole charged with a decent portion of impotent revenge.

The extraordinary course pursued by Mr. Hyde, for ourselves personally, we should deem unworthy of our notice, were it not that unfavorable impressions have gone abroad against us, so as to make it necessary, as a Presbytery, we should briefly state our views and feelings, on the subject.

3. The reasons for the decision. These, by an oversight of the committee reporting a proper minute at the close of the trial, were omitted, and are summarily as follows: 1st. We consider the first charge of slander as sustained against Mr. Hyde, from what he has stated on the pages of the Patriot, besides other testimony; and that he had any ground for these allegations against the resident missionary, Mr. H. has offered no proof satisfactory to this body. 2. Charge of *inter-meddling* sustained, because Mr. Hyde had, by his violent and underhand measures, nearly broken up the little Indian church, in a very flourishing condition before he came among them; and also distracted the minds of the Indians, prejudicing them against their minister and his associate missionaries. 3d. Charge of *wilful and designed misrepresentation*, we consider as substantially sustained, from the different stories which Mr. Hyde told to different persons, as to his acting under Mr. Harris' approbation; and his professed intention of tarrying but a short time among the Indians, when it seems he was laying plans for a permanent residence amongst them.

On the whole, we feel deeply sorry for Mr. Hyde, and hope that he, one day, turning from the error of his ways, may, like a penitent Peter, weep bitterly for the wrong he has done to the cause of Christ in this region, & to us his brethren of this Presbytery, in the conscientious discharge of our high and responsible duties to him and to the church of God.

By order of Presbytery,
T. S. HARRIS, Moderator.
G. CRAWFORD, Stated Clerk.

We have received a number of the Cherokee Phenix, published at New Echota, edited by Elias Boudinot, the educated Cherokee. As a specimen of the editor's talents, we give the following article relative to the controversy between them and the state of Georgia concerning their lands.

"Cherokee lands," "Georgia and the Cherokees," "Georgia rights" &c. are now becoming popular topics of editorial talk in some of the Georgia papers, and they are certainly well suited to that boisterous kind of genius, which has been frequently exhibited in Milledgeville. If the editors of the "Statesman" and "Southern" are to be taken as a fair specimen of the advocates of the right of Georgia to lands now occupied by the Cherokees, we should rather apprehend, that this controversy will not be improved. And to suppose that the lands in question will be attained, by means of such language as has been exhibited in the report which we have published, and such language as we continually notice in the papers, would be to deceive oneself and to show an utter ignorance of the spirit of the times. It will be doing an injustice to the U. States, to have the distant idea, that she will be influenced to redouble her exertions to purchase the Cherokee lands, merely by boisterous and frequently unbecoming language; and unless we

are very much deceived, the Cherokees will not be influenced to move a step towards the setting sun, by such means. If the state of Georgia ever attains her wishes, it will be by fair and friendly means, when the United States shall purchase, and the Cherokees voluntarily relinquish, the Country, and receive an equivalent. But it is expected they will act independently for themselves, as freemen, and as the rightful owners of the land. We are aware that force is talked of, but is nothing more as yet, and it is our opinion that it will not be carried into effect, either by the United States or the state of Georgia. This great Nation, this land of the oppressed, this land of civil and religious liberty, will not disgrace itself by driving away, with the point of the bayonet, a few handfuls of Indians, and for what? for a small tract of country, and because these Indians, by their smallness, are unable to defend it. It will be more honorable and high-defend it. It will be more becoming, if those, who wish to make the Cherokee question a matter of private conversation, and public harangues, will pay attention to decorum and propriety of language. This would be the best course, for if their cause is just, it will not require intemperate language to disclose the truth, and if their cause is unjust, which we rather think is the case, they will be saved from much mortification.

It would appear from what has heretofore come to our knowledge, that the people of Georgia, we mean those who are urging for the acquisition of the Cherokee lands, were perfectly united, and that the foundation of their claim was well known and harmoniously supported. The case, however, seems to be different. While some are establishing their right to the lands in question, from a grant of an English Sovereign, others merely laugh at this idea, and resort to another, equally as absurd, "permanent occupancy."—What they mean by *permanent occupancy*, we are not able to divine. It cannot be the common acceptance of the word, for the Cherokees have, most undoubtedly, a stronger claim to this Country, on the ground of occupancy, *original and permanent occupancy*, than any other people. They were in peaceful possession of their lands, given them, not by a Roman Pontiff, but by their Creator, when the first inhabitants of Georgia came into this country, and it is well known that this possession ever since has been permanent. We have not yet seen a Georgian permanently occupying any part of the Cherokee Nation; and in fact none have ever attempted to settle it without being driven out by order of the U. States Government. It would seem rather curious and not a little mortifying if the declaration of these men, for it is nothing more, was admissible, the rightful owners should be driven from their possessions, with the point of the bayonet.

The determination of Cherokees not to remove, is considered insolent, and the reason of this insolence is ascribed to the protection of the United States. It is true the General Government has greatly befriended the Cherokees, and it is well for them, for if it had been otherwise, they would most assuredly have been devoured fifty years ago. But it is not true that they have become insolent from this fact. They have been respectful to their great Father, and they wish to preserve the same respect, though they have a crime to refuse to sell ones property? "Is an inferior person accounted guilty when he conspires, with a superior, to usurp his possessions from his superior?" In this land of liberty he certainly ought not to be. We claim the privilege of freemen, and wish to have the right of disposing of our lands to the United States, when, and what way we please. Query. If the lands, now in the peaceful possession of the Cherokees, are absolutely the property of the State of Georgia, why is it, that money is appropriated, Commissioners appointed, and profers made to purchase these lands? There is somewhere a manifest inconsistency.

SABBATH SCHOOLS.

FRIENDS OF SABBATH SCHOOLS, LOOK AT THIS!

At a late meeting of the Sunday School Union of the State of Maryland, it was *Unanimously Resolved*, That the said Union "undertake, in humble reliance upon the aid of Almighty God, in the space of two years, to institute, or cause, or procure to be instituted in every town, village, congregation, society or section of the State of Maryland, where it is practicable, a Sabbath School or Schools, for the purpose of instructing the rising generation to read the sacred Scriptures."

We had intended to offer some remarks on this cheering resolution, which for aught we can see bids fair to be as important in its ultimate effects, as that of Monroe County in respect to the Bible; but we readily give way to a correspondent.—N. Y. Obs.

Genesee Sabbath School Herald.—The first number of an interesting little publication with the above title, has recently issued from the press of E. Peck & Co. Rochester. It is published monthly, and for the benefit of the Genesee Sabbath School Union. Each number contains sixteen pages 18 mo., neatly stitched in a printed cover. The price per year is three shillings single or two shillings to companies of eight or more. Whatever relates to the important institution of Sabbath Schools is worthy of attention and the circumstance that this work is designed to promote their interests should give it a claim to the patronage of the friends of that admirable system of religious instruction. But from what we have seen from the first number of the Herald, we believe we may recommend it to our friends upon other grounds than these. Its peculiar adaptation of style to the capacities of youthful readers, and the care which appears to be used in the selection of interesting and instructive histories, biographies and anecdotes, augur well for its usefulness; and no parent can better expend the trifling sum which is demanded for it, and at the same time aid the cause of Sabbath Schools in general, than by placing in the hands of his children this little Herald of Salvation.

Le Roy Gazette.

THE SABBATH SCHOLARS.

At the foot of a lofty hill, crowned to the summit with the richest verdure, a miserable mud

cabin peeped out from among encircling brush wood and straggling clms. A wreath of smoke, curling up through the green trees, was the only sign that met my eye of its being inhabited. The sun had just risen, and over the deep blue heavens the thin clouds lay sleeping. A stillness pervaded the spot, and I felt a thrilling sensation creep over me, as I drew near the house of mourning. I paused at the entrance. A low murmuring sound stole upon my ear, and again all was hushed. I gently opened the door and bent myself forward, to ascertain, unnoticed, what was passing within. I saw at the first glance, that death had been there. The apartment, on the threshold of which I stood, was of the meanest construction. It was without a single piece of furniture deserving a name. In one corner of it a dead body lay stretched out, very slightly covered with a tattered coat, and a cold, horrible feeling ran through my very soul, and I should probably have shrunk away from any further investigation, if I had not been suddenly arrested by a soft sweet voice, mingled with a low death groan, that seemed to issue from the same apartment. I turned my head around, and beheld a sight that chained me to the ground. O, held a sight that thrilled me to behold! On a bundle of straw, a woman, somewhat in years, lay apparently in the agonies of death. Near her head, reclining in deep sorrow, was a beautiful little half naked child. On one side a lovely girl, about thirteen years of age, knelt. A bible was clasped in her thin, slender hands, with which she was endeavoring to comfort her dying mother. Instantly recognized two of my Sabbath school children. The meeting was affecting. They had been without food for some days. The mother died next day in the triumph of that faith which her little daughter taught her out of the Bible. The girls grew up to be respectable members of society, and one of them has been a teacher in a Sabbath school for several years.—Rev. Mr. Moffit.

REVIVALS OF RELIGION.

IN KENTUCKY.

Versailles.—An interesting work has commenced in the town and neighborhood of Versailles, Woodford county. At a Sacramental meeting at that place, which closed on Tuesday of last week; sixty-seven persons were admitted into the Church on a profession of their faith and repentance; and a very considerable number of others came forward as anxious inquirers.

Pisgah.—At a Sacramental meeting in the Pisgah church, Woodford county, on Sabbath before last, about forty persons sat down at the Lord's table for the first time; making upwards of sixty who have been received into the communion of that church since the commencement of the revival in December last.

Paint-Lick.—Thirty-eight persons have been added to the Paint-Lick Church, Garrard county, since the 1st of March; making in all one hundred and three, since the meeting of Synod last fall.

Lebanon.—Thirty-three were added to the Church at Lebanon, Washington county, on the 4th Sabbath in March; making about ninety to that church since the meeting of Synod.

Snowden.—About twenty were added to the Church at Snowden, Washington county, on the 1st Sabbath in March.

Mount Pleasant.—Harrison county, we learn that about twenty were admitted to the privileges of the church for the first time, making between 70 and 80 that have been added to that church since the 1st Dec. last.

Flemingsburgh.—At a Sacramental meeting in Flemingsburgh, on the last Sabbath in March, sixteen were received into the Church; making in all, since the revival commenced, about 93.

Western (Ky.) Luminary.

Extract of a letter to the Editor of the Western Intelligencer, Ohio.

Week before last, I visited Richfield, and last week, Bricksville. There is an interesting state of things in both of those places. It is now five or six weeks since the revival commenced in Richfield. The excitement is quite general. Notwithstanding the mud, meetings are crowded every evening in the week. A number are indulging hopes. The revival in Bricksville is of a more recent origin. As to any thing general, a conference of churches which was held there last Wednesday and Thursday may be considered the commencement of it. These were very interesting meetings. The Spirit seemed to come down like a mighty rushing wind. The first evening about ten expressed their desires for the prayers of Christians, and about twenty-five the next day. Several of them obtained hopes before the close of the Conference. We have a similar meeting in Hinkley this week on Thursday and Friday, and feel much encouraged with regard to the state of religion in this region.

IN ALEXANDRIA, D. C.

Extract of a letter from the Rev. W. C. Walton, to a gentleman in this city.

The state of things in our congregation has been increasingly interesting for several months. I believe, there has not been a week since I have been here in which there have not been some in an anxious state of mind. Thirty have joined our church since last June, up to January, when we had our last communion. Since that time there have been a good many conversions—some very remarkable, and to-morrow week we expect a considerable addition of new members. The work has been making a constant, steady progress, and we hope it will be a permanent revival.—Vis. & Telegraph.

A letter from Ann Arbor, Michigan, of just received in this village, says, "ten cases of hopeful conversion have occurred among us within two months."

MOHAWK INDIANS.

A gentleman in York, Upper Canada, in a letter to the Editor writes as follows:

The Mohawk tribe of Indians, who have a village on the banks of the Grand River, in Upper Canada, are a civilized nation, many of whom can read the English language well. They have books in their own language, a church, schools &c.—Cherokee Phenix.

TEMPERANCE.

The following are the closing remarks of a Sermon delivered on the last Sabbath by the Rev. Joel Parker of the 3d Presbyterian Church of this village from the text, "He that knoweth to do good and doeth it not, to him it is sin."—James iv. 17.

We have requested the privilege of extracting this portion of the discourse because it is addressed chiefly to professors of religion, and to such we recommend a careful examination of the reasons given for not dealing in ardent spirits. The best comment we can give on the discourse is to say that a respectable Grocer in the congregation, the very next day, removed the accursed thing from his shop.

Do not others feel at least a doubt whether they can justify themselves in vending ardent spirits? It is a principle in christian ethics, that if two courses of conduct are before a man, and one is of doubtful morality and the other is certainly innocent, the doubtful course is in all cases to be avoided. It is certainly innocent to refuse to vend ardent spirits. Is the contrary certain?—"A word to the wise."

But even though just as much would be sold and the example would effect nothing, yet men cannot be justified in doing evil, because somebody else would do it if they did not. As well might one of a gang of counterfeiters continue in his wickedness, because his comrades will sell all their forged notes if he does not help them. It is duty for us as individuals to withhold all our influence and capital from a business that is injurious to human Society. And whether it be the slave trade that puts an unrighteous and cruel oppression upon the bodies of our fellow men; or the ardent spirits trade that enslaves the mind, sickens the body and destroys the soul of our friends and citizens, the principal is the same. To him that knows the most useful course and does not take it, to him it is sin. Let none say—my business is in such a shape that I cannot forsake the vending of spirits—my living depends upon it. Be not deceived; if your living depend upon sinning, this will not justify sin: if your bread is bought with the ruin of peaceful families, and the tears of women beaten by their embroiled husbands and the cries of starving children, you had better go the poor house or starve than thus to sport with human happiness.

The most powerful means, after all, for correcting and preventing this evil, for the time to come, is a faithful discharge of duty with respect to it among professed christians. The world wait to see professors of religion go forward in every work of reformation. And yet on this subject we are all nearly alike under sin. Custom has long sanctioned the use of ardent spirits, and almost the whole mass of the community have exerted more or less influence to increase this dreadful evil. For two or three years past, however, there has been considerable reaction. But it is an humiliating fact that while very many men of the world have relinquished all kinds of higher principle than a general philanthropy, many still remain.

The Friends have long since set a noble example on this subject. They did it too when we as a body were a sleep respecting the evil and countenancing it by our conduct.

Some churches among us, have of late taken a decided stand in favour of temperance.

The second Presbyterian church in Rochester have not a venter of ardent spirits within its pale. Several members of that church who formerly made the traffic in this article, no inconsiderable portion of their living, and who might make it profitable still, have nobly made the sacrifice; & they are able unanimously to exert their influence against the destroyer. There is one church in New-York which will not admit a member that will have any thing to do with ardent spirits. Some of the churches in Boston take the same course. The Methodist Episcopal church has it recognized as a distinct article in their covenant or bye-laws, that no member shall either make use of or deal in ardent spirits. Many among us, however, who profess to be convinced that the use and vending of ardent spirits is a great evil, have not boldness to make a change in their own course.

It is public and notorious, and the direction of the Apostle to Timothy is, with respect to those who sin publicly; to rebuke them before all. I say then to such as are conscious that using and vending ardent spirits has a tendency to make men intemperate and yet use or vend the article—I say to such, drunkards shall not inherit the kingdom of God, and yet you are training men to drunkenness.

And is this the purpose for which God called you into his kingdom and glory? Do not say almost all classes of christians used to pursue this practice, and why may not I do it still. The public mind has been excited, and a new and clearer light has been shed upon the subject—"To him that knoweth to do good and doeth it not, to him it is sin." But this is a subject that makes its appeal to all the well wishers of society. There is plainly one means to be used in this place which has not been yet resorted to. I mean a concentration of influence and effort to check the evil of intemperance. If all the friends of entire abstinence who are also opposed to vending ardent spirits were united in this place, I am sure that two years would not pass away, before nine tenths of the almost numberless places of drunkenness would be shut up.

The friends of temperance would embody so respectable a portion of the community, that no man would stand against them who was not so far gone in intemperance as to be willing to be suspected of being not altogether pure from this sin. The time for reformation in this particular, has doubtless come. Let every one therefore enquire what he can do to help it forward; and as he sees the means, let him remember that when he comes to stand before the bar of God, one of the rules by which he will be judged, is this:—"To him that knoweth to do good, and doeth it not, to him it is sin."

HOME MISSIONS.

Geneva November 1827.

The Board of the "WESTERN AGENCY of the State of New-York for the "American Home Missionary Society," feel constrained to ask of our friends and helpers in your Congregation, a renewed and vigorous prosecution of the cause of HOME MISSIONS. We have resolved on the employment of fifty Missionaries the present year among the destitute settlements and feeble Churches within our bounds, embracing all that part of this State which lies west of the Counties of Cortland and Onondaga. More than forty of this number are now in the field, and arrangements are making soon to secure the remainder. Three-fourths of their support will be sustained at the stations they occupy, and the other one-fourth can come only from our helpers in the Lord, within the region assigned us.

Our field of labor is interesting almost beyond a parallel; we pray it may become an asylum of the Church of Christ, possessing and diffusing the benevolence of the Gospel, and resting under the smile of a covenant God. A crisis in our christian history is now forming—the destitute are awaking to exertion in their own behalf, and stretching out their hands to us for help. Assisted now, and they will become thankful auxiliaries in the work farther onward. Their wants will be supplied: we have means enough if each will do his part: time, and strength, and ground are lost by delay: every indication of Providence urges us to the work: the results of a seasonable and efficient prosecution of it will be seen in the diminution of crime over this large and growing community—the promotion of sobriety, industry, and social and domestic happiness; in the increase of truth and virtue; in the christian education of the young—the edification and comfort of the "poor and needy" of the flock of Christ among us, and the advancement generally, of that cause with which is so fully identified the glory of God, and every interest of man, both here and hereafter.

And now "men and brethren," will you help us in this work, seeing it is your life? Suffer us to ask of every Congregation within our bounds, *supplied, beneficiary or vacant, an Auxiliary Association, and a Public Collection on the approaching THANKSGIVING DAY.*—To ask of the first, because they know and reap the benefit of Gospel ordinances—the second, out of gratitude for the bounty already granted them—of the last, in prospect of aid they are soon to receive.—We ask this, for it is the cause of our country and of Zion in which we are engaged.

We are obliged to announce to you that the Treasury of the "A. H. Missionary Society" is now nearly empty, while its engagements to Missionaries already at work in the broad fields of its labors, mainly at the South and West, exceed \$10,000; so that nothing can be expected for the region of this Agency beyond the amount of its actual contributions. Thrown, then, upon the resources of our own Congregations, with fifty Missionaries on our hands, and \$4000 to raise; come promptly to our aid, and God will carry us through—the work will be accomplished—these Missionaries sustained, and our Report in April next will show it. Yes, let fervent prayer be offered up to God in behalf of this cause, which he so fully owns as HIS, and its claims be welcomed by every Christian, and the question be asked by each friend of his country and of Christ, *how much can I do for it?* and the waters of the sanctuary shall not be stayed, nor the laborers return from the field, nor the cry of the destitute go up to Heaven that our bowels of compassion have ceased to yearn over them, and our goodness become as "a morning cloud" that "passeth away."

By order of the Board,
HENRY AXTELL, Ch'n.
MILES P. SQUIER, Corresponding Sec'y.

To show that the weak performance of prayer is better than none at all, an old author tells the following story of "an ignorant papist dwelling in Spain."

"He perceived a necessity of his own private prayers to God, besides the Pater noster, at Marias, &c., used in the Romish church. But so simple was he, that how to pray he knew not, only every morning, humbly bending his knees, and lifting up his eyes and hands to heaven, he would deliberately repeat the alphabet. 'And now,' said he, 'O good God, put these letters together to spell syllables, to spell words to make such sense, as may be most to thy glory and my good.' And so [says the old writer] let us do too: if we cannot pray as we would, or as we ought, let us fall to this poor man's alphabet."

Providence, March 27, 1828.

We were yesterday morning shocked with the intelligence, that one of our citizens, Capt. John Ball, had taken his life, by cutting his throat with a razor. We immediately repaired to the spot, where we beheld a spectacle calculated to shock the stoutest heart. We found the lifeless body lying in a barn upon the back, in the position in which he fell—the throat cut from ear to ear, so deeply as to separate entirely all the blood, and other vessels of the neck. It appeared in evidence, before the jury of inquest, who were called on the occasion, that, for several days past, the family of the deceased had been alarmed by circumstances which excited suspicions of his intention to destroy himself—he was accordingly watched. Yesterday morning, however, he rose early, as usual, and about 7 o'clock, left the house.—In a few moments, some of the family missing the razor, spread the alarm, and on proceeding to the barn, found him in the position we have described, still holding in his right hand the instrument with which he had inflicted the stroke—exhibiting no signs of life, except a slight movement of the muscles. The wound was inflicted standing—leaning over a partition by which he supported himself, until he fell backward in the position in which he was found, after which there appears to have been no struggle. Verdict of the jury—premeditated suicide.

Capt. Ball was 58 years of age. He removed from Northborough, Mass. to this town, nine years since—was in good circumstances, and has ever been esteemed a respectable man, and a good citizen.—No particular cause can be assigned for the dreadful deed.—It is generally supposed, however, that, feeling, (as he had often

been known to express himself,) that his day of usefulness had past—that his life hereafter could result in little good to society or comfort to himself—and, withal, viewing, in declining health, the prospect of feebleness and pain before him, he resolved upon and adopted the dreadful alternative, of cutting short the course of life, and entering upon that state of existence which he professed to believe, would be to all, one of peace and rest.—*Anti-Universalist.*

ROCHESTER:

FRIDAY, MAY 2, 1828.

Extract from an editorial article in the New-York Spectator.

"We are informed by Isaac Sherwood, Esq., that all the proprietors on the line, are anxious to discontinue running on the Sabbath, and they would do so provided the public would sanction it. He also adds that the proprietors at present suffer a loss of some thousands dollars annually, by running seven days instead of six."

We cannot but express our surprise at the above paragraph adduced as it is, in justification of the violation of the Sabbath. It seems then that the old stage proprietors have not even the shallow plea of profit for the continuance of their practice—indeed they acknowledge that to disregard the fourth commandment is an expensive business—the precious acknowledgment, that it costs them "some thousand dollars annually to run seven days instead of six," is one of the best comments that could be given on the words of Holy Writ "the Sabbath was made for man, and not man for the Sabbath"—It seems they have learnt by experience; although they are determined not to profit by it, that infinite wisdom in setting apart a seventh part of time to be observed as a day of rest, did not act as an arbitrary despot, but with reference to the best interests of his creatures.

But they say that the public will not sanction obedience to the fourth commandment. Perhaps the proprietors would find it as difficult to obtain the sanction of the public to some other requirements of the Decalogue.

But after all what part of the community is it, that refuses its sanction—"is it the most moral, or is it the most abandoned?" by which will those gentlemen be governed. It is evident that their consciences are troubled, and our hope is that these compunctious visitings of the internal monitor may never cease until they conclude to "obey God rather than man"—surely the ways of transgressors is hard.

The Bank of Niagara has terminated its rickety existence. The amount out of which the public is swindled, must be great, as we are told much more pains were taken to get the money in greater circulation before closing doors.

Serious apprehensions are entertained of disturbance from the Winnebago, and other Indian tribes in the North-West.

FOR THE OBSERVER.

HENRY'S COMMENTARY.

Mr. Editor—I have seen the first volume of Henry's Commentary, (now at the store of G. Dunning & Co. in this village,) published in Philadelphia, by Towar & Hogan, and am happy to state that as to quality of paper and mechanical execution, it surpasses any European edition I have ever seen. It is in octavo form, and the first edition ever published in America. The publishers design to print a volume every three months, till the whole shall be complete, in six volumes, at \$3.50 per vol. in boards, or \$4. bound. The publishers are entitled to great credit for their faithful execution of the work thus far, and it is hoped that they will meet with a liberal patronage from the christian public. This work is about one third larger than Scott's Family Bible.

We have seen the above mentioned Commentary, and most heartily concur in opinion with the above as to the mechanical execution of the work. As to the matter we have had no opportunity from our own examination to form an opinion, but can say that the clergy in this vicinity speak highly of it, and many of them are procuring the work.—*Ed. Ob.*

For the Observer.

FOR "I INTEND TO DO SOMETHING HANDSOME BY AND BY."

Thus said a friend of mine a few days since, while all was health and prosperity, and while he was promising himself "To-morrow shall be as this day and much more abundant."

I had asked him for \$5 for our Sabbath school which he declined to pay, still flattering himself that he was doing his duty—Yea more, that he was liberal; because he was intending to make some splendid donation at some future time when he should have accomplished all his present plans.

Reader, where is now my friend? In the grave. Has he made his splendid donation?—No. Had he paid his \$5 when he could, it would have been used and have been rolling on its good effects to the end of time;—but his good intention quieted the claims of present duty, and now he has no power to do.—His hand moulders in death and his soul has gone to the judgment.

Reader, are you planning and intending much future good many days hence?—Here is a lesson for you—Learn from it that you had better do day by day your duty—all you can—remembering that "now is the accepted time," and that you "know not what a day may bring forth."

NATHAN.

A SABBATH AMONG THE TUSCARORAS.

To the Editor of the Rochester Observer.

It was lately my privilege to spend a Sabbath among the Indians near Lewiston. They have no minister. Mr. John Elliott, a teacher supported by our old friends, American Board, is also their spiritual guide. They have a church of about 17 members, some of whom appear to be in a healthful spiritual state. The defections which have occurred among them are calculated to impress upon the mind of every observer, the importance of a thorough religious education.

The day was rainy and the number who attended church was small—all who were there gave the most respectful, and some of them interesting attention.

The Tuscaroras have a church in an unfinished state—if it is not soon completed it will be past recovery. The Indians have lately bestirred themselves to finish the house, and have about 100 dollars subscribed. I promised them that Rochester would pay another hundred so soon as enough more was received to complete the house.

I talked with them about the blessed doctrine of the Lord Jesus "how he said it is more blessed to give than to receive."

They appeared to believe it—and after giving them as full an account of the operations of their friends, American Board, as I could from memory, they came forward with a subscription which proved that they received Christ's doctrine. The few who were there subscribed \$16 for the year 1828, and I trust the whole tribe will not fall short of \$50, for sending the gospel among the heathen.

I think no money which was ever paid into our treasury will be received with more heartfelt satisfaction than the offering of the Tuscaroras;—and that it may be found to be a blessing to their souls, and may inspire other tribes to go and do likewise is the prayer of your friend and theirs.

VISITOR.

For the Observer.

MR. EDITOR—Many good people have good designs respecting the cause of Missions and the other objects of Christian enterprise in this day. They could now pay one thousand dollars to the American Board, or any other treasury—but that \$1000 is in profitable use—producing 10, 15, or even 25 per cent interest, and the possessor thinks if he holds it along 5 years he can make his donation much larger.

He admits that all his property is lent him—that he is a steward and must give account of all to God. He intends to devote it all—yea, rather he considers it already devoted to the Lord's treasury; and the only question is when he shall apply it there.

Now this question when we should pay over to the treasury is one of great importance, and to determine it we must first settle the question, whether a sum of money for ready use is better to send bibles and Missionaries to the heathen, or to invest it in stocks or bonds.

Now suppose you pay \$1000 into the treasury this year—before another year is past this has sent the messages of salvation to thousands who would not have heard of Jesus but by means of that payment—some are converted; the children of heathenism are instructed in the knowledge of God, and in all probability some one to five or more of them; or persons of more advanced age are beginning a course of education and instruction which shall result in their becoming ministers of reconciliation to their own countrymen, and thus in a few years—this will forever preclude all necessity of sending out Bibles and Missionaries among that people; for they shall become "a city set on a hill which cannot be hid"—yea their light shall enlighten all about them—that little leaven shall have leavened the whole lump. The above is the effect of an immediate payment.

Now let us look at the effect of your good intentions to pay a larger sum some years hence.—One year has rolled away, and what have you done?—Nothing. A second year and the answer is, Nothing—a third year produces no change, the good intentions hold good, but nothing done and thus year after year "the heathen in their blindness bow down to wood and stone," and their children grown up in darkness and sin.

But finally, perhaps the time has come [though it is a wonder if it ever comes;] and your \$1000 has produced \$1000 more, and after 5 years you hand over \$2000 to the Lord's Treasury—I will not say it shall never do any good, for I do believe the missionary enterprise will call for exertion many years hence—but I fully believe you will find five years hence that your \$2000 will exert less influence than that \$1000 now, and besides, you have gained no conquest among the heathen—you begin five years behind your time, and will always be behind hand.

But the same principle which would hold the \$1000 five years to make two of it would hold it five years longer to make 4000 and so on doubling every five years for many ages, and still effecting no more good than though it were intended to be used to build New Theatres with. Now this is usually the case with that class of people who intend much good at some future day they always intend and never do it.—But again, men who intend good with solemn purpose to do it may not live—they may change their minds, they may lose their property, and thus be incapacitated for putting good intentions into practice.

Now my dear fellow immortals my conclusion is that money paid into the Lord's Treasury now is better than though it were put out at 100 per cent interest per annum, and five years hence actually paid over. But considering the uncertainty of your circumstances, feelings, and life, a promise to pay a great sum, five years hence is absolutely worthless as to any dependence that can be placed upon it—here enquire daily, Lord what wilt thou have me to do to day? and go and

do it with all your heart and soul, and mind and might and strength.

Yours, &c.

ANTI-COVETOUS.

From the Rochester Telegraph.

OLD LINE CIRCULAR.

Although the object and intention of the proprietors of the old line of stages is generally well understood and duly appreciated, yet there are some newspaper editors who appear to have lavished encomiums without making sure that they were due. Whether any of these have been purchased by the price paid for a most liberal advertisement or whether they were the overflowings of disinterested honest minds I pretend not to say.

In order to remove even the appearance of anything hasty or unkind on the part of the commissioners, I will give a brief history of our proceedings, for every inch of which I pledge (not the names of proprietors without their knowledge or consent) but my own veracity.

Our first meeting for commencing the movements for reformation which are now in progress, was on the evening of the 16th January, when a few disciples of the Lord Jesus came together in a mercantile counting room, and opened the meeting with prayer, committing the cause to the Lord of the Sabbath. In this meeting the subject was discussed, and a broad view was taken, of reasons for acting, and of obstacles in the way of success. Adjourned to 18th Jan.—met again—talked over the 'pros and cons.' Adjourned to 21st January, when we met, and in the name and strength of the Lord Jesus Christ, "Resolved," though it should expose us to the obloquy of interested and wicked men, "to give our business and patronage to such lines of boats as do not travel on the Holy Sabbath."

The promptness with which christians from Buffalo to Albany came up to their duty in this measure, is known and manifest. At Troy, the brethren said, "we must go further and stop our steam tow boats;" and measures which I hope will succeed, were immediately commenced.—At Albany, the word was, "We must not stop here, but our steam passage boats must cease their running on the Sabbath." Thus sustained and strengthened, I commenced my return to Rochester, and on arriving at Utica, found the friends of the Sabbath, urging to go for the whole, and to establish a line of stages which should not trample on the laws of God and man. A circular was accordingly issued on the 31st January, calling a convention to meet at Auburn, 13th of February to establish said line.

The convention met at the time appointed.—Three and twenty men, fit and competent to read and pray, and act together for the cause which they had espoused.

We were not unmindful of the "Giants, the sons of Anak," and to strengthen ourselves against their threats, we read, (what I now recommend to you gentle readers) the fourth chapter of Nehemiah, and again, and again, committed our cause to God. The question was, "shall a line of stages be established which shall not run on the Sabbath?" Our decision is "known and read of all men," and it is one in which the church rejoices. Now then for the Old Line. One of the principal proprietors in it, told me the next day, (14th February) with a threatening, angry, and a scornful, "it might not be so long, but the time seemed to me terribly short."

The boasts of the Old Line, were, that they had \$175,000 invested, and that we knew not what we had to contend with, &c. &c. "And with many other words spake they," mocking "these feeble Jews." Notwithstanding all these things, a committee, as I learn, waited on some of the principal proprietors of the Old Line at Utica, and desired an accommodation which might prevent the necessity of the New Line. How that committee were received, they well remember. No arrangement could be made, unless the Packet Boats, under the direction principally of gentlemen violently opposed to our Sabbath keeping proceedings, would come into the same measures.

I believe this was well understood to be the route of their retreat; but if we wanted any evidence that they then were or now are faithless as to six day stages, we have it in their circulars of the 1st April, when they say, "Nor do we agree with the Convention that travelling in stages on the Lord's day can be prevented, in the present state of public sentiment." Now for their offer to sell out their establishment, valued at \$175,000. In the first place, it was never made to the Commissioners, directly or intentionally, but was published in a handbill, directed "To the Public." And when do the commissioners know any thing about it? His date 1st April, which was Tuesday, at Utica, where three of the commissioners reside, and where I spent two days at the time when the type were probably setting, viz. 29th and 30th March. I left the 31st March and I heard nothing of any such proposition to be made. Although it would have been easier and cheaper to have made the proposition than to have had that great number of printers who have published their advertisements. However that would not have answered the purpose, the Handbill was "TO THE PUBLIC and FOR THE PUBLIC." One word further, a gentleman of the Utica Committee, met several of the commissioners at Albany on the 8th of April, and brought with him one of the said Old Line Circulars, which he said he picked up on the way, and that he could not get one in Utica to bring with him, although he had heard of them. But this is not material, for as the circulars were to the public, the commissioners or Committee had no special claim to them.

Now as to Dollars and Cents, and the difference between \$175,000, for old rubbish and 50 or 60,000, for a new establishment. We calculate that 60,000, is more than will be necessary to run this whole route of a Double Daily Line from Albany to Buffalo; and therefore we want no more stock.

Nor do the commissioners, as such, propose to purchase a dollar of stage stock, old or new.—Our duty (and the old line perfectly understand it) is to find proprietors who, with stock themselves, and to render to those who are not perfectly able, such assistance as is necessary. And there is no such thing as joint stock, even for

ten thousand, much less for 175 thousand dollars. The nearest that the old line ever came to making any offer to the commissioners to sell out which I have heard of, was about the 15th February. O. Adams demanded of me that I should buy him out, threatening that he would spend the last dollar of his property (I think he said \$14,000.) to run against us if we did not, and all this while inveighing in round and not to say profane language against our proceedings. Surely this stage office attack upon me, looked much more like fighting us off, than selling out.

But there is one apology for the old line, they have so long had possession of the whole road, that they claim it as their own, and think it "morally wrong" for any one to participate in a business by which they have supported their twenty families, and amassed \$175,000 in stock, besides farms, houses, and other property too much to mention. I do not envy their prosperity, nor do I wish to divide with them the wages of Sabbath breaking; but I trust the public will sustain the Pioneer Line as well in its operations when in motion, as against a most powerful opposition to its commencement. The course we have taken is not wrong in matter or manner, neither towards any company or individual, and confiding in the rectitude of our cause, we shall go on and succeed. I have the honor and the burden to be the public's humble servant,

JOSIAH BISSELL, Jr.

From the same.

This morning, 29th April, 1828, setting out for Albany on the business of the Sabbath keeping line of stages, Mr. Eli Stilson, a clerk in my office, went the Old Line Stage Office and entered my name, and paid my fare to Canandaigua, and received for answer, that the stage would be along about 9 o'clock. At about that time, the stage came to my door and halted till I sent out my trunk, and was within a few paces of the carriage, when a young man (Henry F. Stevenson) handed me a bank note as if to look at, saying, "Is that the bill (or money) which you paid (or sent) to the office?" I took it in my hand to look at it, when Mr. Agent, with much "Sang Froid," said, "You cannot ride in the Old Line, sir." I asked him his name, which, after some little hesitation, he told me. I then remarked to him, that I presumed he had done according to the order of his employers, and asked him by whose orders he had done this? He said by "the orders of the Old Line." Do you say Mr. Adams? "By orders of the Old Line, and I have no comments to make," or words to that effect. Now who will doubt the honest candor of the Proprietors of the Old Line—when they say in their Circular of the 1st April, "To the Public,"—While we commend the motive of the Convention, we have no disposition to oppose their efforts."

I have the honor to be the public's
Humble Servant,
JOSIAH BISSELL, Jr.
P. S. I am just about to start with a very good horse and sulkey for Albany.—Half past 9 o'clock
A. M. J. B. Jr.

From Bell's Weekly Messenger, March 19.

Commencement of War between Russia and Turkey.—Whilst the question of the policy of the battle of Navarino has been debating in the British Parliament, the Russia, irritated and stung by war against Turkey, upon independent grounds. This declaration appears to be founded, first, upon the non-fulfillment of the treaty of Akerman; secondly, on the alleged discovery of a secret treaty between the Turks and the Persians; and lastly, upon the tone of insults and defiance in the late manifesto issued by the Turkish Divan. But notwithstanding this declaration of war by the court of St. Petersburg, and the personal and independent grounds upon which it is placed, it is stated that Russia is most desirous to obtain the concurrence of her allies to those measures which in the new state of circumstances, she deems it necessary to adopt.

[ORDINATION.]

On Wednesday, April 23, 1828, By the Presbytery of Ontario, the Rev. Silas C. Brown was Ordained and Installed Pastor of the Church in West Bloomfield. The Rev. J. Stow, of Livonia, implored the blessing, and read a portion of Scripture;—the Rev. W. Day, of Richmond, offered the introductory prayer;—the Rev. N. Bull, of Geneseo, preached the Sermon from Heb. XIII. 17. "For they watch for your souls, as they that must give an account;—the Rev. C. Mosier, of Manchester, made the Consecrating Prayer; the Rev. Ebenezer Fitch D. D. (former President of Williams College, and late pastor of the Church,) gave the charge; the Rev. J. B. Whittlesey, of Avon, gave the charge to the people; and the Rev. J. Barnard jr. of Lima, made the concluding Prayer.

I acknowledge the following sums not before published, viz.

Mon. Con. Pr. Churchville,	\$2 00
" " " Clarkson,	2 00
" " " E. Palmyra,	8 00
L. North, contribution,	1 00
Bergen Ladies' Associ'n	9 00
" " " Cent. do.	3 00
M. C. Pr. Scottsville,	4 50
" " " Ogden,	9 00
Fem. Miss. Soc. Byron,	20 00
	\$58 50

Which is remitted to the A. B. C. F. M. this day.

JOSIAH BISSELL, Jr.

Tr. M. C. F. M. A. S.

May 1, 1828.

The next conference of the Churches will be held at North Penfield, on Tuesday the 6th of May next, at 9 o'clock, A. M.

MARRIED.

In Seneca, on the 19th ult. by C. Shekell, Esq. Mr. GEORGE CASE, of Penn-Yan, to Miss ELIZA BACKENSTOSE, daughter of the late Frederick Backenstose of Geneva.

At Lick Creek, Sangamo county, Illinois, Mr. John M'Kenzie to Miss Judy Gray, Mr. Daniel M'Kenzie to Miss Matilda Gray, Mr. Gabriel M'Kenzie to Miss Eliz' th Gray. The three gen-

tlemen are brothers, and the ladies sisters; and report says that the other brother and sister are courting!—*Sanguido Spectator.*

DIED.

In this village, on the 1st. inst. Ann Elizabeth, infant daughter of Harvey George. On the 27th ult. Warren, son of Doct. Ely Day, aged 16 years.

NEW SPRING GOODS.

THE subscriber is receiving at his store adjoining the new Bank building, Exchange-st. a splendid assortment of seasonable

DRY GOODS.

Comprising many desirable articles for ladies summer dresses &c. which, with his former stock, renders his assortment of fancy and staple dry goods, complete. He is offering them at a very small advance from city prices. He will frequently receive fashionable goods from N. York during the summer. EDWARD BREWSTER, Rochester, May 1st, 1828. 181f.

AUCTION SALE OF REAL ESTATE.

WE propose to offer at Public Auction, on Monday the 15th day of May next,
12 LOTS OF GROUND,
near the end of the Aqueduct, and part of them very desirable as business lots—ALSO—14 acre lot of Peck Tract, and three Dwelling Houses near the High School House. JOSIAH BISSELL, Jr. ELISHA ELY.

Rochester, April 24, 1828.

NEW ESTABLISHMENT.

EAST-ROCHESTER HARD-WARE STORE.

NUMBER SIXTEEN, GLOBE BUILDINGS.
H. BUSH has just received, and is now opening an extensive assortment of
HARD-WARE, CUTLERY AND SADDLERY,

Of every description, which he will sell on as good terms as can be purchased elsewhere. Also—EDGE TOOLS of all kinds, constantly on hand, or manufactured at short notice. His friends and the public generally, are invited to call and examine for themselves.
East-Rochester, April 24, 1828. 3m17

SAMUEL L. PIERCE

IS not authorised any longer to collect dues of the Rochester Observer of 1827 or 1828, or any Society subscriptions; or any thing for my accounts—nor to do any business for me.

JOSIAH BISSELL, Jr.

Rochester, April 23, 1828. 17

NOTICE.

THE subscribers for Henry's Commentary, are informed that the first volume is received, and will be delivered at the store of C. Dunning & Co. in this village. Persons wishing to become subscribers for this work may leave their names at the above mentioned place, and the work will be ordered for them. GEORGE G. SILL, Rochester, April 22, 1828.

A NEW DISCOVERY.

THE subscriber respectfully invites the attention of the public to an important discovery in the Medical Art and Science, in the cure of diseases, which have for years resisted the application of Medicine, and have baffled the skill of the best Physicians in our country. This mode of administering medicine has the advantage over every other, as it can never injure the system, if continued for months. It has proved most efficacious in

Chronic complaints; Nervous affections; Liver and Stomach diseases; pains in the side, stomach and breast; Rheumatism; Head-ache; Inflammatory sore eyes; Catarrhs; Gout; Dropsy; Palpitation; and palpitations of the heart; Spasmodic complaints; Epilepsy, and fits of all kinds; Diabetes; Gravel; Scirrhus tumours; Salt-rheum and Rickets; Swelled necks; Delirium; Indigestion; Old strains; Inflammations, and Obstructions generally.

The operations, assisted by proper exercise and diet, remove Diarrhea. It possesses in a very extensive degree the property of allaying morbid irritability, and restoring tone, strength and action to the debilitated and relaxed fibre, and removing contraction of the muscles, by restoring an equilibrium in the system.

The subscriber's Office is in the Franklin-House, east of the Market, Main-street.

DOCT. D. BUDLONG.

Rochester, April 22, 1828. 3:17

Those gentlemen of the fraternity who are disposed to send me patients, are respectfully invited to see the effects produced.

ROCHESTER BATH-HOUSE.

THE Subscriber, Proprietor of the Bath-House in this village, returns his sincere thanks to the public for their liberal patronage during the past year. He also announces that the establishment, after having undergone many improvements, is again prepared for the reception of company.

He is determined to be strictly attentive to the rules and regulations of the establishment, and use every exertion in his power to accommodate, please, and render it beneficial to all who may visit the institution. The efficacy of baths, in promoting the health and invigorating the body, has long since been well established. Indeed, in cities and large populous towns, they are indispensable. A continuation of public patronage is confidently anticipated.

Warm, Cold, Fresh, and Salt Water, Sulphur and Shower Baths, may be had every day, (Sundays excepted) between the hours of 5 A. M. and 10 P. M.—One hundred Baths per day can be furnished. Apartments designed exclusively for the accommodation of the Ladies, have been prepared. The great utility of such an establishment for persons laboring under bowel complaints, rheumatism, chronic diseases, and many other morbid affections, is well known and has been recommended to the patronage of the citizens of this village by the resident physicians. The Gentlemen of Rochester and its vicinity will be waited upon in a few days for their signatures to a subscription. DANIEL P. KETCHUM, April 18, 1828. 4w17

STRAY COW.

CAME into the enclosure of the subscriber about the 15th of Feb. last, a RED COW, with striped back.—The owner is requested to prove property, pay charges, and take her away. SAM'L L. PIERCE, East Rochester, April 2, 1828.

WHOLESALE

China, Glass, & Earthenware Store, EXCHANGE ST. ROCHESTER.

BENJAMIN SEABURY, Importer of the above articles, has on hand an extensive assortment of the latest patterns, which he will sell at New-York prices, adding canal transportation.

Country Merchants will find it to their advantage to call and examine before going to the east. March 28, 1828. 2m13

DR. BRACE.

Has on hand, a complete assortment of Drugs and Medicines, Paints, Oils, Glass, &c. which he offers very low for cash.

ALSO.—A choice supply of Wines, Teas, Sugars, Coffee, and Groceries of all kinds, for sale as above, two doors east of the Market, Exchange Buildings. Rochester, January, 1828. 14w5

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR.

FRIDAY, MAY 9, 1828.

VOLUME II. — N O. 19.

ROCHESTER, MONROE COUNTY, N. Y.
PRINTED AND PUBLISHED WEEKLY, BY

ELISHA LOOMIS.

Office in the Globe Building, at the east end of Main and
Buffalo-street Bridge.

TERMS.—\$2 50 per annum, if paid in advance; or \$3, at the expiration of six months.

ASAAD SHIDIAK.

Although the journals of Mr. Bird contain frequent notices of this remarkable man, subsequently to the period when he fell into the hands of the Maronite patriarch, as well as before, we shall give the following historical account without omission or abridgement. It was prepared by Naami Latoo, the young shekh of Tripoli, so often mentioned in this work, and was translated from the Arabic by Mr. Bird, who thus speaks of it in a letter to the corresponding secretary, dated Beyroot, March 25, 1827.—*Missionary Herald.*

This account of our suffering friend, though by no means complete, may nevertheless be relied on as authentic, and is by far the most full and satisfactory account which we have been able to obtain. It was sent us, as you will see in the journal, by the friendly young shekh, Naami Latoo, who, sometime previous, spent a few weeks in our families, and whose heart seems to have been touched by the truths of the Gospel. The priest, who has proved so great a benefactor to Asaad, is a relative of the shekh, and they have grown up together from childhood on the most intimate terms of familiarity and friendship. Many of the occurrences here related, the priest found written among the monks, who pass their time idly with the patriarch, and to many he was an eye witness. The account was drawn up under his own inspection. He seems a man unusually conscientious for an Arab, unusually open to conviction in argument, and has promised to do his utmost to save Asaad from further abuse, and in the end to deliver him from his state of confinement. Thus while all our own efforts have failed of essentially benefiting the poor man, the Lord, without any of our instrumentality, has raised him up a friend from the midst of his persecutors, who has already saved him from impending death, and who, we hope and pray, will soon open the way for his complete deliverance from this Syrian Inquisition.

Brief History of Asaad Esh Shidiak, from the time of his being betrayed into the hands of the Maronite Patriarch in the spring of 1826.

Translated from the Arabic of Naami Latoo.

When the relatives of Asaad brought him to the convent of Alma, in the district of Kesroan, and by way of flattery to promise him all the worldly advantages he could bestow; but without demanding that he should put away all the heretical notions, & all the corrupt knowledge, which the Biblesmen, those enemies of the Pope, had taught him. He replied, "These things which you hold out to me, are to me of no value. I no longer trouble myself about them, for they are vain and of short duration. Every Christian is bound to his labor and strive to be accounted worthy to hear that blessed welcome, 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'" As to rejecting from my mind those things which I have learned from the Biblesmen, I have to say, that, for many years, I had read, occasionally, the holy Scriptures, which are able to make us wise unto salvation, but could not live according to them; for I was given to the indulgence of all wicked passions; but since my acquaintance with these men, I see myself, through the merits of my saviour, possessed of a new heart, though it is not yet, I confess, in all respects such as I could wish it to be.

During the few days they remained in the Kesroan, the patriarch showed every attention, and suffered no one to oppose his opinions, saying, "The protestants, by the great sums they have given him, have blinded his eyes, and inclined him to join them, and diffuse their poisonous sentiments, so that he cannot, at once, be brought to leave them. Let him alone for the present, do nothing to oppose or to offend him, until we shall arrive at Cannoeben, where we may examine into his faith and state at our leisure; and if we find that he still clings to his heresy, we then can do with him as circumstances may require." After a short time they proceeded with him to Cannoeben, and there began to use arguments to convince him of his errors, and persuade him to confess and forsake them; and embrace whatever the councils and church had enacted;—requiring that he should surrender his conscience to the holy Catholic Church, and bless all whom she blessed, & curse all whom she cursed; and this they did in the most stern and threatening manner. He replied, "It has been said, by the mouth of the Holy One, *Bless and curse not.*" They still pressed him to yield his opinions, but he said, "I can give up nothing, nor can I believe any thing but as it is written in the holy Scriptures; for in these is contained all doctrines necessary to salvation."—"But," said they, "is every thing, then, worthless, that has been ordained by the councils and the fathers?" He answered, "The councils may have enacted laws good for themselves, but we are not bound to follow them."

After urging him, day after day, to no purpose, they finally asked in despair, "Are you then still of the same sentiment?"—"Of the same sentiment," said he; "I still believe and hold whatever is written in the holy Scriptures and neither more nor less."—"Will every one, then, who reads the Gospel, be saved?" By no means;—but as it is written, "he that hath my commands and keepeth them, he it is that loveth me."—"Is it the duty of every person to possess the Gospel, and read it?"—"Yes, it is the duty of every one."—"For, said Paul, is our Gospel be

hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel should shine unto them. They then reviled him, and spurned him away from their sight, and began to meditate measures of violence against him. He was separated from all around him; and compelled to take his meals by himself; and lest he should attempt to escape, a person was set over him to keep him under a constant watch. He was made to feel himself in the lowest state of disgrace, all taking the fullest liberty to reproach and ridicule him.

From this state of debasement he soon began to meditate his escape. Accordingly, one evening, just as the sun had set, and while his keeper's eye was off him, he fled. An immediate and diligent search was made for him, but he could not be found until the second day, when he was discovered still hiding in a grove near by, for he was totally ignorant of the way he ought to take. They brought him immediately to the patriarch. When he arrived, he was met by reproaches and revilings, and the servants by order of the patriarch, beat him, and put him into confinement. This was at Diman, a pleasant, airy situation belonging to Cannoeben; at about an hour's distance from it. Soon after this, he was taken to the latter place, when he was left a little more at large, but was always under the watch of a keeper.

One evening when all had gone into the chapel for prayers, he lay as if he had been asleep, and the monk, his keeper, thinking him really so, went in with the rest, but took with him, as a precaution, Asaad's silver inkhorn, supposing that if he should wake and think of escaping, he would not be willing to leave behind him so valuable an article. When Asaad saw that all were gone, knowing the length of their prayers, he at once left the convent, and ran about an hour's distance. People were dispatched in search of him with all diligence, but they returned without finding him. On account of his ignorance of the way, he remained secreted near the road till the day broke, when he continued his flight until he had reached the distance of three hours or more from his prison, when a couple of men in the service of the patriarch, having been apprized of his escape by the pursers during the night, discovered him, and called out, "Who are you? Are you Asaad?" He replied, "I am Asaad." They at once took him into custody, and brought him back, but without any violence or indignity, to the patriarch. A different treatment, however, awaited him at the convent. He had no sooner reached it; than they covered him with insult, beating him, and mocking him, and saying, "fool that you are, why did you answer to your name?" He replied, "God has laid a curse upon the lyars."

They said, "If you do not return to your father and hold to all that has been ordained by the church and the fathers, you are ruined. You will die under your tortures, and go to perdition." He replied, "whosoever shall call on the name of the Lord shall be saved. I am willing to expose myself to every indignity and suffering for the sake of him who loved us, and shed his precious blood for our salvation. These things I am bound to say and do, and I am bound to exhort you also, as beloved friends." When he had said this, they all laughed him to scorn; called him a madman, and were about to beat him for attempting, as they pretended, to make heretics of them also. When he saw their anger he cried out, "Why are you enraged at me, and what are you about to do to me? I am a dying man like yourselves, and preach unto you that you should turn from your vanities unto the living God, who made heaven and earth, and the sea, and all that are therein."

They then renewed their cries that he was mad, and thrust him into his prison room, and locked the door upon him, and strict orders were given that no one should say any thing to him more or less. In this state he remained for some days. The patriarch then sent him to enquire after his faith, especially respecting his trust in the images of the church, declaring to him that without faith in these, he could not be saved. He replied, "Let no man beguile you of your reward in a voluntary humility and worshipping of angels." They brought him proofs from the councils, that images were used by the fathers, and ought to be set up and worshipped in the churches, in honor of the saints, and to obtain their intercession. He answered, "I will also bring you proof from the councils, that the worship of images, and all use of them in the churches, was forbidden and reprobated by the fathers. Here they contradicted him. "Be it as it may, said he, "it is impossible for me to follow the opinions of any man or set of men, and leave the word of God behind me. This word tells me, that 'forasmuch as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art or man's device.' The messengers then quit him, and made their report to the patriarch, who left him in his prison for a considerable time, in the most abject and suffering state.

In process of time, certain individuals, possessed of a little humanity, became interested in his situation, sympathized in his sufferings, interceded for him, and procured liberty to open the prison door, so that any one who chose could go in and see him without restraint.—Again he began to meditate an attempt to escape, and on a certain evening, set off from the convent. But, as before his ignorance of the proper path to escape in, prevented the accomplishment of his purpose. He soon saw the lighted torches streaming off in every direction in search of him, and to avoid his pursuers, turned aside a short distance, and climbed into a tree. From this situation he did not dare to come down till the night was fairly gone, when he shifted the position of his clothes, turning his cloak inside out, using his turban for a girdle and his girdle for a turban, and took his way. He had, however, not proceeded far, when one of the patriarch's men dis-

covered him, and cried out, "Asaad, is it you?" He answered, "It is I." The man immediately caught him, like a greedy wolf bound him, beat him, and drove him before him, as a slave, or a brute, to Cannoeben. On their way they were met by many others who had been sent off in quest of him, who all united with the captor in his brutal treatment. On his arrival, the patriarch, gave immediate orders for his punishment, and they fell upon him with reproaches, caning him and smiting him with their hands; and so it was, that as often as they struck him on one cheek, he turned to them the other also. "This," said he, "is a joyful day to me. My blessed Lord and Master has said, 'Bless them that curse you, and if they strike you on the right cheek turn to them the left also.' This I have been enabled to do, and I am ready to suffer more than this for him, who was beaten and spit upon, and led as a sheep to the slaughter on our account." When they heard this, they fell to beating him anew, saying, "Have we need of your preaching, thou deceiver? Of what avail are such pretensions in one who is in the broad way to perdition?" He replied, he that believeth that Jesus Christ is the son of God, hath eternal life. "Ah," said they, "this is what blinds you. Your salvation is by faith alone in Christ; thus you cast contempt on his mother, and his saints; you deny the presence of his holy body on earth; and they threw him on the ground, overwhelmed with the multitude of their blows. For three successive days, he was subjected to the bastinado, by order of the patriarch, who, after that, summoned him to his presence, and demanded of him his faith. He answered him, "I am a Christian, a follower of Jesus of Nazareth." Those present exhorted him to acknowledge the intercession of the saints, and to repair to them for help in his hour of trial. But he refused, saying, "My help is in him who shed his blood for sinners. But have the saints, said they, no intercession, and is it vain to worship them, and pray to them? He said, "We are not taught to seek help or protection from any, but from him who is the Great Shepherd, who has said with his own blessed mouth, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' To any other than God, we are not commanded to pray or seek for refuge.

They then returned him to his prison, as before. Those who sympathized with him, went and begged him to confess that the canons of the councils were binding on all Christians, and that the images were very properly made use of in the churches. He answered, Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like unto corruptible man. At this they turned away from him in despair and disgust, and reported to the patriarch that he was a heretic. Upon this, the patriarch ordered him to be put in chains, and the door to be barred upon him, as formerly, and his food to be given him in short allowance. In this condition he remained till he was much reduced, and began to entreat them to have pity on him and take off the irons from his feet, and open the door of his prison. Some were moved by his supplications, interceded for him, unbarred the door, took off his chains, and left him. He arose, walked out, sat down with one of them and conversed. He then begged the patriarch to give him some books to copy, to rid himself of the tedium of idleness. But he refused, nor would he suffer any to hold conversation with him.

After some days, there came into the convent two men, in the character of beggars, and wished to pass the night, but were turned away. The same night Asaad made another attempt to escape. As soon as it was discovered that he was gone, a vigorous search was made to find him, but all to no purpose. The universal cry was, that the two men already mentioned had been sent by the protestants to steal him away for a large reward. Immediately his holiness, the patriarch, sent letters to the Emeer Abdallah, informing him of Asaad's escape, and requesting him to guard the roads of the Kesroan, and search the neighborhood, if possible Asaad might still be found lurking in that district. Accordingly search was made, Asaad was discovered among his relatives by a couple of soldiers, was bound, and taken off to the Emeer, who sent him direct to the patriarch. On his arrival, he was loaded with chains, cast into a dark, filthy room, and bastinadoed, every day, for eight days, sometimes fainting under the operation, until he was near death. He was then left in his misery, his bed a thin flag mat, his covering his common clothes. The door of his prison was filled up with stone and mortar, and his food was six thin cakes of bread a day, and a scanty cup of water. In this loathsome dungeon, from which there was no passage, and to which there was no access but a small loop hole, through which they passed his food, he lay for several days; and he would lift up his voice, and cry, "Love ye the Lord Jesus Christ according as he hath loved us, and given himself to die for us. Think of me, O ye that pass by, have pity upon me, and deliver me from these sufferings."

Now when his groans and cries were thus heard, a certain priest, who had been a former friend of Asaad, was touched with compassion. His former friendship revived, his bowels yearned over his suffering brother, and he besought every one who could speak with the patriarch, that they would intercede and endeavor to soften his feelings towards his prisoner. By dint of perseverance, the priest at length succeeded, and obtained permission to open the prison door of his friend and take off his irons. The first request he made of the priest, on his entering, was, that he would give him a little food, for that he was famishing with hunger. The priest immediately brought him a little bread and cooked victuals, which he ate, and said, "The name of the Lord be blessed."

Those present again began to exhort him to turn to the mother of God, if, peradventure, she

would have mercy upon him, and bring him back to the way of salvation. He answered, "If she has the power of intercession, let her intercede for us with her beloved Son." The priest was very assiduous in supplying him with every thing necessary for his comfort; in particular he obtained the return of his clothes, of which he had been partly stripped; for the snow was upon the ground, and the cold filled him with pains.

Now when the others saw the care and attentions of the priest, they said, "You have become a convert to his heretical opinions." But he replied, "God has said, 'Blessed are the merciful,' and continued firm in his purpose. His assiduity was such, that whenever he left the convent for any time, he would give money to the cook to prevail on him to supply Asaad with proper food, and attend upon him in whatever he might need. The enemies of the priest accused him to the patriarch, but they could not succeed in their object, for the priest is of blameless morals and has a good name among all.

The priest now passed much of his time in company with Asaad; and conversed with him freely. On a certain occasion they began to converse on the subject of the cross, the priest saying it ought to be worshipped. Asaad replied, "For what reason? and where is the use of it?" The priest said, "In memory of the Saviour."—Asaad.—"Why do you kiss the cross, and who has commanded it?" Priest.—"We kiss it in honor of him who hung upon it." Asaad.—"But why then do you not paint the *ass* also, and pay it all obedience, and all honours, for our Saviour, when he rode upon the ass, was in honour, and all paid him obedience; but when he was on the cross, he was in sorrow and disgrace." The priest reproved him gently for returning such an answer, and when he saw that the priest was displeased, he said, "On account of your love to me, and the favor you have done, I wish to prove to you this point, that all religious reverence and worship and service to any but God, is in vain; for it is said, 'He that heareth my word, and believeth on him that sent me, has everlasting life,' and I have to beg of you, that you will continually search the Holy Scriptures, and pray as David prayed, 'Create in me a clean heart, O God, and renew a right spirit within me.'" During this time, one of their enemies was standing without the door, and listened to the whole conversation. This man went immediately to the patriarch, and told him all that he had heard, and that the priest was conversing with Asaad in so gentle a manner, that he was likely soon to be won over to heresy. His holiness was started at the intelligence, and, hastening down inquired the truth of the report. Asaad concealed nothing. The patriarch, however, at first, repressed his own feelings, and exhorted him in the most winning manner he

could, to worship the images and saints, and the mother of God, he would again immediately make him secretary. He replied, "with regard to the opinions which I hold, I assure you I wish to hold none which are opposed to the word of God; and as to resorting to the virgin Mary, I say, as I have before said, that if she has any power of intercession, let her intercede for us. As to giving up my opinions to the church and councils, how can I do it, so long as I am possessed of satisfactory evidence that these councils are opposed to one another? We are in no need of the councils, but have sufficient light without them to guide us in the way of salvation. Moreover I can say, that I do surrender my opinions to the holy catholic church, for I profess the faith of the church of Christ, and unite my conscience with it."

The patriarch could no longer restrain his feelings, but broke out in the language of reproach, saying, "You are a worthless fellow, obstinately bent on maintaining your folly. I give you to understand that I am clear of your guilt. You will not be taught, but love to show your contempt of the cross, and of the worship of the images, whose worship is only in honor of those to whose memory they are set up, and who labored and died in the service of Christ." Asaad replied, "With regard to worshipping such things as these, it is said 'Thou shalt worship the Lord thy God and him only shalt thou serve;' and as to those who labored and shed their blood for the Saviour, they are above our honors, for they have gone to inherit unspeakable glory in their master's presence." The patriarch was more angry than ever, and, taking off his slipper, beat both him and the priest, and drove the latter from the room, and locked the door.

After six days of additional confinement, the friendly priest again procured his release from his prison, and obtained the favor of taking the entire oversight of him. In this condition the persecuted man remains. May the Most High grant him speedy deliverance. Feb. 15, 1827.

MISSIONS.

Remarks offered at a Missionary Meeting of Episcopalians in a neighboring State, on the evening of New-Year's day.

Domestic Missions have claims which force them upon our attention. The sufferers are at our doors, and their cry is at our ears; but for foreign sufferers as for distant dangers we too often fail to provide. Yet if there be one charity commanded in the New-Testament with peculiar emphasis and distinctness, it is to send the Gospel to the heathen. "Go ye into all the world and preach the Gospel to every creature."—How can they hear without a preacher, and how can they be without a teacher?—Ah! my brethren, at this peculiar season, how forcibly does the command press upon us! We have been celebrating the birth of the Saviour of the world; we have heard every spiritual blessing we enjoy traced to his advent in the flesh; we have been told that all our social, civil and national blessings have grown out of the knowledge of his name; we have tuned our harps—we have lifted up our voices—we have called upon our souls and all that is within us to bless the Lord for his unspeakable gift; and

yet we are indifferent—we care not whether this Saviour is made known to all the world or not! Is our rejoicing real, or feigned? It is possible that some Christians may never have considered the duty of sending the gospel to the heathen; but it does not seem possible that one who has considered it, and is not now engaged in it, has rejoiced "in spirit and in truth." Not it is time to awake out of sleep! "Old things have past away." We are no longer allowed to think that we may sleep through a long religious profession, and die in peace. The Lord has poured out his Spirit upon the Churches—he has calmed down the furious passions of men—the world is almost wholly at peace; and the different tribes of the "household of faith" are arming for the good fight against the common enemies of man, "sin, Satan and death;" nay more, they are fighting! Now hear the doom of those who abide still in their tents; "Curse ye Meroz, (said the angel of the Lord,) curse ye bitterly the inhabitants thereof; 'Cause ye not to come to the help of the Lord, against the mighty.'" (Judges v. 23.) This curse may be written upon our walls, and may consume our Churches. Why are we the last in Christendom to wake up to the work of the Lord—we who have the "true Church," "the divine government," "the holy priesthood," "the peculiar people?" May it not be because our pulpits do not their duty? Because the ministers of the Church do not preach to their people the necessity of this fruit of their faith? Are we, my brethren, deeply and heartily engaged in this work? We have once a year a missionary sermon, or some addresses on the subject, which is but a decent compliance with the spirit of the times, but do we *preach*, do we *pray*, do we *converse* about those who are perishing for lack of knowledge? Do we read to our people the reports which our missionary centinels are continually sounding from every quarter? Do we spread before our people in faithful colours the actual sufferings of hundreds of millions of the human family? As far as my observation or information extends, we do not! And why we do not, I am utterly at a loss to say. Why we have not set in motion that holy charity among our people, why we have not moved that mass of wealth—why we have not roused up that heavenly zeal, which consecrates house and land, wife and children to the work of the Lord, I am utterly unable to say! Has the command to preach the Gospel to every creature been blotted out of the bible? No! Have we done all that our means will allow? Have we furnished our proportion of men and of money for this most holy war? Oh, no! Individuals in our communion have begun to think and to feel.—The example of our neighbors has caused us to blush—their awakening appeals have reached the walls of our houses, if not of our churches! And prayers have been offered, and coplan has thought and felt—when he has cut off from his hard earnings a generous portion for a suffering and a sinking world, to whom has he carried it? To another household! And what is the language of such a transaction?—"Here is my gift; we have no altar for such an offering; we have no men among us who are willing to go out among the heathen; we have no men now propagating the Gospel in foreign parts." For fifty years a British society for this object sent missionaries to our shores; for fifty years they annually levied contributions upon Episcopalians in England to plant the Church in this land. In one of their former missionary stations I am now labouring; and upon this Church alone, they bestowed in fifty years, more than \$13,000! and this was but one of their stations, in one of their districts. They had missions in most of our states; and probably expended this sum annually upon the whole; what have our Churches done in return? British Episcopalians have done more; they have called upon us to awake to this duty; as if a reluctant child, they have hired us to begin the work of missions. If I am not mistaken some years have passed since they authorized our Bishop to draw upon them for a generous sum to begin a mission to foreign parts. They have done more than this; they have actually sent a still more generous sum over to this country to push the Church into our western parts, to send the ark of the covenant into our tribes who are wandering towards the setting of the sun!—here we are still; and here we shall live and die, unless we make some vigorous efforts—some fervent prayers—some noble offerings upon this holy altar!

It is a new year!—May it be a happy new year—an honorable new year to our Church.—Let it be said, this year was the commencement of Episcopal exertion; let it be spoken of in time to come as the farthest point to which posterity can trace back the blessings of our American Church upon the heathen world.

Sir, I am filled with hope, and yet dispondency. It requires no prophet's eye to discern "the signs of the times." The Church has begun to awake! Missions are inevitable! We shall have missionaries, and stations, and pulpits, and presses in operation for this glorious work. But "how long, O Lord, how long must we wait!"

I well remember, that ten years ago, the sounds which I have uttered this night, were uttered to others. I well remember the blast which the trumpet blew into the dull ears of neighboring Christians! I heard them reproaching themselves.—I heard their sloth published from their own house-tops; they confessed openly their sins, and forsook them; and rising slowly, but with determination and unanimity they have redeemed the time.—They now move, perhaps a hundred men, and a hundred thousand dollars a year in this work. If we have but a tenth of their numbers and a tenth of their wealth, let us hope that in ten years at least we shall make a tenth part of their effort. The same spirit, Mr. President, seems to be descending upon us. It will surely prevail. God grant that your eyes may see what your heart has long desired—that all here may see it, and often assemble and rejoice together.

[Episcopal Register.]

TRACTS IN NEW-YORK CITY.

At a meeting of the Board of the New-York City Tract Society last Monday evening, a Committee reported that 40 Sabbath Schools in the city, which possessed well-regulated Libraries, had each been supplied with a complete set of the American Society's Tracts, bound in 18 small volumes.

It appeared that within the past two months, orders had been given by the Chairman of the different Committees, for about 500,000 pages: and it is probable that an equal number have been distributed.

A member of the shipping Committee having presented a parcel of Tracts to a captain of a vessel from a place near Boston, he received them with great readiness, remarking that he was "very glad to get them. Some of us need them very much. For myself, I always like to read them, and believe they are doing a great deal of good. I once had a seaman on board, who, I believe, became a Christian by reading a Tract."

As a distributor was passing down the wharf some time since, he observed a man watching him with a close attention, and on approaching him, recollected that on a former occasion he had given him some Tracts. A conversation ensued in which the man stated the following circumstances. He said he had been living without religion, neglecting his salvation, disregarding the Sabbath and the laws of God. On receiving the Tracts, he read them through attentively and soon began to feel his mind distressed on account of his awful condition. What he had read in the Tracts produced such an impression on his mind that he could not rest. His sleep was disturbed—he dreamed about the tracts—and the final ruin of his soul. One night having run his boat up a river about five miles from W—, where his family resided, he felt his mind impressed to go home. He set off—but his thoughts became so agitated that he was almost bewildered. He reached home late at night, but could not tell how. He related his feelings to his wife, who is a pious woman, and she advised him to call on the minister. He did so, and told him the state of his mind. The minister directed him to Christ, the only Saviour of lost sinners. He has since obtained peace of mind, and comfort in believing in Jesus. He now regards the Sabbath, and intends to spend the remainder of his days in the service of God. This account has been confirmed by the clergyman on whom he called in his distress, and from whom he received that counsel which he so much needed.

One of the Committee being on board of a small steam-boat which plies between this city and a neighboring shore, presented the captain a parcel of Tracts, with which he was so much pleased, that he tendered him the free use of his boat whenever he might wish to pass that way.

Last Sabbath, a member of the committee, on the Outskirts of the City, handed a Tract to a young woman who was leading a small child, [probably to a Sabbath School.] She replied, "I receive it gladly, I assure you: Bless the Lord, O my soul, I think I have found Jesus." Being asked if she had received any benefit, she said, "Yes," said she, "it is these which have given me that comfort which I now enjoy." In reply to the question what particular Tract had brought her to reflection, she said, "the Dairyman's Daughter." The distributor remarked that he saw her but a moment, and yet in that moment discovered evidence which would convince any one but a sceptic, that she was indeed "a new creature." Her heart appeared to be full and overflowing with the love of Christ.—N. Y. Ob.

From the Boston Recorder.

WHAT IS DOING IN NEW-YORK?

A writer in the New-York Observer inquires, "What are the pious people of New-York doing for that polluted city?" The Editors, while they admit and lament that the professed followers of Christ in that city are doing far less than they might do, enumerate some of the principal benevolent enterprises in which they are engaged. Their Statement, abridged, is as follows:

1. They are supplying every destitute family with the word of God; which is already done in nine wards.
2. They are endeavouring to place religious Tracts in the hands of all who will read them. Vessels, Prisons, Hospitals, Sabbath Schools, Markets, &c. are systematically supplied.
3. They are endeavouring to produce a reformation in respect to the observance of the Sabbath. A Petition for preventing the sale of liquors and merchandize on that day, signed by 5000 respectable citizens; has been presented to the Common Council; and will probably be granted. They are preparing to co-operate with others, to prevent travelling and the transportation of goods during holy time.
4. Christians in New-York are not entirely inactive in multiplying the means of Gospel instruction. At least four houses of worship, of different denominations, are now building, and another is about to be commenced under the most encouraging auspices. A few missionaries (not half as many as there ought to be,) are engaged in exploring the more destitute parts of the city, who, as well as a number of laymen, "go into the very midst" of the most wretched inhabitants, preaching "Christ and him crucified." On this point the example of some of our Methodist brethren is worthy of all praise.
5. Much is doing for the instruction of the young in Sabbath Schools. The number of such Schools in the city is not far from 70: and of the number of scholars at least 12,000.
6. In respect to Theatres, Lotteries, Gambling Houses and places of infamy—though they still exist, and some of them are rife as ever, it is not the case with all. Since the enactment of the Legislature a year ago on the subject of Lotteries; it is believed that the evil is much diminished; and when the money shall be raised which was authorized by the Act of 1814, the system will be abolished entirely and we trust forever. In like manner the gambling interest is suffering continual losses from the Police, which, if duly persevered in, will compel that abominable vice to hide its head.
7. While Christians in this city have been making these efforts for their own population,

they have not forgotten their destitute brethren at the West, and the millions of the heathen world. Within a few months past, \$10,000 has been raised by a part of the Presbyterian and the reformed Dutch Churches in aid of Home Missions; more than \$25,000 for Foreign Missions,—and conditionally, more than \$108,000. [The last sum to be paid in five years; a portion of it from persons in other places, though subscribed at a meeting in the city.]

From the Vermont Chronicle.

MR. BURR'S LEGACIES.

We find in the Rutland Herald the following statement of the sums bequeathed by the late Mr. Burr (whose death we mentioned last week) to the cause of learning and christian philanthropy.

American Board of foreign Missions	\$17,000
Home Missionary Society	10,000
Tract Society	10,000
Colonization Society	7,000
Bible Society	15,000
Vermont Domestic Missionary Soc.	5,000
Manchester Congregational Soc.	5,000
Literary Seminary	10,000
Middlebury College	12,000
Williams College	1,000
Dartmouth College	1,000
N. W. Branch of Am. Ed. Soc.	3,000
Total	\$96,000

We are not aware that so large a sum has ever been devoted to similar purposes by any other individual in our country. The aggregate may be considered as a grand legacy to mankind.—Mr. Burr's estate is estimated, it is said, at \$150,000. He was a bachelor, and his relatives are all far from being poor. He therefore felt himself at liberty to gratify, so far as he was able, the desires of his heart: for the well-being of his fellow men. To his home—the town of Manchester—he has left \$15,000; for the promotion of religion and learning in our State, \$20,000 more; and to two Colleges in adjoining states \$2,000,—all however in such a way as will tend to promote one great cause; while a much greater amount (\$59,000) goes to societies that are more immediately engaged in scattering their blessings throughout our country and the world.

Any words of praise would be unbecomingly self-like profanation. We can only bless God, who, we trust, put these things into the heart of our benefactor, and express the hope that his gifts may be expended in the same spirit of considerate and expansive benevolence which seems to have actuated the donor.

THE SABBATH.

From the Penn-Yan Democrat.

In accordance with public notice, the first anniversary of the "Yates County Auxiliary Bible Society," was held on the 9th of April at the Presbyterian Church, in Penn-Yan.—After the business of the Society was transacted, a respectable number of citizens from the towns of Middlesex, Benton, Milo and Starkey, resolved themselves into a convention, for the purpose of deliberating on the observance of the Sabbath. JONATHAN WHITAKER was chosen Chairman, and T. J. NEVINS, secretary. After a season of free conversation, the following resolutions were unanimously adopted:

Resolved, That the cordial approbation with which the measures adopted at Rochester and Auburn, to promote a due observance of the Sabbath, have been met by the friends of morality in all parts of the country, is most joyful, and encouraging to our hearts.

Resolved, That, though the sin of Sabbath-breaking, has become most distressing and loudly threatens the destruction of all our invaluable, civil and religious institutions,—still, there is a redeeming spirit in the country, which only needs the aid of wise and efficient measures, to arrest the progress of this desolating vice.

Resolved, That the formation of a National Society, which should arouse the attention, and combine the influence of all the friends of the Sabbath in our country, would be productive of many happy effects. And

Whereas, We have received intimations that an effort will be made to accomplish this object at the time of the anniversaries of New-York.

Resolved, That we are cheered by the suggestion, and do hope, that so favorable an opportunity will not be permitted to pass without, at least, a convention, which shall give the important subject a careful consideration.

Resolved, That Henry Bradley, Esq. William Brownell and John Clark, be hereby appointed a Committee of Correspondence, to confer with the friends of morality in other places, respecting the measure: and should a convention be holden in New-York, they are hereby appointed, and authorized to attend, and act as delegates from us.

Resolved, That the proceedings of this convention be signed by the Chairman and Secretary, and published.

JONATHAN WHITAKER, Ch'n.

T. J. NEVINS, Sec'y.

From the Western Recorder.

Sanctification of the Sabbath.—The Rochester Observer and the Geneva Gazette continue to speak to the purpose, in favor of Sabbath keeping measures. The Pittsburgh (Pa.) Spectator gives notice of a public meeting which is to take place in that city, relative to the subject. The Troy Presbytery and the Albany Classis have passed resolutions in favour of the measures: and in New York, and doubtless in other places not yet reported, delegates have been chosen for the purpose of forming, if it should be thought advisable, a national institution for promoting the sanctification of the Sabbath.—Delegates for this special purpose, as we learn from the New York Observer, are invited to meet at the American Tract Society's House, on Tuesday the 6th of May next, at 4 o'clock, P. M.

These are a few of the favourable items which the last week's papers have furnished. On the other hand, we perceive in a few instances, the cry of opposition, "reaction," "drawing the line," &c. faintly raised by those who are unfriendly to the "new measures." If this language comes from the enemies of the Sabbath,

we have nothing to say. If it comes from the friends of that institution, it may suffice merely to hint to them that they have no just cause of apprehension or complaint. Nothing is done in violence. Every thing wears a plain, liberal aspect. There is no compulsion. No one's rights are invaded. Every thing is, as far as possible, conciliatory.

From the Columbian Star.

PRESBYTERY OF PHILADELPHIA.

This Presbytery held its usual spring sessions last week, in this city. Besides their ordinary business, a "committee on the observance of the Sabbath" was appointed, who reported the following resolutions which were adopted and ordered to be published.

"1. Resolved that this Presbytery regard with deep interest the efforts which have been made and are now making, on the line of communication between Buffalo and the City of New-York, in the State of New-York, for discountenancing needless labor and especially travelling in Stages, Steam-Boats, and Canal Boats on the Lord's day.

"2. Resolved that this Presbytery earnestly recommend to all persons under their spiritual care, and to all others who may favorably regard their opinion, to countenance, support, and employ in preference to all other public conveyances, those Stages, Steam-Boats, and Canal-Boats, which may be made to rest on the Christian Sabbath; that by such preference they may promote, the sanctification of that holy day, and honor those who make efforts to honor their Maker by keeping his commandments.

"3. Resolved that this Presbytery deeply regret the excursions of parties of pleasure on the Sabbath, which have been frequently made in this vicinity, by Steam-Boats, and other means of conveyance, and every publication of the same; and Presbytery earnestly desire that speedy arrangements may be made by men of influence among us, for running lines of Stages, Steam-Boats and Canal-Boats from the City of Philadelphia, which shall not be permitted to violate the Sabbath of the Lord.

"4. Resolved that so soon as any public conveyances shall be commenced in this portion of our country, whose proprietors will not employ them in violation of the fourth commandment, the members of Presbytery will give preference to such establishments; and trust that their fellow christians of different denominations will unite simultaneously to discard, every opposition line, which shall continue to run, against the law of God.

"5. Resolved as the sense of this Presbytery, that the professing christians of this community may, by the constitutional and scriptural exertion of their moral and religious influence, considerably suppress public immorality, and that it is the duty of all christian freemen in our happy land to employ all their talents of every description in discountenancing wicked men and wicked conduct; in honoring those who honor Christ, and in promoting pure and undefiled religion.

"6. Resolved that the occasional parading of military companies in time of peace, on the Sabbath day, and the habitual transportation and opening of the mail on that day, are painful grievances to be discontinued as soon as practicable, and published by the Clerk, and read by the pastors of this Presbytery in their several congregations."

By order of Presbytery.

GEORGE W. JANVIER, Moderator.
EZRA STILES ELY, Clerk.

Respect for the Sabbath.—It is with much pleasure we state, from the best authority, that in consequence of an arrangement which has been made by the Proprietors of the line of Packets between Boston and Eastport, the Packets will no longer sail on the Lord's-day; but will leave Boston every Thursday, and Eastport every Monday. The arrangement is agreed on for one year. The line has three Packets.—The Boundary, Capt. Shackford; the Sarah, Capt. Shackford, and the Preble, Capt. Rogers. The friends of Religion and good order have great encouragement to proceed in their effort to redeem the Sabbath from profanation. Should exertions of this character continue to be put forth with the energy which have marked the recent labors of our Western Brethren, in reference to Canal-Boats, Steam-Boat, and Stages, a surprising moral influence will at no distant day pervade our community; and the Sabbath instead of being a day of worldly business, or sinful amusement, as it now is with many, will become a day of hallowed rest, consecrated to the service of the living God, and devoted to the interests of the soul and eternity; a salutary power will thenceforth diffuse its moral health into every department of the community; and whilst God will be honored, and his day revered, our race will feel the truth of that sentence uttered by our Saviour,—*The Sabbath day was made for man.* It was instituted for his temporal welfare, for the comfort and refreshment of his frail body, but must for the benefit of his immortal mind; for the blessings of religious intercourse with our fellow men, and for the worship of, and communion with, the Father of our spirits.

Bad Policy to Violate the Sabbath.—It is stated in the New-York Spectator, on the authority of Isaac Sherwood, Esq. that the proprietors of the Western Line of Stages, "suffer a loss of some thousand dollars annually, by running seven days instead of six." If this be so, it is very much for the interest of these proprietors—to say nothing of principle and of divine commandment; that the measures adopted for preventing travelling on the Sabbath, and for rectifying public opinion on this subject, should be promptly and successfully executed. They ought, on pecuniary considerations, to wish the early arrival of that period, when 'the public will sanction' an obedience to the precept, "Remember the Sabbath day to keep it holy." We have no doubt, that the comfort and interest of this portion of the community, is as much involved as any other, in the success of these measures. We do hold that the constitution both of man and of beast, requires the rest which our Maker has provided—and that mental energy and bodily activity and strength will inevitably suffer where this rest is not enjoyed. We suppose, here, of course, that the mind and body are busily employed during the rest of the week.—Ct. Obs.

From the Albany Chr. Register.

NEW LINE OF STAGES.

The 'Pioneer Line' of Stages is, I understand, in good progress for commencing her rout on the second day of June; and I suppose, Mr. Editor, I shall be a customer of the Line—not because I am angry or offended with the Old Line upon personal grounds, but because this new line is established for the express purpose of inducing a more strict observance of the Holy Sabbath.

Indeed I may go further, and say I am a personal friend to more than one of the old proprietors, and were they obeying and honoring my Lord and Master, would rejoice in all their income and bless the Lord on their account. But the case is otherwise, and the establishing of this Pioneer Line compels me to settle the question and act upon it. Which love I most—the temporal interest of my friends or the Cause of our Lord Jesus Christ? Here is the matter at issue, and I must take my side; and so must every Christian, for no western traveller can avoid throwing his influence into the Pioneer, or into the old Sabbath breaking Line of Stages.

Let every man prayerfully choose, whom he will serve, whose interest he will promote.

DURIF.

The editor of the Western Intelligencer says, "It is highly gratifying to see that the measures for promoting the observance of the Sabbath, in relation to the running of Steam Boats and Stages, are prosecuted with a firmness, energy, and untiring perseverance, that afford the friends of piety and good order, a moral assurance of success. The subject has recently been taken up in the city of New-York with regard to steam boats, and other vessels, and stages, with a zeal commensurate with the importance and magnitude of the object. A simultaneous impulse seems to have been given to the New-England States, which pervades the great mass of the people, and not only piety and morality, but philanthropy and enlightened patriotism are rallying around the standard of reform, and uniting their influence to rescue the sacred institution of the Sabbath from the common profanation of that day under which our nation has long been suffering.

We give with pleasure the advertisement of the commissioners of the 'Pioneer Line' of stages, by which our readers will see, that the public are soon to be furnished with a mode of conveyance, which will allow them the opportunity of keeping the fourth commandment without subjecting them to inconvenience in their journey. May we not indulge the hope, that the proprietors of the stage line from Buffalo to this place, and farther west, will take measures for uniting in design, with the Pioneer stages, and throw their influence on to the side of morality, and thus strengthen the hands of those who are desirous to see our land redeemed from the sin and guilt of Sabbath Breaking.

From the Religious Herald.

VISITING ON THE SABBATH.

MR. EDITOR.—I am glad to see the motives by which some Christians (I mean professors of Christianity) were actuated. Some who make great pretensions to piety, talk much of their joys and sorrows, their ups and their downs, and who seem to delight to meet with the saints at the house of God and extol the sermon and the preacher. So far all is well—we are commanded to love the word and the servants of the Lord for their work's sake. But, sir, what makes me suspect their sincerity is, their walk does not correspond with these high pretensions. The remaining part of the Sabbath is often spent in gadding abroad—visiting neighbors—talking on subjects unsuitable for the Sabbath. Now, sir, what I wish to know is, whether it be right to visit at all on the Sabbath, except in cases where good may be done. Such visits as are intended solely for religious conversation and prayer, to wait on the sick, administer to the afflicted, &c. Would it not contribute more to the spiritual good of every Christian, when the exercises of the Lord's house are closed, to retire to his own peaceful dwelling and there meditate and pray on what he had already heard, than to accept the untimely invitation of a friend to call and dine and spend the remainder of the day? What time is more suitable than a Sabbath eve to instruct children in the principles of religion and virtue? But, in cases above mentioned, where visiting from house to house is practised on the Sabbath, children must be neglected, servants deprived of religious privileges, and forced to toil during the whole day, the Sabbath instead of being a day of rest is a day of labor and confusion.

AN OBSERVER.

TEMPERANCE.

An edition of Mr. Kittredge's Address upon the subject of intemperance has recently been printed in Ithaca, N. Y. together with the proceedings of the Temperance Societies in that place, and the names of the members. We have frequently panegyricized this address, as being without a rival, and are not sorry of having another opportunity to give it our warmest approbation. A more efficient little champion never stepped into the ranks of reform, or more successfully gave battle to public prejudices.

Nat. Phil.

ADMIRABLE REMARK.—One of the best and readiest answers we recollect ever to have heard, was made last year at the meeting held in Julien Hall for the suppression of intemperance. A highly respectable gentleman present had his misgivings about the propriety of making entire abstinence the ground-work of reform, and frankly declared that neither courtesy to his visiting friends nor the usage of social life, would permit him to subscribe to this restriction. Among other illustrations to prove that spirits might be often advantageously used, he instanced those authors who were said to draw their inspiration from the bottle, and who wrote best when most intoxicated. He alluded particularly to the supposed declaration of Lord Byron, that some of his best productions were written under the influence of Gin. Rev. Mr. Pierpont (we must be

excused for naming him in print) in answer, very happily said, "I very much doubt the truth of the story related of the noble bard; but if it be true, Mr. Chairman, I believe that he was more under the influence of Gin when he made this confession, than when he wrote his poetry!" The effect of this reply was prodigious: notwithstanding the character and solemnity of the meeting; the audience expressed their strong sensations in some rounds of thundering applause.

Nat. Phil.

Interesting Estimates.—We are much pleased with a communication in the last Montpelier Watchman, containing certain estimates founded on facts communicated at a late meeting of the Temperance Society in that village. We give the substance of it. The estimates are founded on statements of sales furnished by the merchants so that there can be no material error.

The distilled spirits sold in Montpelier village during the year 1827, amounted to 23,498 gallons, which cost the purchasers \$14,148 69.—From this and other facts it is estimated that the whole quantity sold in the county must have been at least 50,131 gallons, costing the consumers \$30,114 88.

The grand list of the county for 1827 was \$91,519 10—on which it would require a tax of something more than 32 cents and 9 mills on the dollar, to pay the Rum bill, as above.

Suppose the sum thus expended were applied to other purposes—to support clergymen, for instance, to hire school teachers, and pay taxes—how far would it go?

One clergyman each, for 17 towns at \$500	\$8,500
140 Schools, at \$60 each for 4 months	8,400
“ at \$40 each for 6 months	5,600
State tax, 3 cents on a dollar	2,785 57
Town do 5 cents on a dollar	4,575 95
Total	\$29,821 52

which deducted from the fund which we were distributing (\$30,114 88) leaves a balance of \$293 36 unexpended.

Now if there is a single individual in Washington County who, in the opinion of competent judges, is one whit the better off, for what he consumed of the 50 thousand gallons, we should be glad to be informed of it. And what individual in the County would not have been the better off had the cost of it been expended as above, or in the purchase of Social Libraries, or in some other way calculated to assist him and his neighbors in becoming wiser, better, and more happy?—Vt. Chronicle.

REVIVALS OF RELIGION.

REVIVALS IN MAINE.—A venerable laborer in the vineyard of our Lord writes us, under date of April 17th.—"I have been at Thomaston, Warren, and Waldoborough,—In each of these places the Lord has done wonders, and I trust, in instances, the pride of man has been humbled, and the loftiness of man has been brought low, that the Lord alone might be exalted! Twenty six were received into Mr. Ingraham's church, [Thomaston] Sabbath before last. Perhaps as many more have a hope; and a goodly number are inquiring. Forty-five, it is said, have been received into the Baptist church in that place. In Waldoborough the revival is on the increase."

For the encouragement of those, who are waiting for the consolation of our Israel, and daily praying, "O Lord, revive thy work!" we add, that, besides the towns alluded to in our last, remarkable revivals have commenced in several other places in this State. It is an interesting fact, and it ought to animate the hopes, and raise the expectations, and strengthen the faith of Christians, that in, at least, three important sections of the State, separated by a distance of 60 to 100 miles, the Lord is appearing in his glory, and building up his Zion. Unbelief would now be more inexcusable and criminal than ever. We ought to believe, that a precious harvest is now to be gathered in, with a faith, which will put in vigorous use those means which God ordinarily connects with such a result.

Christian Mirror.

REVIVALS IN THE WEST AND SOUTH.

A letter from a gentleman in Louisville, Ky. to his friend in this city, says, "I hear from various sections of the State that the happy work, which commenced some time since at Danville, is spreading in every direction. Rev. Dr. Blackburn preached several times in Lexington about the beginning of the year, and on one occasion, in a mixed assembly, requested all who were on the Lord's side to rise. Only one individual kept his seat."

Another letter to the same gentleman, dated Knoxville, (Georgia), April 1, says, "Such attention to religion among the people has not been known or recorded since the day of Pentecost.—I hear daily of hundreds being added to the Churches, and of thousands inquiring for the bread of life."—N. Y. Obs.

Revivals.—A correspondent informs us that there is a very interesting revival of religion in Barton.

We find it stated in other papers that there is a very unusual attention to religion in several towns in Franklin county—particularly in Bakersfield, Swanton, St. Albans, and Highgate.

N. H. Obs.

The Montpelier Vt. Watchman mentions revivals of religion in Corinth and Willstown.

REVIVALS IN MAINE.—We continue, says the Christian Mirror, to hear animating accounts of the work of the Lord in different parts of our State. A letter from South Berwick lately received, says—"Among the people of our Society, (Congregational) who reside at Salmon Falls Factory, about a half a mile from this Village, there has been, for some time past, an unusual attention to religion. At first there was too great a degree of feeling, accompanied with

some unfavorable circumstances. But now the Spirit appears to be operating silently but powerfully. Fifteen or twenty, I should think, have become hopefully pious."

We have also received oral statements respecting powerful revivals in several towns in the Northern part of the State.—N. H. Obs.

ROCHESTER:

FRIDAY, MAY 9, 1828.

Being pressed for money to meet our current expenses, we must remind our subscribers, who have not paid their subscriptions, that unless payment is made immediately, we shall charge \$3.00, instead of \$2.50; and we flatter ourselves that they will immediately hand over the money to our Agents, or forward it to us.

We hope that the length of the answer of "THE PUBLIC" to the Old Line Circular will not deter our readers from giving it an attentive perusal. It is a subject of vital importance to the best interests of society, and ought to be thoroughly understood by all who profess to regulate their conduct by the morality of the Bible.

After the Communication of "The Public" was in type, another on the same subject was received which will appear next week.

"JOSEPH" is informed that our sentiments are in exact accordance with his, as to the publication of the article which he mentions, yet we think that we could, *et cetera*, explain in his satisfaction why, in this instance, we sacrificed our own opinion, by giving it an insertion.

We have just received an order for 1000 copies of *Kittredge*, but, are obliged to say that our edition is entirely disposed of.

FOR THE ROCHESTER OBSERVER.

To the Proprietors of the Old Line of Stages.

As you have addressed to us your respectful circular, which has now become public property, perhaps you will expect some expressions of our feelings in return.

We are not at all surprised, that you should be anxious about the contemplated line of stages. Not from the fact, that it is to run on the same road with yours, because you certainly have no more claim to the public highways than any other man; and we see not why you can reasonably call the new line of stages an opposition, any more than a digression of any other kind of business creates an opposition:—You certainly have not the exclusive privilege of running carriages between Albany and Buffalo. The man, who starts another stage, is on that account, no more opposed to you than a Merchant, who carries on his business in the same occupation. And why are we not allowed the privilege of riding in stages, that are not under your direction? If the principle you seem to assume be correct, we see not why you will not soon publish your grievances, and raise the cry of opposition, as a private gentleman passes in his own carriage on your route, because he sets an example opposed to your interest, and remains in his own purse what might otherwise have fallen into yours. If your opposition to this line make it an opposition to you, surely neither you nor its proprietors can be responsible.—You cannot appeal with success to our sympathies on this ground.

That you should be anxious in regard to the principle, which has given rise to this new line, was expected; for it is calculated not only to make you anxious, but to make you tremble.—It writes condemnation on your whole establishment, and sounds in your ears a solemn warning which you cannot refuse to hear.—It does indeed say to you that you are wrong—that you are violating the laws of God and man—that you are sweeping away an institution which you acknowledge infinitely valuable;—that you are ruining the morals and religious prospects of multitudes, by compelling them to sacrifice their consciences and all the means of moral cultivation, which God has given to save the soul. We beg of you to examine the principle upon which this new line of stages has started. There is indeed an opposition—an effort to counteract the evil that you are doing to Society, and the souls of men. This opposition we should wish you to feel, for a contention here will be ultimately more serious to you than any clashing of pecuniary interest. The nature of the opposition, you have wholly mistaken.

You have arranged a list of gentlemen whose characters and standing is quite unfavorable to your charge of opposition; and the motives which you have attributed to them are unworthy of you. We know they are unjust if not indecorous and abusive. Would such men, who have no pecuniary interest at stake, at least the great body of them ask for the sacred sabbath to veil their hypocrisy, and excuse an establishment of pecuniary rivalry?—You have injured yourselves by such a charge against the well known men your circular presents to us as Commissioners.

You say you have been long engaged in running stages, and become so engaged "expecting like honest men in other callings to provide a living for yourselves and families, by the exertions of honest industry." We know of no honest men and indeed no man, who in other callings systematically and unceasingly trample on the sabbath. Men in other callings suspend labor, respect the interest of society and the laws of God—surely you cannot compare the industry of other callings which does not violate the sabbath with the industry of yours which fearfully violates that sacred day. And allow us to ask you if that "industry" can be "honest" which is a direct and habitual violation of the wholesome laws of God and man, and which makes a weekly draft, we might say a sacrilegious robbery, out of the wealth but of the moral interests of the community. If yours is an "honest industry," we have wholly misunderstood the nature, obli-

gations and advantages of the Holy Sabbath.—Your "honest industry" robs not our wealth, but what wealth exhaustless cannot purchase, it robs our virtue and religion.

Our sentiments accord with yours, that fair "competition is the life of business," but that competition is not fair which violates our laws and ruins our morals, and from which multitudes (we rejoice to say it) are excluded.

You say, you "rejoice at every evidence of increasing religion and morality, and that you will at all times feel it your happiness as well as your duty to concur in such reasonable measures as will best support the institutions of religion." Are you sincere in that declaration? How consistent is it with your habits on every sabbath? If you rejoice as individuals in the increase of religion and morality, why do you as individuals associate so directly to prostrate that institution on which religion and morality depend; and without which neither can long exist? Your practice certainly belies your declaration, and proves it insincere or untrue.

You acknowledge it your "duty to concur in such reasonable measures as will best support the institution of religion;" Why then do you not do it? The measures which we have urged upon you for years are certainly reasonable; they are that you would stop your stages on the sabbath. Is not this reasonable? You are not prepared, so to impeach the laws of God and man as to say it is not reasonable.—Are the measures proposed to preserve the sabbath unreasonable? We trust you are not ready to say it is unreasonable to keep the sabbath even according to the proposed measures, since God has said, "in it thou shalt do no work, thou, nor thy Servant, nor thy Cattle."

You acknowledge that "due observance of the sabbath essential to the best interest of society"—what influence on society then has no observance and a constant violation of the sabbath? You too believe the observance of the sabbath essential to the interests of Society, and we know of no due observance but a proper observance; and as long as the sabbath means a sacred rest, its proper observance, and its due observance, *yea its observance forbids any kind of labor but that of necessity and mercy*—and for your habitual violation you can plead neither, but mere pecuniary profit:—and what is this but fattening on the moral, religious and eternal interest of men, and of iniquity and death?

If you are "Christians" or "well wishers to society" you are pledged by the very language you have addressed to us, to co-operate in promoting the "due observance" of the sabbath; and as a "due observance, is what we mean by observance, and as there is no observance without rest from labor by man and beast, until you suspend your sabbath day labor, on your own grounds you can neither be Christians nor well wishers to society. We confess till then we should compassionate your christianity, and may God spare us the well wishes of all who continue direct and open outrage on his holy laws.

You say you do not understand the force of the term you use or wholly mistake its application. We know of no coercion arising from religious principle and correct example—you surely are not coerced into any measures—you can if you please, unless some magistrate becomes honest enough to check you, and God throws in some righteous judgment, pursue your present arrangement.—You are not coerced unless a living example sending you a solemn warning to regard the sabbath amounts to coercion. We hope you will not complain of such influence.—Who then is coerced? We are not—we shall ride in the new line of Stages, or not, as we please, and if we see fit to pledge ourselves to them or to you, we shall act our own pleasure. The commissioners present no compulsion, nothing coercive, unless it be such to gratify our long cherished desires to enjoy some means of public conveyance which shall not oblige us to compromise our consciences by encouraging and sustaining unlawful arrangements—and all such arrangements as violate the sabbath we know to be unlawful. If this is coercion we cheerfully yield to it, so it ceases to be coercive.

All the coercion we can discover in stage arrangements, is that you compel or coerce a multitude of men to violate the sabbath, blast their morals, every religious principle and hope or abandon the honest employment of six days labor in your service. This together with compelling them to spread the prostitution of the sabbath thro' a dense population of three hundred miles is all the coercion we discover.

You say "you do not agree with the convention that travelling on the sabbath can be prevented in the present state of public sentiment." In forming our conclusion from your clashing opinions, we must compare the moral judgment of the Convention and Commissioners as placed at the head of your circular with yours the subscribers.—But why cannot travelling in stages on the sabbath be suspended? For the simple reason that you will not stop your stages. But you will say if we stop our stages, others will be started. How do you know? But what if this should be the case; will you pursue a business which you confess to be wrong lest if you suspend it, some one else would take it up? Are you so anxious to monopolize the guilt as well as the privilege of sabbath violation? We think you have an abundant share of this already. But to pursue a course of acknowledged sin lest others should engage in it must be a sad relief of conscience. On this principle there is no crime but which may claim toleration.

But not to throw all your responsibility on public sentiment, specially since you have contributed and now contribute so largely to keep that sentiment wrong. The fact is you tempt many and compel more to violate the sabbath; and thus retard the correction of public sentiment. Public sentiment is correcting and we believe it will recoil on you with tremendous power, and demand at your hands what you will be poorly able to pay, an enormous charge for the breach you have made in morals and religion.

You say "such efforts" as are in contemplation "must follow, not control public opinion." This is a new standard of virtue indeed—is it right then to do any thing which public opinion has not forbid?—is it right to run stages on the

sabbath till the public have been convinced to decide upon it? We thought the public had decided by the voice of its laws and the received testimony of God.

You have been led too far by your interested feelings and already made a dreadful inroad on your own morals and religion, or such an expression would have been withheld. We would ask you again in public opinion the standard of moral virtue? You are accountable to another tribunal, which is not so fickle as the breath of popular opinion. God has given his opinion in a positive statute. Religion and morality give you theirs in a flood of tears; and we hope and trust that the public in less than one year, will express its opinion in decided if not in indignant terms for the injury so long sustained. But whatever the public may say, does not affect the general question of moral obligation.

Do you say you have been driven to the running of stages on the sabbath to accommodate the public? This is not true.—Neither you nor any set of men associated for pecuniary profit, do any thing to accommodate the public, but to promote your own advantage. You know human nature too well to urge such an excuse.—You must have entered deliberately on the violation of the sabbath that you might increase your dividend, and you have got your reward—and is the reward sufficient to satisfy your conscience, an injured community, and the broken law of heaven?

As to the "possibility" of establishing a new line there is no doubt. The cause itself, the character and standing, and influence of the Convention and Commissioners is enough to secure its success.

Your proposal to dispose of your stock to the commissioners is fair at first view, but it comes too late. Contracts for new stages are already made, and an entire new establishment is demanded. You are also aware that many contingencies would intervene and retard the proposed negotiation and the almost matured new arrangement might be wholly defeated. We will not question the sincerity of your proposal, and whatever influence you design it to produce on the public, you must have foreseen it could not be complied with; hence you will not consider that though, it is declined, there is not an ardent desire that every stage, the mail not excepted, should stop on the sabbath as commanded.

We are glad to see your circular.—It will do good. The names you present before us will support any cause. At any rate your circular will provoke examination.—Every eye that rests upon it will carry back to the soul the solemn inquiry,—What is the guilt and consequence of violating the sabbath? The sabbath only needs examination, and he that gives it, if not lost to moral demonstration, will tremble to violate it.—Let it be examined, and it will soon stand forth in that bold relief which God gave it, when inscribed on the rock amid the flames of Sinai, and the guilt of its violation will be found drawn in the deep hues of its original penalty.

SUMMARY.

Fire.—In Clarkson, on the 18th ult. the tavern house at Ladd's corners, owned by Mr. Tyler, was consumed, together with his barn and out buildings. The house was insured to the amount of fifteen hundred dollars.

Greeces.—The Ladies of Boston have obtained nearly \$3000 in each for the Greeks, besides donations of cloth, &c. They have written to Dr. How, for advice respecting the best use of their money remaining on hand. He recommends the purchase of provisions, such as kiln dried Indian meal, dried peas and beans, rice, and a small proportion of fine flour. The ladies in the vicinity are pouring in their contributions.

The absent Philosopher at home.—The following anecdote is related of Lessing, the German author, who, in his old age, was subject to extraordinary fits of abstraction. On his return home one evening, after he had knocked at the door, a servant looked out of the window, to see who was there. Not recognizing his master, and mistaking him for a stranger, he called out, "The Professor is not at home." "O, very well," replied Lessing; "I will call another time;" and, so saying, he very composedly walked away.

An Example for Mariners. Capt. Stallard, of the Brig Harriet, lately returned from the West Indies, has paid over to the Treasurer of the Mariner's Church, now erecting in Portland, thirty-one dollars, appropriated by himself and his ship's crew from the wages of their last voyage, and given to this important institution.—Chr. Mirror.

Pious Mariners.—A member of the Shipping Committee of the New-York City Tract Society says, "We are credibly informed that there are about one hundred pious captains belonging to this port; and there are many Officers and Seamen whose influence is on the side of truth."

Mr. William Lewis returned to this city on Saturday last, from the state of New-York, with John Reed in his custody, charged with having committed a robbery in 1825, upon the firm of Lewis and Anderson, Watch-Makers, in this city. We understand that a considerable part of the property stolen has been recovered. Anderson disappeared on the night on which the robbery was committed, and no intelligence of him has since been received. Reed is now confined in the jail of this county, and his case will be brought under investigation before the Circuit Court, which will be in session in a few weeks.—Michigan Herald.

A party of gentlemen yesterday partook of a sumptuous dinner, at the hotel of Mr. T. B. Redmond; for the purpose of manifesting a sense of the deep injuries which he has suffered, and to rejoice at his triumphant acquittal. The company assembled at three, and at four o'clock a band of music announced the dinner, which was sumptuously served with every delicacy and with choice wines. Henry Booram, Esq. was chosen President, assisted by Amos Palmer, H. T. Powell, Richard Hatfield, and F. S. Kinney, Esqrs. as Vice Presidents.—N. Y. Spectator.

The new Chancellor.—We are informed that Reuben H. Walworth, Esq. was sworn into office, as chancellor, at Albany, on Saturday afternoon, and was to open his Court in that city yesterday.—N. Y. Spectator.

The new Methodist meeting house at Forestville, Chataque county, was destroyed by fire last Sunday, week. A son of Ely Webston, of Fredonia, was killed on Monday, by the falling of a tree; and on Thursday preceding, Semantha, daughter of the Rev. Elisha Tucker, aged three years, was scalded to death by falling backwards into a pail of hot water.

Several out-buildings, belonging to William Harvey, of South Berwick, Mass. were destroyed by fire on Sunday, week. His loss is estimated at \$1000. Six oxen perished.

We hear with regret that the dwelling house of the Hon. Peter R. Livingston, at Rhinebeck, in Dutchess County, was entirely consumed by fire, on Monday night. The papers and valuable library of Mr. L. were destroyed.

A friend has laid upon our table several stalks of rye headed out, that were taken from a lot of about three acres, six miles from town, on the Hartford road, the whole of which is in the same state.—Balt. pap. Ap. 25.

About two weeks since, 15,000 white fish were taken in one night, with one seine, in Detroit river; on another night, 30,000.

The receipts of the American Education Society, from January 1st to March 31st, amounted to \$6232 41; of which, \$3692 56 was the principal received on scholar-ships.

The Sunday School Union acknowledge the receipt of \$60 05, from the School attached to the Episcopal Church, Bowery—\$30 of which was the amount of the collection taken up in the Church.—N. Y. Obs.

More Troup-ism.—Governor Forsyth, the successor of Governor Troup, has issued a proclamation calling upon the constituted powers of the state of Georgia to resist the operations of the Cherokee Indians, who have made themselves a constitution of government, and have thence assumed an attitude of independence.—Tuscaloosa.

STEAM-BOAT SUNK.—We understand that the steam-boat Yazoo, on the night of the 2d inst. came in contact with the steam-boat Pike, about eighty miles above Louisville, and immediately went down. The freight of the Yazoo was principally owned by merchants of this State, and the loss will be sensibly felt. The extent of the loss is not yet known, though it is ascertained that several gentlemen of this place, and one or more from Franklin, will sustain serious injury.—Nashville paper, April 8th.

EXTRAORDINARY CALAMITY.—The family of Mr. Nathaniel Underhill, in the interior of this county, consisting of eight persons, all arose, one day last week, in a state of mental derangement, and, from the last accounts, still continue so. The case is worthy of the most scrutinizing investigation of the medical faculty.—Discuss True American.

An act has passed the legislature of Massachusetts, directing that after two years hence, the rims not less than 4 inches in width, and those of every two horse vehicle not less than five inches.

A person who accompanied the first emigrating party of Creek Indians, to their new homes on the Verdigris River, has arrived at Washington. He states in the National Intelligencer, that privations and sufferings were entirely forgotten, when they arrived in the country of their destination.

AN UNEXPECTED INHERITANCE.—On Thursday week, a gentleman near Liberty town, in this State, had a child, two months old, put into his arms, in rather a novel and unusual manner. He was walking with an umbrella over his head, when a woman, with a child in her arms, begged him to protect her from the rain for a few minutes, pretending she had been travelling, and was exhausted; he also consented to carry the child a few paces, when the woman stopped to adjust some part of her dress, and gave him the slip leaving the infant for the gentleman to provide for as he could.—Balt. Pat.

A "hair-breadth escape"—At 3 o'clock yesterday morning, the mail stage coming down from Utica got out of the road while ascending the hill a little beyond Herkimer, ran off the bank, and made a complete somerser, coming regularly on the wheels again; yet (as we understand) no special damage was sustained by any of the nine passengers, the horses, driver, or his flying vehicle!—Little Falls Friend, April 24.

Horrid Affray.—A most shocking occurrence took place in the town of Brownsville, Jefferson county, on the evening of the 15th ult. which resulted in the death of one man, and the severe injury of two others. The circumstances, as far as we have learnt them, are as follows:—Joseph Rodgers, Henry Diman and Heber Rodgers, went to the house of Henry Evans, a neighbor, on business relating to a partition fence, upon which there appears to have been a misunderstanding. On Joseph's entering the house, he was struck down with an axe by Evans, and expired soon after. Diman, who entered immediately after, received a severe blow upon his head, which brought him to the floor; upon which, Heber Rodgers, who entered with Diman, turned to escape, and received a heavy stroke of the axe across the back and shoulders, which inflicted a deep wound. Surgical aid was immediately procured, and hopes are entertained of the recovery of the two latter. Evans has been committed to goal, to await his trial.—Watertown paper.

Important Decision.—An interesting trial, we understand, has been had in our Superior Court, sitting at Amherst, upon the will of the late Joseph Noyes, of Andover, (N. H.) Mr. Noyes, in 1818, made his will in his last sickness; giving his children, two boys and a daughter, inconsiderable legacies, and bequeathing the sum of ten thousand dollars to found a school at Andover. The school has been in operation several years. The heirs, having arrived at age, have contested the validity of the will, on the ground of the testator's insanity at the time of making it. The trial occupied three days. The Attorney General, Mr. Sullivan, argued the cause to the Jury in favor of the Will, and Mr. C. H. Atherton against it. The Chief Justice charged the Jury. The Jury returned a verdict against the

Will. This verdict will give to the children—we are told, 12,000 or 15,000 dollars.—Concord paper.

From the Christian Advocate and Journal. How to obtain subscribers.—A worthy brother in Ohio has sent us the names of seven subscribers, whom he says he obtained in the following manner:

"We had prayer meetings in my house on Wednesday evenings. At the close of the meeting, I would generally read something to the people from the Christian Advocate. It had a visible effect on their minds, and they became anxious to obtain the paper. I am convinced that if all our leaders would pursue a similar course, you would obtain your five thousand new subscribers for new year's gift, and ten thousand to close the year with. May God give you success in his labor of love."

Gaming.—The magistrates are determined to pursue the course they have commenced in their endeavor to abolish this detestable and truly pernicious vice. Information was received that the upper room of the house 16 Lawrence-street, was occupied as a gambling establishment. Hays was deputed to attend their evening parties, and arrived just in time to witness two Roulette Tables performing their circumambulations around

"That world of chance, The abode of the Fool and the home of the Rogue." He immediately took the Banker into custody and handed him, the tables, and their appurtenances to the guardians of the night. In his examination the next day, he gave his name Isaac Robinson, and stated that he had a fourth in the profits of the table, that he was a tailor by trade and had not been long enough in the City to know that he was acting contrary to law. The magistrate thought differently, and having acted accordingly, Isaac was consigned to an apartment in the Hotel of the indefatigable High Constable.—Jour. Com.

Humanity.—We have received a communication, stating that the officers stationed on the hill at the west part of the city, on their usual rounds of duty, on Friday evening, accidentally discovered a colored family in deep distress. One child, a boy of five or six years old lay dead; another a girl about three years, extremely sick of the whooping cough and lung fever; a third, a boy very sick, but not so bad as the former; a fourth, an infant nine months old apparently near its death, and the mother in a weak state of health. The father is confined in jail for debt.—Having viewed the miserable condition of this poor family, and given the mother a trifle for immediate relief, the officers exerted themselves to get the father out of jail. A quarter past ten the city watch came on duty, & relieved the constable's watch. They immediately applied to Col. A. Moore, the attorney, who managed the family before he called for a piece of paper, and on his own responsibility, like a man who could feel for the distress of the poor, instantly wrote a discharge for the father. The officers then proceeded to the jail. Mr. Badlam, the jailor, as promptly ordered the doors to be unlocked; and before the clock struck eleven, the distressed father was restored to his afflicted wife and family.—Boston Courier.

INSTALLATION. On Wednesday April 30, 1828, by the Presbytery of Ontario, the Rev. Jeremiah Stow was installed Pastor of the Presbyterian church, in Livonia. The Rev. S. C. Brown, of West Bloomfield, implored the blessing and read a portion of Scripture; the Rev. H. Galpin, of Geneseo, 1st church, offered the introductory prayer; the Rev. J. Barnard jr., of Lima, preached the Sermon from ii. Cor. 2. 16. "And who is sufficient for these things?"—The Rev. W. Day, of Richmond, gave the charge;—the Rev. N. Bull, of Geneseo, gave the charge to the people and the Rev. J. B. Whittlesey, of Avon, made the concluding prayer.

SCOTT'S FAMILY BIBLE, 6 vols Royal 8vo.—Price \$17 bound. This octavo edition of Scott's Bible, is printed word for word from the London quarto stereotype edition, and contains every thing which is contained in the best and most complete English edition, including all the copious marginal references, and many additions made by the author immediately before his death. This edition is warranted to be as full and complete as any edition of this work ever published in America or Europe, and owing to its size, (royal octavo) it is sold at a less price than the 4to can be afforded at, besides which its convenient size is supposed to give advantage over larger and more cumbersome editions, for sale by E. PECK & Co, May 3.

WHOLESALE CHINA, GLASS, & BATHING STAIRS, EXCHANGE ST. ROCHESTER. BENJAMIN SEABURY, Importer of the above articles, has on hand an extensive assortment of the latest patterns, which he will sell at New-York prices, adding casual transportation. Country Merchants will find it to their advantage to call and examine before going to the east. March 29, 1828. 2x13

STRAY COW. CAME into the enclosure of the subscriber about the 16th of Feb. last, a RED COW, with striped back.—The owner is requested to prove property, pay charges, and take her away. SAM'L L. FIERCE, East Rochester, April 2, 1828.

CAVAL TRANSPORTATION. HUDSON & ERIE LINE. RUNS NIGHT and DAY on the Erie Canal, between Buffalo, Troy and Albany. SIX DAYS IN THE WEEK. For Freight or Passage, apply to CURTIS & ROOT, Buffalo; S. & W. PARSONS, Lockport; ALLEN & CHAPIN, Rochester; WRIGHT & SHERMAN, Syracuse; C. MORRIS & Co, Utica; PATTERSON & HART, Troy; ALLEN & CHAPIN, Albany; DOUGLASS & DUNN, Hart, HERRICK, & Co, No. 19, South street, N. Y. BOSTON. PLINY ALLEN, BIGELOW & BANGS, ALLEN & CHAPIN. Rochester, April 4, 1828. Advances always made on property left in store when required, and cash paid for Advs, Post, and most kinds of produce.

From the Episcopal Register.

THE LAST TRUMPET.

Hark! hark to that sound as it wakes on the ear!
In such soul-thrilling music, sure earth has no share:
'Tis the trumpet of Jesus! how wildly it floats,
As it pours through creation, its last melting notes!

Oh! sweetly 'twill fall on the ear of the just—
Soft, soft as love-breathings, awaken his dust,
But none, save the foe of the Just One may know
How it comes to the wicked, in thund'ring of woe!

All might he but rest in his prison of clay,
Far, far from the light and the joyance of day;
How gladly he'd barter Eternity's round
For a dwelling with earth-worms—a home in the ground!

But, speaks the Eternal, "I show'd you the path,
I call'd I entreated—now feel ye my wrath!
In flames never ceasing, your spirit shall lie,
A victim to horrors that never can die!"

The righteous at sound of the Saviour, rejoice;
The gates of the grave are unbar'd at his voice,
They "wake in his likeness," so lovely and bright,
And ascend to their home, in a pathway of light.

They "wake in his likeness"—Think! think of the bliss!
Sin dare not approach to an image like this:
When last they were waking, that demon of ill,
Guilt, fetter'd their souls with a sorcerer's skill.

No fancy can picture the home of the blest—
To the weary how sweet! as a mansion of rest.
To the heart broken mourner, thrice welcome the goal,
That gives back the lov'd, to his smiles and his soul.

Then open thy portals, thou threatening grave!
Thy cavern of silence, in faith I will brave!
On this side the dark, "cloudy pillar" may stay;
But on that is the light of a heavenly day.

Yes! welcome to death with its trappings of woe—
On the bosom of Jesus I'll lean as I go.
Oh, sweetly He'll pillow my sleep, till 'tis given
To the spirits of lov'd ones, to wake me in heaven! P.

From the Episcopal Register.

PRAYER MEETINGS.

One of the most frequent objections to the meetings for social prayer and religious conference is, that in them, laymen usurp the clerical office. This is often affirmed with the like confidence and like truth, as others persist in accusing us of worshipping three Gods. This objection, to those who attend the meetings, may well be an encouragement; for they know it to be unfounded, and it is a further proof how difficult it is to find any thing truly objectionable. To deny to laymen the privilege of praying and singing together—of conversing on the subject of their hopes in Christ, and their duty as Christians—of endeavoring to persuade the wicked to turn to God, and of exhorting one another to steadfastness and perseverance, would be (were it in our power) much worse than absurd; it would be ungodly persecution.

That a layman may lead in social prayer, is, according to the principles of christianity, and the religion of the Bible, so evident and incontrovertible, that to set about proving it by argument, seems like lighting a candle to see the sun. I merits serious consideration. It is not merely their privilege, but in many cases, and on many occasions, it is the duty of laymen to pray together; and they would sin in neglecting it. Whether they ought or ought not to use the Prayer Book, will, if the Lord permit, hereafter be considered. This is a distinct point, and no little confusion has been the consequence of blending it with others. The present question is, whether a layman may, according to the Holy Scriptures, and the standards of the Protestant Episcopal Church, lead in social prayer. What text of Scripture, we may well ask—or what canon or other rule of the Church is there, which forbids it?—Or we may appeal to the practice, and to the understanding of christians generally—Churchmen not excepted.

Suppose a man in his family—may he not pray with them—he would not live as a Christian did he neglect it.—Should it be said, that his being the head of the family, gives him this right?—We say that another layman, who is not the head—who is an inmate, or but a visitor, may, and in many cases ought to do it. If it be said further, that a family is a small community; we reply, not necessarily, nor always. There may be, including slaves and domestics, inmates and visitors, a hundred, which is a larger number than usually attend the prayer meetings; and were there several hundreds, still one of them ought, morning and evening, to lead their devotions in prayer. Should it be still further urged that a family, however large, differs in some respects from a social meeting—though we think the difference not material as it regards this question, we will suppose a dining party of three or four hundred (no very uncommon case) a number larger than the most of our congregations; it will still, by all pious Christians, be allowed that one of them should lead in prayer; nor would any one be so absurd as to accuse him of usurping the ministerial office. But we will go yet farther, and suppose a thousand people assembled in a Church, and on the Lord's day, and for the express purpose of public worship, should their clergyman be absent, or though present be unwell, very few will deny that in such case, it is more suitable that a layman should pray, than that the congregation should disperse without prayer. And this we know well is agreeable to very common usage in our Church. Laymen frequently pray in our public congregations, and in the same place as an ordained Minister—some licensed and others not.—This has been for many years the practice in our Churches, and so far as I know, generally approved.—Some of our vacant parishes have, in all human appearance, been kept alive by what is called lay-reading, which it is hoped no Episcopalian will deny to be lay-praying. And without further remarks on this point, we shall suppose it sufficiently evident that the fact of laymen sometimes leading in social prayer, is no proof of their usurping the Clerical office, nor any just ground of objection against the meetings.

From the American Pastors Journal.

THE SINNER THAT HARDENS HIS HEART.

Furnished by a Clergyman.

Several years since, the writer of this article resided in the town of B—, Luzerne Co. Pennsylvania, not far from the "delightful Wyoming

and Susquehanna's side." The spirit of God had visited the place before me, and still continued the work of conviction and conversion.—In that lovely valley I first felt the arrows of the Almighty quivering in my heart, & there, if ever, I was "born again." There I first began to pray and feel for the ungodly, and exhort them to repent.

I was reaping by the side of the Susquehanna. Her bosom reflected the peacefulness of the skies, the soft breeze gently waved the tall grain, the birds sang sweetly in the shade of the black walnut, and all seemed to say, "Now is the accepted time, and the day of salvation." There was with me a young A—M—, who was in the gall of bitterness and under the bonds of iniquity. In days gone by, he had been deeply convicted of sin, and once indulged a hope that his iniquities were pardoned; but now he was without hope. I felt for him with that tenderness of heart, which I have seldom experienced in other cases, and desired to do him good. I expressed my feelings. I warned him of his danger, and told him of the Lamb of God, whose blood cleanseth from all sin. He listened.—There seemed to be a little waking up of feeling in his bosom, and an air of solemnity gathered upon his brow, as he heard one, younger than himself, and but lately his companion in sin, warning him to flee from the wrath to come. He acknowledged the unutterable importance of the things which were urged upon his attention, and with great frankness began to relate his past experience. It was like the experience of many a sinner I could name. Long ago the Spirit of God called upon him, and he was almost persuaded to be a Christian. Once he stood almost upon the threshold of heaven. There was a time when he wept, and prayed, and seemed the heir of glory. But now, said he, "I am fallen,—fallen,—O, how far!" He continued his fearful story by saying, "I know that I am not a christian now. I am a great sinner.—I have quenched the Holy Spirit of God. If I should die as I am, I know I must be eternally damned; for I believe the Bible. Yes,

"This fearful truth does yet remain,
The sinner must be born again,
Or drink the wrath of God."

"You may think," continued he, "because I am so careless now, I shall die unconverted.—But it is not so. I have more thoughts about death than many think for. I mean to repent, before I die, and become a christian. I cannot think of dying as I now am; but you need not be concerned about me, for I mean to repent yet."

I heard him through, and wept over him; for he would still harden his heart. I urged upon him, once more, the duty of immediate repentance, after which I ceased to talk with him on the subject of religion, because I perceived it distressed him; and to my dying day, I shall regret it. Oh, that I had been more faithful! for the sequel will show the sudden destruction that came upon him.

Not many days after the above conversation, A—M—, in company with several others, day in sinful amusement. They had nearly reached the opposite shore, when the skiff, crowded to full, dipped, and they were plunged into the water. All but one succeeded in reaching the shore. That one was the unfortunate A—M—. He was a good swimmer, superior in skill and activity to most of his companions, had the oars in his possession, and yet he could not reach the bank. Death, which he so much dreaded, had come to summon him to the destinies of eternity. He sunk and expired. I hastened to the awful scene and with much trembling helped to lift the dead body from its watery grave.

What my feelings were, as I looked upon the lifeless form of my lost friend, and thought of the world of spirits, may be conceived by some, but cannot be told. He continued to manifest great hardness of heart until the hour of his death.—Almost the last sentence, that was heard distinctly from his lips, terminated with an oath,—a prayer to God to damn his soul. When he uttered this fearful sentence, doubtless, he meant to reach the shore. He meant to live; and this is the convicted sinner, who meant to repent before he died. As I followed him to his narrow lodgment in that beautiful valley.

"My thoughts on awful subjects roll'd,
Damnation and the dead."

"He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy. When they cry, peace and safety, then sudden destruction cometh upon them, and they shall not escape."

From the American Pastor's Journal.

PARENTAL PRIVILEGE.

The following communication has been put into our hands by the individual to whom it was originally addressed. Having been mercifully rescued from the paths of the destroyer, in answer to the prayers of a faithful mother, he has himself been the instrument of turning many to righteousness. He has for many years occupied a highly important station in the church of God, and been one of her most active, laborious and successful ministers. His name is not to be disclosed in connection with this document, until he shall have been gathered to his fathers; but the letter itself has been esteemed too precious to be any longer concealed. We have had the privilege of seeing the original, and of witnessing the tears of a grateful son, as he opened and perused this sacred deposit; and have no doubt that we copy from the hand writing of one who has gone to her rest in the heavens. Pious parents will esteem it a privilege often to advert to the precious sentiments here expressed by this Godly mother.

Aug. 10, 1810.

To
The child of my prayers, tears, and vows, this paper, is dedicated, when I am no more.

MY DEAR SON,
I am, this day, fifty years old, and this week, I have reason to think, you have been separated to the work of the Gospel Ministry; consecrated an Ambassador of the King of Glory to the guilty man! I would bless God that I have lived to see this event. Far greater is my joy, than to have seen you crowned an earthly monarch.
And now, my son, as I am, not only by bodily infirmities, but by age, called to look into the

grave, I desire to set my house in order, that I may be ready to depart at the sovereign call of heaven. For the honor of a faithful, prayer-hearing God, and for your encouragement in prayer, I now record some things respecting you.

You have often heard of my extreme sickness at your birth. Perhaps, by that, my mind was better prepared to receive you as the peculiar gift of God. I think I have more evidence of acting faith, in devoting you to God in baptism, than in devoting any other one of my children. Your own memory will be the best witness for me, as to the pains I took, in your education, to impress your mind early with a sense of divine things. I am not conscious of having done more for you, in this respect, than for my other children. But when, in your early years, you discovered a propensity to vice, how great was my distress for you! I know that you often witnessed my tears, but the anguish of my heart you was a stranger to. And when, in the face of all instructions, entreaties, warnings, reproofs and corrections, you still persist in that course, what could be my resort, but the throne of grace? You will remember the day of fasting and prayer, set apart by your father and myself, on your account. My heart was that day overborne with sorrow. I thought it would be comparatively easy to follow you to the grave, to what I then suffered. But my Heavenly Father was pleased to show me, before the day was over, that my help and hope were only in Him; and to Him did my heart turn, as to its only refuge; inasmuch that, when the day was ended, I felt as though my work was just begun.

It is impossible for me to describe to you, unless you know experimentally what it is to wrestle with God, the ardor of my soul before God, on your account. At first I seemed to be content to plead for restraining grace for you. But I did not long rest there. The promises of a Covenant-God, respecting the righteous and their seed, were very sweet to my soul. I knew that God would be inquired of by the house of Israel, to do this for them. It was his constituted way of bestowing the blessing; therefore I had confidence to plead with him. My work seemed plain before me; and I had no disposition to relax in it at all until God should appear for you. I told no one my feelings; not even your father. The work was between God and my own soul; and I firmly believed that he would, in his own time, answer my prayer.

That you may better judge of my feelings, I will relate one circumstance. In the course of a few months after these impressions on my mind I was taken sick. I was, at first, taken violently, and thought that perhaps God was about to remove me. You was then the nearest on my heart of any object in the world. My work, as to you was not done. To whom should I commit it if I were removed? I determined to wait for more decided appearances in my disorder, and, if I found myself going, to commit this work to your father, enjoining it on him, as my dying request, never to cease wrestling with God for you, till you should be gathered into his fold. I hope, restored me; and with renewed vigor I returned to my closet.

When the first serious impressions were made on your mind, that I was acquainted with, I felt a new & fresh engagedness in my work. Sometimes, at least, the midnight hour has witnessed my prayers and tears for you. You will not now wonder that I was anxious to know your particular state of mind, while you was absent from me, at college. Sometimes indeed I was ready to limit the Almighty, and say O! let the salvation of God come, this night, to my child! But God taught me more commonly to lie at his feet, and humbly implore the blessing in his own time and way. In his own time he has, I trust, bro't you forth to the light, and you behold his righteousness; yes, the complete righteousness of Jesus, your Advocate on high!

When I am sleeping in the dust, look over this sheet, my son, and give glory to God, who has wrought such wonders for you. Look upward, and be animated to double your diligence in the work of the Lord. Remember that short is the space between us; and as we are both infinitely indebted to free, rich, and sovereign grace, will it not be unspeakable pleasure to celebrate that grace for ever and ever?

And when you leave this mortal stage, may your children be left on earth, a seed to serve the God of their fathers, that, through us, his praise may be handed down to latest generations.
Your Affectionate Mother.

From the Albany Christian Register.

A WORD TO GROCERS.

"How is this?"—said my friend, as he and I were the other day passing a grocery, kept by a member of one of our churches, in which there appeared to be several poor fellows drinking ardent spirits.—"Does this man profess to be a follower of Him who was holy, harmless, undefiled and separate from sinners, and at the same time keep such a house as this! Does he profess to love the souls of men, and at the same time furnish these poor, deluded creatures with the means of their eternal destruction? Does he profess to forsake all for Christ, and yet grasp the money of these miserable men at the expense of the bread of their families and of the ruin of their own souls?" My friend was going on with these indignant exclamations, when I interrupted him by remarking that probably the man had never reflected on the nature of his business—that he had taken it up, and continued it, without thinking—"Without thinking!" replied he,— "Is it possible that while such efforts are making throughout the country to arrest the progress of intemperance, and so many important publications on the subject are in circulation, and every religious newspaper is bearing its part in the work of reformation, that he has met with nothing to turn his mind to the subject? Is it not more probable that though he has thought on the subject, his interest so blinds his mind that he cannot think aright?" Here our conversation was interrupted; and I take this method of sending it to such of the readers of the Register as it concerns, that they may know what are the sentiments of many
A Christian Friend.

NEW SPRING GOODS.

THE subscriber is receiving at his store adjoining the new Bank building, Exchange-st., a splendid assortment of seasonable
DRY GOODS,
Comprising many desirable articles for ladies summer dresses &c. which, with his former stock, renders his assortment of fancy and staple dry goods, complete. He is offering them at a very small advance from city prices. He will frequently receive fashionable goods from N. York during the summer. EDWARD BREWSTER,
Rochester, May 1st, 1828.

AUCTION SALE OF REAL ESTATE.

WE propose to offer at Public Auction, on Monday the 15th day of May next,
12 LOTS OF GROUND,
near the end of the Aqueduct, and part of them very desirable as business lots—ALSO—14 acre lot of Peck Tract, and three Dwelling Houses near the High School House.
JOSIAH BISSELL, J.
ELISHA ELLY.
Rochester, April 24, 1828.

NEW ESTABLISHMENT.

EAST-ROCHESTER HARD-WARE STORE.
NUMBER SIXTEEN, GLOBE BUILDINGS.
H. BUSH has just received, and is now opening an extensive assortment of
HARD-WARE, CUTLERY AND SADDLERY,
Of every description, which he will sell on as good terms as can be purchased elsewhere. Also—EDGE TOOLS of all kinds, constantly on hand, or manufactured at short notice. His friends and the public generally, are invited to call and examine for themselves.
East-Rochester, April 24, 1828. 3m17

SAMUEL L. PIERCE

IS not authorized any longer to collect dues of the Rochester Observer of 1827 or 1828, or any Society subscriptions; or any thing for my accounts—nor to do any business for me.
JOSIAH BISSELL, Jr.
Rochester, April 23, 1828. 17

NOTICE.

THE subscribers for Henry's Commentary, are informed that the first volume is received, and will be delivered at the store of C. Dunning & Co. in this village. Persons wishing to become subscribers for this work may leave their names at the above mentioned place, and the work will be ordered for them.
GEORGE G. SILL.
Rochester, April 22, 1828.

A NEW DISCOVERY.

THE subscriber respectfully invites the attention of the public to an important discovery in the Medical Art and Science, in the cure of diseases, which have for years resisted the application of Medicine, and have baffled the skill of the best Physicians in our country. This mode of administering medicine has the advantage over every other, as it can never injure the system, if continued for months. It has proved most efficacious in
Chronic complaints; Nervous affections; Liver and Stomach diseases; pains in the side, stomach and breast; Rheumatism; Head ache; Inflammatory sore eyes; Scrofula; Hysteria and weakness; Dropsy; Paralysis; and palpitations of the heart; Spasmodic complaints; Epilepsy, and fits of all kinds; Diabetic; Gravel; Strabismus; Salt-rheum and Rickets; Swelled neck; Dittorion; Indigestion; Old strains; Inflammations, and Obstructions generally.
It removes the morbid humors, restores the natural strength and vigor of the system, and restores the equilibrium of the system.

The subscriber's Office is in the Franklin-House, east of the Market, Main-street.
DOCT. D. BUDLONG.
Rochester, April 22, 1828. 3:17

THE gentlemen of the fraternity who are disposed to send me patients, are respectfully invited to see the effects produced.

ROCHESTER BATH-HOUSE.

THE Subscriber, Proprietor of the Bath-House in this village, returns his sincere thanks to the public for their liberal patronage during the past year. He also announces that the establishment, after having undergone many improvements, is again prepared for the reception of company.
It is determined to be strictly attentive to the rules and regulations of the establishment, and use every exertion in his power to accommodate, please, and render it beneficial to all who may visit the institution. The efficacy of baths, in promoting the health and invigorating the body, has long since been well established. Indeed, in cities and large populous towns, they are indispensable. A continuation of public patronage is confidently anticipated.

Warm, Cold, Fresh, and Salt Water, Sulphur and Shower Baths, may be had every day. (Sundays excepted) between the hours of 5 A. M. and 10 P. M.—One hundred Baths per day can be furnished.

Apartment designed exclusively for the accommodation of the Ladies, have been prepared.
The great utility of such an establishment for persons laboring under bowel complaints, rheumatism, chronic diseases, and many other morbid affections, is well known and has been recommended to the patronage of the citizens of this village by the resident physicians.

The Gentlemen of Rochester and its vicinity will be waited upon in a few days for their signatures to a subscription.
DANIEL P. KETCHUM.
April 18, 1828. 4w17

NOTICE.—The subscribers, having formed a connexion in business in the practice of LAW, under the firm of GREGORY & HUMPHREY, have opened an office in the west part of the Globe Buildings, second story; where they will, at all times, be ready to attend to any professional business which may be entrusted to them.
JAMES H. GREGORY,
HARVEY HUMPHREY.

NEW FASHIONABLE HAT STORE.

No. 12, Globe Buildings.
VAN KLECK & DIVOLL, respectfully inform their friends and the public in general, that they have commenced the manufacturing of
HATS,
On an extensive scale, in the village of Rochester, and are now opening at their establishment in the west corner of the Globe Building, a general assortment of
Gentlemen's Beaver, Castor, Military and Imitation Beaver HATS,
With a general assortment of Youth's and Children's Fancy Hats of the latest and most approved fashions; together with a variety of Men's Youth's and Children's Fur, Seal, Hare and Cloth CAPS, for Collars, Buffalo Robes, &c. which will be sold as low for cash, or approved paper, as they can be had in the state.

They have also on hand, and offer for sale, a general assortment of Stock and Trimmings, to which they invite the attention of hat-makers generally.
Hats of all kinds made to order, and on the shortest notice. Cash, and the highest prices paid for all kinds of Hatting and Slipping Furs. Jan. 26. 5f

D. BRACE, Has on hand, a complete assortment of Drugs and Medicines, Paints, Oils, Glass, &c. which he offers very low for cash.
ALSO.—A choice supply of Wines, Teas, Sugars, Coffee, and Groceries of all kinds, for sale as above, two doors east of the Market, Exchange Buildings.
Rochester, January, 1828. 13w5

NEW GOODS.—The subscribers have recently received an extensive assortment of

Domestic Goods,
Crockeries,
Groceries,
Glassware,
Hollow Ware, &c. &c.
Which they offer for sale low for Cash, or in exchange for Country Produce. Jan. 4, 1828.—1f
MURDOCK & COFFIN,
Main street, opposite the Globe Building.

ROCHESTER CASH STORE.

C. J. HILL has on hand, for the winter trade, a larger stock of GOODS, of all the various descriptions, than he has ever before offered for sale—consisting as usual of
STAPLE AND FANCY FOREIGN DRY GOODS,
66 packages Domestic Dry Goods.

CROCKERY, GLASS, WINDOW-GLASS AND HARDWARE, AND SALT.
Also—a full stock of GROCERIES—among which are
FRESH TEAS, of superior quality.
The above Goods are selling, whole sale and retail, at very low prices, for prompt payment.
January 8, 1828.

NEW ARRANGEMENT.

THE Book-Binding business heretofore carried on by E. Peck & Co. will hereafter be conducted by the subscriber, at the old stand in the rear of E. Peck & Co. Bookstore, where every variety of Plain and Fancy Binding will be done, in a superior style.
BLANK BOOKS ruled and bound to any Pattern.
JOHN STILL,
Rochester, Jan. 21, 1828.

FOR SALE, or to exchange for property in Monroe county; a valuable improved FARM in Michigan, affording a Mill site, pleasantly situated on Clinton River. Enquire of
T. SCOTT,
At the Intelligence Office, Globe Building,
Rochester, March 20, 1828.

GRAHAM, Physician and Surgeon, has specifically offers his professional services to the citizens of Rochester and its vicinity. His Office on N. 2nd street, one door south of Dr. J. W. Smith's, in the room lately occupied by H. House, Esq.
Rochester, 4th Jan. 1828.

BY order of Moses Chapin, Esq. first judge of Monroe county.—Notice is hereby given, to all the creditors of said Daniel Oakes, of the town of Gates, in said county, who are indebted to him, if they have, before the said judge, at his office, in the town of Gates, in the said county of Monroe, on the 25th day of June next, at 10 o'clock of that day, why an assignment of the said individual's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7th, 1817.—Dated March 21, 1828.
MARK DANIELS, Insolvent.

BY order of Moses Chapin, Esq. first judge of Monroe county.—Notice is hereby given, to all the creditors of James Everingham, of the town of Brighton, in the county of Monroe, an insolvent debtor, as well as his individual character, as one of the partners of the late firm of Everingham, in the county of Monroe, being village lot number eleven, in said village, with dwelling house, being on the west side of Carroll street, and four rods in front of the lot, and containing back and side to a public alley, being the same premises conveyed by the late Insurance Company to said James, by deed bearing date the 10th of August, 1827, in which deed is given, that by virtue of power of sale in said mortgage contained, and pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7th, 1817.—Dated this 25th day of March, 1828.

BY order of the Honorable Moses Chapin, first judge of Monroe county.—Notice is hereby given, to all the creditors of James Everingham, of the town of Brighton, in the county of Monroe, an insolvent debtor, as well as his individual character, as one of the partners of the late firm of Everingham, in the county of Monroe, being village lot number eleven, in said village, with dwelling house, being on the west side of Carroll street, and four rods in front of the lot, and containing back and side to a public alley, being the same premises conveyed by the late Insurance Company to said James, by deed bearing date the 10th of August, 1827, in which deed is given, that by virtue of power of sale in said mortgage contained, and pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7th, 1817.—Dated this 25th day of March, 1828.

BY order of the Honorable Moses Chapin, first judge of Monroe county.—Notice is hereby given, to all the creditors of Nicholas Jones, of the city of New-York, to Nicholas Everingham and Nicholas Jones, of the county of Ontario, of all that piece of land, situate in the village of Rochester, in the county of Monroe, being village lot number eleven, in said village, with dwelling house, being on the west side of Carroll street, and four rods in front of the lot, and containing back and side to a public alley, being the same premises conveyed by the late Insurance Company to said James, by deed bearing date the 10th of August, 1827, in which deed is given, that by virtue of power of sale in said mortgage contained, and pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7th, 1817.—Dated this 25th day of March, 1828.

HARVEY HUMPHREY, Attorney.

BY virtue of a power contained in a mortgage dated August 10th, 1826, from Frederick Haddock, and Mary his wife, to Joseph Haddock, in and to the county of Monroe, in the county of Monroe, being village lot number eleven, in said village, with dwelling house, being on the west side of Carroll street, and four rods in front of the lot, and containing back and side to a public alley, being the same premises conveyed by the late Insurance Company to said James, by deed bearing date the 10th of August, 1827, in which deed is given, that by virtue of power of sale in said mortgage contained, and pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7th, 1817.—Dated this 25th day of March, 1828.

M. CHAFFIN, Attorney. WILLIAM SMITH, Mortgagee.

DEFAULT having been made in the payment of a certain sum of money, secured by indenture of mortgage bearing date the twenty fourth day of April in the year of our Lord one thousand eight hundred and twenty six, and executed by Cornelius A. Van Slyke and Thomas Matthews, to Josiah Bissell, Jr. and said mortgage is hereby given, that by virtue of a power of sale contained in said indenture of mortgage, in pursuance of the statute in such case made and provided, the mortgage premises, being certain lots of Land in the town of Gates, county of Monroe, and State of New-York, described as follows, viz.—(1) forty number one, (2) twenty three, (23) twenty four, (24) twenty five, (25) twenty six, (so called) for more particular description refer to said indenture of mortgage to said Cornelius A. Van Slyke and Thomas Matthews, will be sold at Public Sale at the Court House, in the county of Monroe, on the eleventh day of August next, at ten o'clock in the forenoon of that day. Dated February 7th, 1828.
ARISTARCHUS CHAMPTON,
Clerk of the Court.

DEFAULT having been made in the payment of a certain sum of money secured by mortgage, dated the 10th day of March 1827, executed by Charles O'Hara, of the village of Rochester and county of Monroe, in the county of Monroe, being village lot number one, in said village, with dwelling house, being on the west side of Carroll street, and four rods in front of the lot, and containing back and side to a public alley, being the same premises conveyed by the late Insurance Company to said James, by deed bearing date the 10th of August, 1827, in which deed is given, that by virtue of power of sale in said mortgage contained, and pursuant to the statute, &c. at the Franklin House in the village of Rochester, on the fourth day of August next, at ten o'clock in the forenoon. Dated January 24, 1828.
JARED N. STEBBINS, Mortgagee.
WILLIAM T. CUYLER, Attorney.
Harvey Humphrey, Attorney.

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR.

FRIDAY, MAY 16, 1828.

VOLUME II.—NO. 20.

ROCHESTER, MONROE COUNTY, N. Y.
PRINTED AND PUBLISHED WEEKLY, BY

ELISHA LOOMIS.

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From Zion's Herald.

INFIDELITY.

A correspondent of the Boston National Philanthropist has communicated from New-York some further particulars of an association, of whose existence our readers have already been apprised. In the city of New-York, it would seem that a systematic effort is to be made to brave the public opinion, and hurl defiance at the laws of God and Man. A club, called by a misnomer, "The Free Press Association," has been formed, which among other "labored deeds of hard earned infamy," meet every Sunday morning and afternoon for the avowed purpose of profaning the sabbath of the Lord by profane songs, which they call "odes to nature;" by retailing Voltaire and Paine's vulgar ribaldry in the form of lectures delivered from a mock pulpit; over which is suspended a portrait of Tom Paine, their prophet and deity, together with a painting of Indians, women and children in a state of "nature."

In the morning they have a "scientific lecture," for you may be assured they are the "scientists" of our city. Indeed they openly declare that no ignorant or illiterate man will come from under the yoke of priestly domination into the "liberty of nature," and of course the members of the Free Press Association will contain the "literary and scientific." In the afternoon, they have a "theological lecture;" for you must know they are "theologians," having learned "at the feet of Gamaliel," via Seneca, Volney, Voltaire, Gibbon, Bolingbroke, Paine, and at last, though not least, from the author of that vile compend of blasphemy "Eccle Homo;" the author of which, having been driven from his own free country by the tyranny of a "trial by jury," has found a refuge here from the rigor of English law, and being out of the reach of British officers of justice, is vending his pestiferous contagion in the character of High Priest of the anti-priestly association in the city of New-York; this monster being the principal lecturer, and chief of the club.

Already a periodical paper has been published called "The correspondent," the few numbers of which already issued, are filled with the most flagrant abuse of the Bible and its Author, and loaded with sacrilegious ridicule of the holy religion, and obscenity which has been ever over and over castigated and refuted by Christian writers who were contemporary with the misguided authors; and these have long since gone to their last account, most of them by their own hand, "unannounced, unannealed, with all their sins upon their heads."

Only a few months has the existence of this association been known, and with all the zeal of a "Tract Society" they have issued from the press and circulated two editions of the "Age of Reason," having prefaced it with short notices of "distinguished deists," among whom are reckoned "Benjamin Franklin, Thomas Jefferson, and Elias Hicks;" the two former no doubt introduced with a view of courting national and political adulation, and the latter is honored by this notice to ensure the affection of the misguided and unwary youth of the Society of Friends. A great number of small books and tracts containing even worse blasphemy are also in circulation no doubt from the same source. One of these is entitled, by a most sacrilegious artifice, "The Great Jehovah, three in one, the God of the Jews and the Christians, with a correct likeness?" Having only had a passing glance of this vilest of the vile, I am unable, if my pen would consent, to copy exactly the horrid atheism with which it abounds. My heart shudders when I record that it says of the great Jehovah, [We refuse to follow the blasphemous]—numbering over a hundred or more epithets equally blasphemous and profane, and referring to the chapter and verses in the Old Testament on which the accusations they thus bring against their Maker, are founded. Proposals are also issued for an edition of "Eccle Homo," the infamous book before mentioned, and also for a new Bible!!! to which last, I understand two hundred and fifty subscribers have been obtained.

The meetings of this club are free for all, and are accordingly attended by a mixed multitude, and the hearts of your readers will shudder when they learn that 50 or 60 ladies have so far divested themselves of the fear of God, the respect for their characters, and that jewel which alone ornaments their sex, as to attend these lectures where they are taught from this mock pulpit, in order to ridicule the Bible, that "they may learn chastity from Lot's daughters!" and all such vile obscenity: to the utterance of which the "scientific" and "theological" members of this club respond by a clap of the hands, stamping with their feet, and a loud laugh, such as may be heard at a theatre, and learned at the scenes of drunken profanity and midnight revelling, to which infidelity ultimately leads its votaries.

All this may be seen on the Holy Sabbath in the city of New-York, within a few yards of the Temple of Justice, and within the sound of the bells which ring their church-going melody from those "hundred spires which pierce the sky" in this "London of America."

Thus far the laws of our city are inadequate to suppress this heaven provoking conspiracy, and hitherto the wrath of God, the vengeance of heaven have delayed, but in the language of inspired prophecy the time is at hand when God "shall laugh at their calamity and mock when their fear cometh." "He that sitteth in the heavens shall laugh, Jehovah shall hold them in derision."

From the Albany Christian Register.
The New-York Observer, in speaking of the

Atheism in that city, says, The race of these men is short. They may spend their little season of probation, if they please, (and it may be shorter than they are aware) in blaspheming God and corrupting the minds of the young; but when death comes—when eternity opens—when the wailings of despair burst upon their ears—it may be to them (O that it may not be) as it was with Sir Francis Newport, who died exclaiming, with a groan so dreadful and horrid as if it had been more than human, "O THE UNSUFFERABLE TANGS OF HELL AND DAMNATION!" A letter which he wrote upon his death-bed, in reply to one of his infidel companions, who learning the state of his mind, had addressed to him such consolations as he was able to administer, is so appropriate to our use, that we quote it, notwithstanding many of our readers may have seen it before.

"Sir,—Not able to use my own, I have borrowed another hand to answer yours. You say well, it is a more greatful office to endeavor to remove the disorders of the mind, than of the body. What you urge of the common lot of mankind, as death and sickness, I could wish were my case; but my affliction is, that despair and hell are the common lot of Atheists. Now your argument cannot reach my case, unless you first prove that atheism is as inevitable as death and sickness, and that therefore the effects of it are to be borne patiently, unless a man will combat necessity, and fight against the laws of fate. I have formerly used this way of arguing myself, but wonder now how I could ever think it conclusive. You say, that if we examine death and its supposed consequences, by our reason, those formidable monsters grow tame and familiar; if by our reason you mean either that peculiar to Atheists, or the common reason of human nature, I am sure these monsters will grow less tame and familiar, the more we think of them; since no reason shows what an unexperienced death is, or what the change consequent upon it, how can we judge of things we do not know? Reason on such things as long as you please, and you will be at last as far from the truth as when you began. Your argument is extremely weak about pre-existent and a future state: I retain no impression of past happiness or misery, therefore there is none to come; how that is a consequence, I do not see. Next you would have me believe, upon your bare word, that death is nothing, and after death is nothing; pray, how do you know having not yet tried? There are a great many that say the contrary. I have only concerned myself with the rationality of your letter, that you may believe I am not distracted, which I would desire you to believe, that what I am, is it is true, and what I could force you to believe it so at last; if I could force you to believe it, I would. All I can do is, to deal with you as a reasonable creature, by opening my breast to you, and then leaving you at your liberty to act as you please. While we are in health and business, we may act contrary to our intentions, and plead for the thing we believe not; but when we come to die, the vizard is taken off, and the man appears as he is. This is my condition, and therefore I can have no motive to impose upon my friends. Religion is no imposture, heaven and hell are real, and the immortality of the soul as certain as the existence of the body. For a time we have officiously deluded and cheated ourselves out of religion and happiness; and God, who will not always be despised by his creatures, has chosen me as an example to you all, and a warning to the lazy and indifferent Christian. But who alas! can write his own tragedy without tears, or copy out the seal of his own damnation without horror! That there is a God, I know, because I continually feel the effects of his wrath; that there is a hell, I am equally certain, having received an earnest of my inheritance there already in my breast; that there is a natural conscience in now feel with horror and amazement, being continually upbraided by it with my impieties, and with all my sins brought to my remembrance. Why God has marked me out for an example of his vengeance, rather than you, or any other of our acquaintance, I presume is because I have been more religiously educated, and have done greater despite to the Spirit of grace. What egregious folly is it for dust and ashes to contend with its Creator, to question his justice, his power, yea, his very being; when, at the same time, without this God, every such wretch would immediately fall into nothing, being without him not able to exist one moment! What vile ingratitude is it scurrilously to reflect on his religion, who died to reconcile such reflectors to himself? Do not mistake yourself; it is not a light matter to contend with the God of nature, to abuse religion, and deny its Author, (and what is worst of all,) to apostatize from it, as I have done. God has met with me for it, after a long forbearance of my inveterate impiety and profaneness.

Let me entreat you to leave off your sins; who knows but God may yet receive you? I speak not this out of any love to virtue, or hatred of vice, (for I am hardened and impenitently reprobate,) but, like Dives, I am unwilling my brethren should come to this place of torment. Make what use of this you please; only remember, if it does not reclaim, it will enhance your guilt, possibly to be overtaken in this world, as I am, by the just judgment of God; if not, be sure you will be met with hereafter.

"Which is all from," &c.

From the Christian Secretary.
ELDER JOHN LELAND.

The following letter from an aged Baptist minister to a Lady in Virginia, is published in the Richmond Christian Herald. It is written in the familiar style of Newton, and much instruction may be derived from his experience.

At home, Feb. 8, 1828.

My good Sister,—It has been fourteen years since I saw you, but the distance of space and length of time, have in no degree chilled my

Christinn regard and friendship towards you and others in Virginia.

Was I at your house in Carolina, or you here at my Mansion, we should be full of chat, in telling each other what events had passed for the last fourteen years; but that is not the case; to supply the lack of which, I shall with my pen give you a condensed history of myself, and what has passed before me. Excepting a few months' cessation from preaching, occasioned by a broken leg, I have been unweariedly trying to preach Jesus; but have never yet risen to that state of holy zeal and evangelical knowledge that I have been longing after: but such as I had I have been giving unto the people. There have been anumber of revivals of religion within the circle of my ministrations, which have both flattered my pride and humbled my soul. The season past has been one of the happy parts of my life. Such brokenness of heart, prayer and singing have been among the people, as I have rarely seen (never exceeded) in my life. The number I have baptized in this rich harvest is 106; and I yet find no more inconvenience in baptizing than I did when I was about 30 years old; nor can I discover any diminution in the congregations that attend my ministry. I have had a number of attacks, like one I had in Goochland, which ended in Louisa at the time when brother Rawlins was baptized; but I have been holden up with a little help, and refreshed in my bondage until now. *Faint, yet pursuing.* I have 82 descendants living. A few of my grandchildren have died at their respective homes; but I have never had a death at my house. Of Abraham it is said, "I called him alone and blessed him and increased him."

I have been trying to get ready to die. I have written a short history of the events of my life, and although it contains the best part of my life yet when I look over the manuscript, it is but a ragged thing. I have also got the likeness of my person taken, as large as life from the waist up; and others say it is a good portrait; but it looks like a crabbed image full of juices; so that boasting is every way excluded. My pecuniary concerns I have settled, so that my executor may have nothing to do; and likewise made my will, which is but a light affair. So far I am ready to die; but internal readiness is another thing. I have as strong attachments to life as I had in the year 1776, when at your father's house with brother Young. I cannot select the time when, nor the disease by which I should choose to die. When I reflect back on my past life, a thousand things occur that were criminal or very imprudent. I had no fruit in those things of which I am now ashamed; and yet I still persevere in forwardness, so if Christianity was not a religion it has been more than fifty-three years since I began to preach; in doing of which I have travelled 80,000 miles, preached 10,000 times, and baptized 1458 persons, a good portion of whom professed to be the seals of my ministry.—Was I sure that I had acted only for Christ, my soul would make her boast in God; but there is so much corruption in me, that the most that I can hope is that there has been some good thing in me, amidst many bad ones. There is a solemn day approaching, where pleading that we have eaten & drunken in the presence of Christ; prophesied; cast out devils; and done many wonderful works in his name, will not avail; and if we add to these pleas, that we have given our bodies to be burned, and our goods to feed the poor, yet without charity (the union from the Holy one—the waters that spring up to eternal life,) we shall be disesteemed. While writing on this solemn subject, I feel like dropping my pen, and crying to God, with all the powers of my soul, that he would make me right—make me faithful unto death—assist me to fight the good fight—finish my course—keep the faith, and receive the crown.

Internal religion is always the same and always will be; but the external modes of it, change like the fashions of dress. So many religious novelties have lately sprung up, that I have often exclaimed, "They have taken away my Lord, and I know not where they have laid him." But this alarm has been quieted by "What is that to thee? follow thou me." In all the revivals that have been where I have administered, the work has operated as it did in Virginia from the year 1784 until 1789. A little damsel solicited her father to purchase for her a London doll, with a china face all clad in silk; which request was granted by the indulgent father. But soon little Miss grew sick of her doll, and exclaimed, I want a baby that will cry and eat vituals." It is a truth that the living Jesus was meanly clad and fared hardly; but the dead Christ was finally shrouded and honorably interred. This is, however, a time spoken of when kings bring their gold, honor and glory into the holy city.

From creation to the flood was 1656 years; in which term we may safely calculate that many millions of people lived; and yet no more than 27 personal names are found in the antediluvian history. There are a number of names so incorporated into the history, precepts, and promises of the Scriptures, that they must necessarily be perpetuated as long as the Bible exists. But there has been many seven thousands that never bowed to Baal, whose names are buried in oblivion. Much has been done, and much is doing, by men to immortalize their names; but if my name is written in heaven, in the Lamb's book of life, not to be blotted out;—if I have a room in God's house, among the living in Jerusalem, I shall be made for eternity. It is not likely a century hence there will be many, if any one, who will ever have known or heard any thing of John Leland.

This gives me no uneasiness. But I have a strong solicitude that I may live and die in a manner that will give my friends in general, and those whom I have baptized in particular, no painful sensations, to think that they have placed confidence in an unfaithful man, who did not hold out to the end.

You may judge of my present health by the

following standard, viz: my pulses beat 72 times in a minute; in which time I breathe 24 times.

I am very much checked in writing, fearing you are dead; but like Columbus in a sea storm, I will throw this overboard, in hopes that if you are dead some of your friends will find it.

You see how large a letter I have written to you with my own hands; and being such an one as John the aged, I hope you will pardon my egotism (the hobby of old men) and all other defects, and believe it is indited in the spirit of friendship.

Mrs. Ancy Petross.

From the Western Recorder.

WESTERN EDUCATION SOCIETY.

The annual meeting of the Western Education Society, was held at the session-room of the 1st. Presbyterian Church in Utica, May 1, 1828.

Rev. Hezekiah N. Woodruff, the oldest Vice President, took the chair.

The annual report of the Directors was read, and unanimously accepted.

The Society having considered attentively what alterations were necessary in the constitution, so as to extend the influence of the institution and secure its benevolent designs, adopted the following

CONSTITUTION.

Art. 1. This Society shall be denominated the Western Education Society of the State of New-York.

Art. 2. This Society shall be auxiliary to the Presbyterian Branch of the American Education Society.

Art. 3. Any person paying into the treasury three dollars annually shall be a member of this Society.

Art. 4. Any person who shall pay twenty dollars or more, at one time, shall be a member for life: Also, any person paying fifty dollars at one time, shall be a director for life. Any donations, bequests or subscriptions, which shall be appropriated by the donors to form a permanent fund, shall be sacredly applied according to the directions of the donors.

Art. 5. The officers of this Society shall be a President, and as many Vice-Presidents as the Society may please to appoint, a Clerk, Corresponding Secretary, Recording Secretary, Treasurer, and Auditor.

Art. 6. The Society shall annually appoint thirty-four persons, who, together with the officers named in the preceding article, shall compose a Board of Directors, five of whom shall constitute a quorum at any meeting regularly convened.

Art. 7. It shall be the duty of the Board of

Art. 8. There shall be a committee of examination, consisting of not less than three nor more than five members. When consisting of three members, the Directors of the American Education Society shall appoint one, and when consisting of more than three they shall appoint two. The other members shall be appointed by the Directors of this society.

Art. 9. Any person who shall give satisfactory evidence to any of the examining committees within whose vicinity he may reside, of talents, piety and real indignity, may be admitted to the benefits of this Society, while continuing to give such evidence, and professing his intention to devote himself to the gospel ministry.

Art. 10. All appropriations to candidates shall be considered as a loan, to be refunded within a suitable time, if required by the Directors; and in case any beneficiary shall relinquish his intentions of entering the ministry, he shall, if required by the Directors, refund with interest whatever he may have received.

Art. 11. The Directors shall meet immediately after the annual meeting, and at any subsequent time, on their own adjournment, or at the request of the President or any two of their number.

Art. 12. The Treasurer shall keep the monies of the Society, pay all orders of the Directors, and report annually to the Directors.

Art. 13. It shall be the duty of the Auditor to examine the accounts of the Treasurer, and annually report to the Directors.

Art. 14. The annual meeting shall be held on the Thursday succeeding the third Wednesday in August in the village of Auburn, at 9 o'clock, A. M.

Art. 15. This constitution may be altered or amended by the votes of two-thirds of the members present at any annual meeting: But the funds of the Society shall never be diverted from the education of pious indigent youth for the ministry; and no propositions shall be received by the Society for the amendment of the constitution, except the same be recommended by the Directors.

The Society then proceeded to the choice of officers, to hold their appointments until the annual meeting at Auburn; when the following gentlemen were elected:—

President
Hon. NAT'L W. HOWELL, LL.D. Canandaigua.

Vice-Presidents.
Rev. Henry Davis, D. D.
Rev. Henry Dwight,
Rev. Evan Johns,
Rev. D. C. Lansing, D. D.
Rev. Hezekiah N. Woodruff,
Rev. Samuel F. Snowden,
Rev. Ebenezer Fitch, D. D.
Rev. Andrew Yates, D. D.
Rev. John F. Schimerhorn,
Nathaniel Monroe, Esq.,
John Fine, Esq.,
Josiah Bissell, Jun. Esq.,
Harvey Ely, Esq.,
Gerrit Smith, Esq.,
Henry Bradley, Esq.,
Levi Beebe, Esq.,
Abraham Varick, Esq.,
Hon. Robert Porter.

Directors.
Rev. John Frost, Rev. Samuel C. Aikin, Rev.

George S. Boardman, Rev. Henry Smith, Rev. Elijah Wells, Rev. James Richards, D. D. Rev. Matthew L. Perine, D. D. Rev. Andrew Yates, D. D. Rev. John F. Schimerhorn, Rev. Wm. Wisner, Rev. John Keep, Rev. Levi Parsons, Rev. Mr. Smith, Geneva, Rev. Warren Day, Rev. Joseph Penny, Rev. Ansel D. Eddy, Rev. Miles P. Squier, Rev. Henry Dwight, Rev. Dr. Axtell, Rev. H. P. Strong, Rev. J. Crawford, Rev. J. H. Hotchkiss, Rev. Ralph Cushman, Rev. Dr. Brown, Rev. B. Eddy, Rev. Calvin Bushnell, Rev. Mr. Marther, Theodore Spencer, Judge Brewster, Walter Hubbell, William Tillman, Edward Vernon, Augustus Porter, James Stocking, George Huntington.

James Eells, Cor. Secretary.
Theodore Spencer, Rec. Secretary.
James S. Seymour, Treasurer.
H. Hills, Auditor.

Resolved, That the Constitution of this Society be published in the Western Recorder and Rochester Observer.

Adjourned, to meet at Auburn, on the Thursday succeeding the third Wednesday in August next, at 9 o'clock, A. M.

A. SEYMOUR, Recording Clerk.

THE SABBATH.

The following extract from an editorial article which appeared in the last Boston Recorder, manifests a spirit in relation to the Sabbath which we rejoice to see awakening among our eastern brethren. It is peculiarly encouraging at this time, to those in this part of the country who are engaged in measures to redeem the Sabbath from profanation, and to arouse from their apathy the slumbering energies of the professed followers of the Saviour, and to excite them to activity, and compel them to show on whose side their hearts and their influence are enlisted. The time is not far distant when any other place will be more desirable and more easily maintained than that of NEUTRALITY in the church of Christ—when the words of our Saviour, "He that is not for me is against me" will be better understood, and when profession will imply something more than mere non-compliance with worldly maxims and abstaining from those vices which meet with the reprobation of the mere moralist. This extract we trust will be read with attention—and when read, let the question be asked, "are these sentiments in accordance with the spirit of the religion we profess?" And

slotful servant, refuse or neglect to act? We wish to see our churches in this region take a stand, and show whether they will sustain those who are bearing the heat and burden of the day, or whether they will be satisfied to bid them God speed, instead of coming out and saying explicitly when we may calculate upon hearty concurrence and co-operation.

We have just heard of a number of churches which have unanimously resolved to support those engaged in the sabbath-keeping measures. This is what we ask, but not all we ask. Let them place their light on a candlestick instead of hiding it under a bushel.

We shall be excused, we presume, for not expunging the compliment which Mess. Willis and Rand have paid to the Rochester Observer.

The Press must be enlisted in the service of the Sabbath. We do not mean to say that it has been silent. Learned treatises and prize essays have been written to prove the divine institution, the perpetual obligation, and the civil importance of the holy day. Divines have shown minutely how the Sabbath is to be sanctified, and portrayed the guilt contracted by its violation in its true colors. We could also point to some invaluable Tracts on the observance of the Sabbath, which have had no little effect in preventing even a worse dereliction of the holy day. Some of these are published for cheap distribution, and are scattered far and wide. But the popular press, our religious newspapers and magazines, which go into every family, and almost into every family, in all the older settlements, must put on new vigor in the cause. They have not been entirely silent; but, like the church at large, they have been cold and drowsy. But let them speak, loudly, warmly, constantly; and the continual dropping of their speech will wear the stones. The "Pioneers" of Western New-York have set us a noble example in this very way. They have thrown their short, pointed, pithy articles into their religious paper, [the Rochester Observer,] promptly aided by its Editor; and to all appearance, they consider the onset but begun. If all the religious periodicals in the country will open their columns to such a warfare, and will answer for all that deserve the name, thought and feeling would soon be roused throughout the country.

The pulpit must plead in this sacred cause. It has not ceased to lift its warning voice against the approaching evils; and now it stands a powerful bulwark against the invader. But there is need of an extraordinary appeal, and an unusual note of alarm. The awful crisis is at hand. If ever this evil is arrested, it must be done soon. And where shall the Sabbath look for the warmest defence and the most efficient support, but to the Ministers of the altar? And will they not sound an alarm, in behalf of their country and their God? Let the Sabbath sink, and they must shut up their sanctuaries, disband their churches, abandon their delightful work, and witness with sorrow and despair the universal triumph of sin and of satan. But let them speak, and some at least will hear, and their labor shall not be in vain in the Lord. Periodicals will collect and publish facts; they will tell the violations which

abound, and of the measures for promoting reformation which are adopted in all parts of the land. But the living voice, that of the well-known and faithful pastor, will apply, and convince, and rouse. We do believe that the ministers of Jesus Christ must be still more alive to this subject, and feel that the solemn and alarming exigencies of the time demand special and appropriate efforts from them.

The church must take her stand. Her members must no more be seen in the stage, the steamboat, the market, the visiting party, or any place where they ought not, on God's day. They must no longer speak their own words, or seek their own pleasure; but call the Sabbath honorable and delightful. They must no more offer the plea of convenience to cover the violation of the fourth commandment. They must abstain even from things lawful in themselves, when circumstances are such that others would be emboldened in transgression. They must put on the mind of Christ, and sigh and cry for the abominations that prevail. Rivers of waters must run down their eyes, because men keep not this precept of God's holy law. This zeal for the Lord of hosts, and grief for the transgressions of men, must excite them to action; and their first effort must be, to free themselves personally, from the guilt of profaning the Sabbath. And if the church shall stand, decidedly and evidently, on the Lord's side in this thing immediately a standard is raised to which thousands and millions will soon rally. The power of the desolating flood is broken, that moment that all the churches and their members are seen duly honoring the institution of Jehovah. We do not ask for the official interference of church judicatories, and more than the arm of civil power, except that churches may take care of flagrant offenders as in all other cases of immorality. But we do ask for individual decision in keeping this day holy unto the Lord; and that every one who has a name and a place among the children of God, should feel that sacred vows are upon them to stand on the Lord's side in this evil day. How shall the church be brought thus to act? We reply: by the light and conviction which the pulpit and the press will impart; and by the encouragement, the power, the almost irresistible impetus of example. Let Christians in one part of the country act, and let those in all other parts know it; they find that they are not alone, and that if they will arise and build, the excellent of the earth are with them. Example, noble and judicious example, in an obviously good and noble cause, is easily followed by those who love good things. And then all may avail themselves of the suggestions and experience of every particular portion: and learn wisdom even by every failure or defeat.

A large meeting of Delegates on the subject of the Sabbath convened in this city on Tuesday afternoon, May 6th, at 4 o'clock. After a very animated discussion, in which the evils of profaning the sabbath, and the duty of Christians in this respect, were discussed, it was decided to adopt some measure, to promote the better observance of the Sabbath. A committee of fifteen was then appointed to report a plan of operation at an adjourned meeting, to be held on Thursday morning at 7 o'clock. At the appointed hour the committee reported, and the subject was further discussed till suspended by the claims of other engagements, and the meeting was again adjourned till Friday morning.—N. Y. Obs.

TEMPERANCE.

READ THIS!
FROM THE PHILANTHROPIST.

MR. EDITOR,
At the annual training yesterday, a vote was passed by one of our Militia Companies, with but one dissenting voice, to request the officers to abolish the long established practice of furnishing ardent spirits on training days.

In the evening the society for the promotion of temperance held a meeting, and admitted thirteen members, which increases its number to one hundred and seventy seven.

As this society is formed upon the principle of entire abstinence, it of course is daily exhibiting one hundred and seventy seven practical demonstrations of the fact, that it is possible to live, labor and sustain the vicissitudes of heat and cold, wet and dry, without the aid of ardent spirits.

If you think this testimony is calculated to assist in producing conviction where it has not already been produced, you are at liberty to publish it.—Newton, May 7, 1828.

A RAISING WITHOUT RUM.

Last week the frame of a large barn of Mr. Simon Adams was raised in this town without rum. Almost universally neighbors who were invited to assist without the offer of rum, cheerfully afforded their aid; and the good order and success with which the frame was raised showed that rum is not necessary to give men strength, resolution, or skill. This example is a good one, for nearly all the accidents that occur at raisings arise from the headlong ardor produced by rum. A thorough experiment will no doubt show that trade can thrive, the land be tilled, public business be done, and all kinds of mechanical work of labor and skill be performed without rum.—It will show that our commerce by sea can flourish without rum; and that our national government can be supported without revenue derived from rum; that our old men can be healthy, intelligent, and respectable, and our young men cheerful, vigorous and enterprising without the aid of rum.—Limerick Star.

A writer in the Black River Gazette suggests a novel experiment for the suppression of Intemperance "at one fell swoop."

"Thinks-I-to-myself, the other day—it would be best to buy a large quantity of whiskey, and get all the drunkards in town together, and let them drink and drink until they destroyed themselves. They should be shut up in a large yard, like a pound, with a fence four feet high, over which they could not climb; and then be fed in troughs; and they should be always kept here, that

they might not go about, as a bad example to sober people. They should have no intercourse with the boys, or any respectable living being. Parents should go once or twice a year with their children and look over the fence and tell their children—"that red-faced monster was once a man. But whiskey has changed him into a brute."

Temperance and Missions.—The grand jury at Whitestown, N. Y. taxed themselves as usual for delinquencies, but no part of the money was spent for spiritous liquors, and none was had in the room. The consequence was they had five dollars to spare, which they gave for the spread of the Gospel.

Intemperance in our Gaol.—The American & Gazette states, that ardent spirits are sold in the gaol in this town, and that too, on the sabbath. Such a practice cannot be too severely reprobated, and calls loudly for reform.—Prov. Investigator.

An old Shipmaster's Opinion.—The following hints are given in a somewhat odd but very sensible letter to the Secretary of the Navy, respecting the proposed voyage of discovery. The writer has seen, as he intimates, 25 or 30 years of very rough service at sea. The letter is published in the N. Y. American.—Vt. Chron.

As an old seaman, I would recommend the discontinuance of serving out grog regularly in the navy. It may be well on going into battle, or at any time when great exertions are required for a short time. I have always found, that when too frequently taken, it loses its stimulating effects, and that when long continued exertion was required, those who took none did the most; besides it makes habitual drunkards of many seamen that otherwise would not have been so.

SPRIT OF THE PILGRIMS.—A highly respectable gentleman from Plymouth informs us, that ardent spirits have been banished from all the ship-yards in that place, with one exception; and that vessels are built and launched without the bad help of a single dram. This is a successful imitation of the example set by the ship-builders of Medford, and deserves an equal share of praise. Philanthropist.

REVIVALS OF RELIGION.

The following is an Editorial article from the Philadelphia (Episcopal) Recorder.

Revivals.—Our paper contains frequent notices of revivals of religion in different parts of our country. We take pleasure in occasionally bringing such before our readers. They are well calculated to press upon us, practical convictions of a fact which is, in the dealings of Providence with the Church, becoming too obvious to be discredited, however mysterious it may appear.—That is, that God does for wise and beneficent purposes, often produce an impression upon the minds of whole communities, which renders them peculiarly well disposed for the reception of the truth, and a sense of their helplessness and danger, and bringing before them in all its urgency the importance of immediately fleeing to the refuge set before them in the Gospel.—At another, he communicates the incipient impulse to the mind of some solitary professor of religion who sitting in his retirement and pondering eternal things, becomes solemnly impressed with the value of immortal souls, and the coldness and desolation by which he is surrounded. He speaks to some of his brethren on the subject—he finds their hearts prepared to receive his fraternal communication. Contrary to his expectations, perhaps, he discovers that it is an easy thing to talk with them; and that the same Good Being who had led him to such a conversation, had softened their affections, and enlivened their consciences for hearing favourably what he has to say. Now these brethren are becoming united together for a good work. New life is breathed into their prayers—new love warms their communion with each other, and a new and holier charity enlivens their intercourse with the world. They resolve to make a vigorous and united effort to arouse those who are slumbering in death around them. Many a parent presses, in all its plainness and pungency, the truth of the gospel, for the first time, upon his careless children. The husband finds the wife whom he holds in his arms, agonized by a conscience that has been wrung with convictions of sin. The old man, whose head had grown hoary beneath the influence of years passed in rebellion against his God, retires from his household to pray for pardon; and the thoughtless youth, whose days had until then, glided away with an unconscious peacefulness that resembled the lapse of some tranquil stream, is now heard with intense anxiety crying for mercy. One impressive idea fills every mind, and agitates every heart—one sentiment, solemn as eternity, overshadows all society. The very children in the streets are arrested in their careless sport by awful thoughts of Heaven and Hell, and the Judgment Day. Many a proud man is prostrate in the dust; many a debauched man withdraws from his pollutions; many a careless man is alarmed at his danger. Ministers find it an easy thing to preach, and their congregations find it an interesting thing to hear. Saints are rejoicing and giving thanks; sinners are convicted and crying for mercy; and numbers are daily added to the church of such as shall be saved. These are the joyful manifestations of God's gracious presence in a community; this is a Revival.

More than 200 exhibitions of these mysterious moral phenomena have occurred in the American church during the last year. The careless may turn away from them with indifference; the ungodly may scoff at them; the formalist may avoid them as he would pestilence, and the sarcastic may sneer, the virulent abuse, the learned disprove them; but the man of practical judgment will carefully observe, and seriously "ponder these things in his heart," for facts, with such a man are more powerful than sneers, or abuse, or learned speculation.

From the Religious Intelligencer.

REVIVALS OF RELIGION.

We have till now avoided saying any thing respecting the revival in this city, lest we should

raise expectations that might be disappointed.—But we rejoice to state that there has been a work of grace in the midst of us ever since the former meeting of the Conference in this city. The work is deep and silent, but not the less real.—Like the wind that bloweth where it listeth, we hear the sound thereof; we are refreshed by its breezes, and feel its life giving power, although "we cannot tell whence it cometh and whither it goeth." It was stated to the conference, by the delegation from the church of the United Society, that they numbered seventy-five hopeful conversions connected with that society, in the city.—There are as many as fifty in the villages in this town; a few in Yale College; a number have been added to the Baptist Church; to which if we add those connected with the 1st. and third societies, the number will not fall short of two hundred. Some have been added the present week, and we hope and pray that this is but the beginning.

The revival in Milford still continues. Two hundred are indulging the hope that they have been called out of nature's darkness. Fifty or sixty attend the anxious meetings. In North Milford a powerful work has been progressing ever since the meeting of the Conference in that place four or five weeks since. In Bethany, 27 were reported as indulging a hope. In Prospect, from fifty to sixty—Woolcott twelve to fifteen—Salem about forty—Waterbury fifty to sixty—Haddam, between three hundred and four hundred in the town. These are some of the most recent.

And what is this to the thoughtless multitude? "Beware therefore, lest that come upon you which is spoken in the prophets: Behold, ye despisers, and wonder and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

Work of Grace in the American Tract Society's House.

During several months of the past year an interesting work of grace has been apparent among the females employed in printing, folding, and stitching Tracts in the Society's House.—Since the commencement of this refreshing, 41 different individuals have been employed in these departments of labors, 15 of whom were previously members of the church. Of the remaining 26, eighteen now cherish a hope in Christ, and most of them have connected themselves with churches of different evangelical denominations in the city. A similar blessing, and simultaneous in its progress, has been witnessed among the young women employed in the House of the American Bible Society.—N. Y. Obs.

To the Editors of the New-York Observer.

GENTLEMEN.—By giving the following a place in your paper, you will greatly oblige your friends, the subscribers:

It having been presented aboard, as we are informed, that our eastern brethren are nearly alone in the opinions, they have expressed of the means of information, generally, thought them to blame in what they have done to counteract those measures, the subscribers feel it a duty they owe to them, and the Christian public, to say, that, from what has fallen under their own observation, and from information received from unquestionable sources, they agree with them in the views they have expressed, and have no doubt that measures have been introduced of late into the number of churches, which are dangerous in their tendency, and if persisted in, likely to prove highly injurious to the character of revivals, and the fruitful source of discord in the churches.—In expressing this opinion, the subscribers are persuaded that they express the sentiments of the ministers and churches generally in the western part of this State.—Auburn, 13th Feb. 1828.

- James Richards,
- Henry Davis,
- Henry Axtell,
- Henry Mills,
- Miles P. Squire,
- Chauncey Eddy,
- A. D. Eddy,
- Henry P. Strong,
- Warren Day,
- Joseph Penney,
- William James,
- Joel Parker,
- Timothy Stow,
- Caleb Burge,
- Jason Allen,
- D. C. Hopkins,
- Israel Brainard,
- Oren Catlin,
- Chauncey Cook.

From the Boston Recorder and Telegraph.

ASTONISHING!

After much inquiry, it has been ascertained that an individual who has ever been connected with the American Sabbath School Union, has been condemned for any misdemeanor, before a civil tribunal, excepting one dissolute negro girl, who left a short time after she joined the Sabbath School. And even the little instruction she received during her reluctant stay in the school, was made the instrument of her conviction and hopeful conversion while in prison.

A gentleman in Ireland writes "that of the 150,000 children and 7,000 adults connected with the Hibernian School, it is not known that an individual has ever been arrested for a crime." The same gentleman says, "a young man, confined for a capital offence, holding a Testament in his hand, burst into tears as his Sabbath School teacher approached," and said, "if I had only had this in early life, I should never have been here."

Of all the children in England who have attended the Sabbath School during the last forty-five years, it is not known that one has ever been arraigned before a civil tribunal.

One part of the city of London is divided by a certain street, on one side of which there are schools for the instruction of 1200 children, while on the other there are no schools, or next to none. On the side without schools, they have had more young criminals than from any part of the city; while on the other, they have had, for a long time, only one.

During the last spring, it was ascertained that not one of the 400 or 500 wretched inmates in the New York State Prison, at Auburn, had ever attended a Sabbath School. Visit all our state prisons and "go from ward to ward—from cell to cell, says an able writer, and inquire of their miserable inhabitants if any restraints were imposed upon them in their youth; if they were taught, while children, to fear God and keep his

commandments; and they will tell you that they scarcely ever heard the name of God in their infancy and youth, except in oaths and blasphemies. They will tell you, they had no friend to tear them from the pernicious example of abandoned, profligate parents; no kind hand to lead them on the Sabbath, to the Sabbath School and the holy sanctuary."

City Tract Society.—The anniversary of this Society was held in St. Andrew's Church on Tuesday evening last. The President took the chair at half past 7 o'clock, and the meeting was opened with singing a hymn, followed by a prayer by the Rev. Mr. Bedell. The Report of the Board was read by Mr. George W. Blight. During the evening, addresses were made by the Rev. Messrs. Kennedy and Halsey, and Morgan J. Rees, Esq. The meeting was large and apparently deeply interested in the cause. We understand that at the close, more than \$300 was voluntarily offered to assist the funds of the board.—Philadelphia Recorder.

From the New-York Observer.

LATEST FROM BURMAH.

The American Baptist Magazine for May contains letters from the Burman Missionaries as late as Oct. 2, 1827. Messrs. Judson and Wade had concluded to abandon Amherst, having given up all hope of its becoming large town, and remove to Man-la Meing, the head quarters of Sir Archibald Campbell, where Mr. and Mrs. Boardman were already stationed. They had already made preparations for building at this new location, and were soon to make their final removal.

The state of the mission in general was flourishing. On the 7th of June the boarding-school at Amherst contained 15 pupils. Dr. Judson was accustomed to preach on the Sabbath to small congregations of natives, and all the Missionaries were active in their several spheres of labor. They had received letters from Mung Ing, the native preacher, who, of his own accord, had proposed to go on a mission to his deluded countrymen in Mergui and Tavoy dated June 12th, in which he says he is preaching the Gospel to all he meets—in the streets—in houses—in zayats. Some contradict—some revile—some say these words are good, but the religion is too hard for us.

Among several little incidents (says Dr. Judson) mentioned by Mung Ing, I select the following:—"One day I met a woman who praised the meritorious efficacy of religious offerings. I preached to her the vanity of such offerings, and the truth of Jesus Christ. The woman repeated my words to her husband. Soon after, as I was passing by, the husband called me in, and invited me to preach there. Next Sunday I went to the house, and found they had invited about 15 of the neighbors to hear me preach. In the midst of preaching some rose up and went away, some stayed & listened till I had finished, and some appeared to be converted. The house-holders name is Mung Pyoo, and his wife's name Mah Thwai." One Mung Nwai also, a man of Portuguese extraction, appears to be a sincere inquirer.

One of us having been requested by a friend in Bengal to procure a collection of sea-shells, we mentioned it in writing to Mung Ing, to which he replies in a postscript: "In regard to what you say about sea-shells, if I can conveniently collect some, I will do so; but as this is a worldly concern, I shall not bestow any effort upon it, and probably should not effect much"—a resolution perhaps not unworthy the attention of Missionaries of a higher order.

INTERESTING FROM CEYLON.

The Missionary Herald, for May, contains a joint letter, from the missionaries in Ceylon, dated August 31, 1827, which is full of encouragement. Within the previous six months, nearly 1000 native children had been added to the schools,—twelve native members received into the Mission Church,—and a printing press set in motion. The whole number of schools is now 87,—the number of teachers 90, besides 12 superintendents and visitors,—and the number of scholars, 3,725, of whom 765 are girls. The High School contains, 133 scholars. The average number of attendants on Sabbath mornings, at each of the stations, is about five hundred including school-children—making at least 2000 in the whole. In addition to this, there are three preaching stations in the neighboring villages, which are supplied sometimes by the missionaries but more generally by the native assistants. Surely these facts should put unbelief to the blush.

PROSPECTS OF PRUSSIA.

The last No. of the North American Review contains an article under the title of "Travels of Ehrenberg and Hendrich," from which the following passage is taken. The facts stated in it, reflect great credit upon the sovereign who is therein mentioned.—Ch. Obs.

"We cannot help doing honor to the King of Prussia and his Ministry, as well as the Royal Academy at Berlin, for the generous support which they have given to the scientific expedition, which has been described in the preceding pages. Nor is this the only noble transaction, in which the King of Prussia has been deeply concerned. Within a few years he has made freemen of a large portion of his subjects, by making them lords of the soil which they cultivate, possessors by mere fee-simple. He has raised up the second, if not the first University of learning now in existence. We refer to that of Berlin, which is not yet twenty years old.—He has greatly improved other Universities in his territory, particularly that of Halle. He supports, at his own expense, as we are credibly informed, twenty-five theological students at Wittenberg, on the very spot where Luther taught, and where three professors of theology still remain, one of whom is the well known Schleusener. He has made provision that all the children of his realm shall be taught to read, and be in possession of a Bible. He every year bestows some distinguished honor or privilege on literary men, who contribute to the honor of

his kingdom, and the instruction of his subjects. All this, too with very moderate pecuniary resources, Prussia having scarcely any commerce with foreign countries."

From the Dublin Evening Mail.
LA PEROUSE.

Certain intelligence of the fate of this unfortunate navigator has been at length obtained. We have been favored by Sir William Betham with the following extract from a letter he has received from Mr. John Russell, his nephew.—Honorable East India Company's ship Research, New Zealand, Nov. 7, 1827.

My dear Sir William—I have the pleasure to inform you of our safe arrival here, after a successful voyage, to ascertain the fate of La Perouse and his ships. They were both wrecked the same night on a reef off the Manicolo island, situated in latitude 11. 40. south, and longitude 167 east. One of the ships sunk in deep water, after striking on a reef of rocks, and all on board perished; the other was thrown on the reef, and those of the crew who escaped were able to save from the wreck materials enough to build a small vessel at a place called Paou, where many of them were killed by the natives, but were enabled to finish their little vessel, in which they all left the island; with the exception of two men, about five months after their shipwreck. One of these men died about three years since.—The other left the island in a canoe, and his fate is unknown; most likely he perished, as we have searched all the adjacent islands, but could obtain no information of him.

We have obtained the clearest proofs that these ships were French, and have on board several pieces of silver and copper, stamped with a fleur-de-lis, also a large bell, with an inscription thereon BAZIN M'AFAIT, in large letters. A second bell, with the arms of France, and part of the ornamented stern of the ship, with a large gilt fleur-de-lis.

We have also found part of a plated candlestick, engraved with the following arms—Azure a satyr between a mullet in chief and a crescent in base or. Supporters, two lions rampant regardant. Over the shield a Viscount's coronet.

Sir Wm. Betham, Ulster King of Arms, Dublin.
N. B. These arms are those of the French family of Cotignon.

SAUMY.

WILLIAM TAYLOR MONEY, Esq. a member of the British Parliament, who was formerly connected with the government of Bengal, was a warm friend to the American Missionaries who first visited Bombay.—This gentleman and his lady have distinguished themselves by many acts of kindness and liberality towards our countrymen who went to preach the gospel to the idolatrous Hindoos; and on this account we feel a deeper interest in the following pleasing anecdote related by him at a Bible Society meeting, worthy of a place among our Gleamings.—S. S. Mag.

"About three years ago, I went from Bombay to the Mahratta country, for the health of my family. One day, as our little girl, not three years old, was walking through a grove with a native servant, they approached to an ancient deserted native temple. The man quitting the child, stepped aside, and paid his adorations to a stone idol, that was seated at the door of the temple: when he returned the following dialogue took place between them: "Saumy what for you do that?" "O, missy, that my God." "Your God! why, your God a stone, your God no can see, no can hear, no can move: my God see every thing; make you, make me, make every thing."—We remained at that place four months. Saumy never failed to repair to the temple, and the child never failed to reprove him for his idolatry. He became, notwithstanding, very much attached to her, and when he thought she was going to Europe, he said to her, "what will poor Saumy do, when missy go to England? Saumy no father, no mother." She instantly replied, "Oh Saumy, if you love my God, he will be your father and mother too." The old man, with tears in his eyes, promised to love her God. Then said she, "you must learn my prayers," and she taught him the Lord's prayer, the belief, and her morning and evening hymns. One morning when we were assembled to family worship, Saumy, of his own accord, quite unexpected, came into the room, took his turban off his head, laid it on the floor, kneeled down, and audibly repeated after me the Lord's prayer. From thenceforth, there was a visible change in his whole conduct, particularly in his regard to truth. He became anxious to learn English, that he might read the Bible, and in a little time he accomplished the task.

Incidents, of a nature somewhat calculated to excite marvel, frequently occur among our Cape Horn friends, as they traverse the "illimitable sea," in pursuit of spermæcti and whale bone. One or two, that have come to our knowledge, we will relate. A large female whale was tackled by two of our ship masters, on the off shore ground, in some part of the Pacific. The tow-iron breaking, the whale made its escape. Eleven months afterwards, the same whale, with the broken iron in its body, was captured by one of the captains here alluded to, at a distance of eighteen hundred miles from the place where first seen.

Some years ago, in Woolwich Bay, Coast of Africa, a young whale came along-side one of the boats belonging to a whaling ship—whereupon, one of the men marked the initial of his name on its back, and then let it go. Several years after, the identical whale itself, bearing the seaman's initials, was taken on the Brazil Banks, and produced sixty barrels of oil.—Nantucket Paper.

From the Boston Courier, of May 1.

Accident.—A serious accident happened yesterday morning, the particulars of which it is difficult at present to give with accuracy. Agreeably to notice given in public prints, a large assemblage of persons had convened to witness the ceremonies of laying the corner-stone of the Methodist Chapel about to be erected—in this

FOR THE OBSERVER.

Mr. Editor—I send you the following lines, written on the death of an infant, a few days since by request. I had in my view that passage of our Saviour, "Suffer little children to come unto me," &c. Without attempting to decide, (for the scriptures are silent,) about the future state of all children, I will simply observe that this child had been solemnly dedicated to God in baptism by its parents, who were both professing christians, and we have every reason to believe the dedication was made in faith. It may be needless here for me to remark that I do not consider baptism as a saving ordinance. This explains the nature of the allusions and the strong language I have used. They are very imperfect, but if you are disposed to give them a place in a corner of your paper, they may be adapted as a little temporary item of relief to some believing, mourning parents, under a similar bereavement.

It lay upon its mother's breast,
And hung upon her lips;
And wak'd, in infant beauty drest,
Receiv'd a father's kiss.

It was the radiant smile of hope,
The morn of natal joy,
Encircling all an infant spoke,
And press'd the smiling boy.

Sweet light of hope! thou earliest ray
Upon life's troubles cast;
Thou lovely babe! a spark of day!
Upon these sorrows tost.

Like dreams beguiling, O how few
The rapturous hours of joy;
The fleeting scenes of life we view
Soon lost in mortal woe.

I saw its smiles in beauty break,
Its lovely features play;
I saw its infant image wake
A mother's sweetest lay.

Its little wondrous page was told!
A miniature, a span!
A sunbeam on its form disclos'd
The mortal life of man.

It wept—the golden sands were run—
And life resign'd its breath;
A radiant guard recall'd it home
And sought it up from death.

She woke, and starting with alarm,
The voice of nature cries,
O let me clasp it to my arms
And call it from the skies.

I charge you by that seraph's eye,
By those adoring lips,
I charge you by that mother's sigh,
Demand it not from bliss.

Lo! now arrayed in beauteous white,
And wrapt in yonder spheres,
Its eyes survey the worlds of light,
And morn'ning life appears.

Farewell, sweet babe! lead on the way
To brighter worlds on high—
Where thou shalt never die.

Come wait the joys above the sky,
From sighs and sickness here:
Say, mourning parents, tell me why
You drop the plaintive tear.

Shortly you'll see your babe again
In realms of bliss above,
And with it evermore shall reign
In everlasting love.

Hark! 'tis the trump that wakes the dust
And wraps the ethereal fire:
Now shall you triumph with the just,
And strike an angel's lyre.

HORACE GALPIN.

[From the London Literary Gazette.]

UNRECORDED GRAVES.

The tombs of princes, they are found
Amidst Cathedral halls,
With gold and marble glistening round
The high and trophied walls;
And crown and sceptre, imaged fair,
Proclaiming proudly who lies there.

They of the red right hand, whose fame
Hath filled the wondering world,
They, too, sepulchral honors claim,
And sleep with banners furled—
A glorious and triumphant band—
Among the great ones of the land.

And it is well:—an empire's lord
Should fill a gorgeous grave;
They of the senate and the sword,
Let them due honors have:
Thrice holy, if a nation's love
Have rank'd them with the just above.

But where are they, the nameless Dead!
Who, since the birth of time,
Their life-blood generously have shed
In Freedom's cause sublime?
Ay, where are they?—no trophy waves
Above their unrecorded graves.

I gazed upon a field of death
Where kingdoms had been won,
What saw I? The green sod beneath—
Above, the golden sun;
While one proud chieftain bore away
The laurels of that blood-red day.

Rear, rear the cenotaph:—but no—
'Twere better thus to rest,
Like gems whose hidden glories glow
Deep, deep in nature's breast,
Than meet the cold and withering sneer
Of Envy, asking—"Who lies here?"

CATHARINE G. GODWIN.
From the Christian Mirror.
FRIENDLY MONITOR.

"Seek ye first the kingdom of God, and its righteousness, and all these things shall be added unto you."

Were we possessed of all the riches of the earth, did we seek first, and with all our might, the world and its honors and pleasures; we could, in reality, have nothing but food and raiment, of all our abundance. And this the poorer class have in common with the rich. Seek first of all, the world; rise early, and sit late; strain every nerve to obtain riches; give your mind no rest, but be ever planning and contriving how to thrive; and after all you may die a poor man, having seen no good, worth living for. And to fill your cup of woe even to overflowing, you will lift up your eyes in the regions of woe, where riches and honors are empty sounds; and curse your folly to all ages, for disregarding the command, to "seek first the kingdom of God and its righteousness." The man, who seeks first the world, is subject to unceasing anxiety, lest something, some unforeseen accident should deprive him of his property. He finds no rest; but vainly imagines he shall, by and by. Should he become ever so rich, still happiness is as far from him as at his first setting out. He has no more real friends or real comforts than a man with half his property; and the stings of conscience, and the gloomy forebodings of wrath, fill him with anguish amid all his pomp and splendor. In reality, he can enjoy nothing of all, but food and raiment, while his heart is set upon the world. But the man who seeks first the kingdom of God, has the promise of all this, by the way, and eternal life at last. He can have as many real joys in the things of this world as the worldling; yea, far more, for he views all his mercies as the gifts of God; and enjoys his favor with them; and triumphs in the hope that he shall soon enter into that rest, which God has prepared for those who love and obey him.—Those who seek first the kingdom of God are influenced in all that they do with a desire to glorify God, and build up his cause in the world. If they have property, it is not hoarded up to rust & rot, but is distributed with cheerfulness, in building up the kingdom of Christ. All they do, is done with a desire to glorify God. They are united to Christ as the wife to her husband; and they have but one interest, and in the prosperity of Christ's Kingdom, they are all one.

There were three divers, who overjoyed at their good fortune, speedily divided the prize among themselves; and directly afterwards another descended in search of the porter's bag.— This time he returned with it in triumph. The poor fellow could scarcely speak when they put it into his hands. On coming to himself, he cried with vehemence, "God reward you; you know not the good you have done—I am the father of five children. I was formerly in good circumstances, but a series of misfortunes, reduced me to an irreproachable character; and that procured me my present situation; I have had it but a week. To day I should, without your help, have lost it. My wife, my children would have been exposed to all the horrors of want; they would have been deprived of a husband and a father; for never, no never, could I have survived the ruin I had brought upon them! It is you who have saved us all: God will reward you, he alone can." While he thus spoke, he rummaged in his pocket, and threw out some francs. "This is all I have, 'tis very little, but tell me where you live, and to-morrow—" "Not a farthing," interrupted they with one voice; and one of them added, "Stop a bit, let me talk to my comrades." They stepped aside for a moment: I followed them with my eyes, and I saw by their gestures, that they listened to their companion with emotion. "We are all of a mind," said he returning with them. "Yes, my friend, if we have been serviceable to you, you also have been the cause of our good fortune: it seems to me then, that we ought to share with you what God has sent to us through your means. My companions think so too, and we are going to divide it into four equal parts."

The porter would have remonstrated, but his voice was drowned by the acclamations of the spectators.—"Generous fellows!"—"Much good may it do you!"—"The same luck to you many more times!" resounded from every mouth. There was not one present but seemed as happy as if he or she were about to participate in the contents of the box. I defy the most determined misanthrope to witness this touching picture of happiness, arising from motives so disinterested and so pure, without thinking the better of poor calculating human nature.

The money was divided, and, *maugre* his excuses, the porter was forced to take his share.— The generous divers went their way; the crowd began to disperse; and the porter still lingered, and I had the curiosity to remain in order to watch his motions. He approached the little violet girl. "Ah! my dear!" cried he, what do I owe you! but for you it had been all lost to me. My wife, my little ones must thank you."
"Ma foi! it is not worth mentioning. Would you have me stand by and see you drown yourself?"
"But your courage, your strength! could one have expected it from so young a girl?"
"Ah! there is no want of strength where there is good will."
"And nobody ever had more of that. Give me six of your bouquets, my dear; my children are so fond of violets, and never have they prized any as they will do these."
She twisted a bit of thread round six of her fair nosegays, and presented them to him. He deposited them carefully in his bosom, and slipped something into her hand; then, without waiting to hear the acknowledgements which she began to pour forth, took to his heels as if his bag had been made of feathers.

The girl looked after him with pleasure dancing in her eyes. "What will you take for the rest of your nosegays?" said I, going up to her. "Whatever you are pleased to give," cried she

into the Seine, which is very deep just in that spot. Never shall I forget his look of despair.—He made a movement as if to jump over; and, I believe, would have effected his purpose, but for the presence of mind of a girl, a little delicate-looking thing, about sixteen, a violet-seller, who, clasping her arms round him, cried for help, which in an instant was offered. Myself and some others seized him; he struggled with us desperately. "Let me go! let me go!" cried he; "I am ruined forever! My wife, my children, what will become of you?" A multitude of voices were raised at once, some to console, others to inquire; but above the rest were heard the clear and silver tones of the violet girl: "My friend have patience, you have lost nothing."
"Nothing! O heavens!"
"No, no; I tell you no. Let some one run for the divers: there is no doubt that they will succeed in bringing it up."
"She is right," resounded from a number of voices, and from mine among the rest; and in an instant half a dozen people ran to fetch the divers. Those who remained exerted themselves each in their way for the sake of the poor porter. One brought him a small glass of liqueur; another a little brandy; a third some *eau de Cologne*; and four or five presented the grand specific, sugar and water. The little violet-girl had been before all the rest in administering a cordial, and perhaps hers was the most efficacious—a glass of pure water which she held to his trembling lips, and made him swallow. "Drink," cried she, "drink it up; it will do you good." Whether it was the water, or the kind and sympathetic manner with which it was offered, that relieved him, I know not, but certainly one of the two had its effect, for his looks grew less wild; he burst into a passionate fit of weeping, and by degrees, became composed enough to make his acknowledgments to the humane spectators, who had shown such interest in his misfortune.

with vivacity; "for that good man's money will burn my pocket till I get home to give it to my mother. Oh! how glad will she be to have all that, and still more when she knows why it has been given to me." The reader will easily believe that my purchase was speedily made; the good girl's purse was something the heavier for it, and I had the pleasure of thinking that I contributed, in a small degree, to reward the goodness of heart she had so unequivocally displayed. She hastened home with her little treasure, and I returned to my lodging to put my violets into water, promising myself, as I did so, to be a frequent customer to the little nosegay-girl of the Pont Neuf.

Anecdote of Mr. Wesley.—During the voyage of Mr. Wesley to America, he hearing an unusual noise in the cabin of General Oglethorpe, the Governor of Georgia, with whom he sailed, stepped in to inquire the cause of it, on which the General immediately addressed him: "Mr. Wesley, you must excuse me, I have met with a provocation too great for me to bear. You know the only wine I drink is Cyprus Wine, as it agrees with me best of any. I therefore provided myself with several dozen of it, and this villain Grimaldi, (his foreign servant, who was present, and almost dead with fear,) has drunk up the whole of it. But I will be revenged of him. I have ordered him to be tied hand and foot, and to be carried to the man of war that sails with us. The rascal should have taken care how he used me, for I never forgive."—"Then I hope, Sir," said John Wesley, looking calmly at him, "you never sin." The General was quite confounded at the reproach, and, putting his hand into his pocket, took out a bunch of keys, which he threw at Grimaldi, saying, "There, villain, take my keys and believe better for the future."

NEW SPRING GOODS.

The subscriber is receiving at his store adjoining the new bank building, Exchange-st. a splendid assortment of seasonal DRY GOODS, comprising many desirable articles for ladies summer dresses &c. which, with his former stock, renders his assortment of *fancy and staple dry goods*, complete. He is offering them at a very small advance from city prices. He will frequently receive fashionable goods, from New York during the summer. EDWARD BREWSTER. Rochester, May 1st, 1828.

AUCTION SALE OF REAL ESTATE.

We propose to offer at Public Auction, on Monday the 15th day of May next, 12 LOTS OF GROUND, near the end of the Aqueduct, and part of them very desirable as business lots.—ALSO—1-4 acre lot of Peck Tract, and three Dwelling Houses near the High School House. JOSIAH BISSELL, Jr. ELISHA ELY. Rochester, April 24, 1828.

NEW ESTABLISHMENT. EAST-ROCHESTER HARD-WARE STORE.

NUMBER SIXTEEN, GLOBE BUILDING, is now opening an extensive assortment of HARD-WARE, CUTLERY AND SADDLERY, of every description, which he will sell on as good terms as can be purchased elsewhere. Also—EDGE TOOLS of all kinds, constantly on hand, or manufactured at short notice. His friends and the public generally, are invited to call and examine for themselves. East-Rochester, April 24, 1828. SAMUEL L. PIERCE

Not authorized by me to collect dues of the Rochester Observer of 1827 or 1828, or any Society subscriptions; or any thing for my accounts—nor to do any business for me. JOSIAH BISSELL, Jr. Rochester, April 23, 1828.

A NEW DISCOVERY.

The subscriber respectfully invites the attention of the public to an important discovery in the Medical Art and Science, in the cure of diseases, which have for years resisted the application of Medicine, and have baffled the skill of the best Physicians in our country. This mode of administering medicine has the advantage over every other, as it can never injure the system, if continued for months. It has proved most efficacious in Chronic complaints; Nervous affections; Liver and Stomach diseases; pains in the side, stomach and breast; Rheumatism; Head-ache; Inflammatory sore eyes; Scrophula; Hysteria and weakness; Dropsy; Paralysis, and palpitations of the heart; Spasmodic complaints; Epilepsy, and fits of all kinds; Diarrhea; Gravel; Scirrhus tumours; Scurvy and Rickets; Sticled necks; Delirium; Indigestion; Old struts; Inflammations, and Obstructions generally. The operations, assisted by proper exercise and diet, remove Dispepsia. It possesses in a very extensive degree the property of allaying morbid irritability, and restoring tone, strength and action to the debilitated and relaxed fibre, and removing contraction of the muscles, by restoring an equilibrium in the system. The subscriber's Office is in the Franklin-House, east of the Market, Main-street. Doct. D. BUDLONG. Rochester, April 22, 1828.

Those gentlemen of the fraternity who are disposed to send me patients, are respectfully invited to see the effects produced. NOTICE.—The subscribers, having formed a connection in business in the practice of LAW, under the firm of GREGORY & HUMPHREY, have opened an office in the west part of the Globe Buildings, second story; where they will, at all times, be ready to attend to any professional business which may be entrusted to them. JAMES H. GREGORY. HARVEY HUMPHREY. Dec. 28, 1827.

NEW FASHIONABLE HAT STORE.

No. 12, Globe Buildings. VAN KLEEK & DIVOLL, respectfully inform their friends and the public in general, that they have commenced the manufacturing of HATS, On an extensive scale, in the village of Rochester, and are now opening at their establishment in the west corner of the Globe Buildings, a general assortment of Gentlemen's Beaver, Castor, Military and Imitation Beaver HATS, With a general assortment of Youth's and Children's Fancy Hats of the latest and most approved fashions; together with a variety of Men's Youth's and Children's Fur, Seal, Hare and Cloth CAPS, Fur Collars, Buffalo Robes, &c. which will be sold as low for cash, or approved paper, as they can be had in the state. They have also on hand, and offer for sale, a general assortment of Stocks and Trimmings, to which they invite the attention of Hatters generally. Hats of all kinds made to order, and on the shortest notice. Cash, and the highest prices paid for all kinds of Hating and Shipping Furs. Jan. 26 817

canal transportation. HUDSON & ERIE LINE. RUNS NIGHT and DAY on the Erie Canal, between Buffalo, Troy and Albany. SIX DAYS IN THE WEEK. For Freight or Passage, apply to CURTIS & ROOT, Buffalo, Lockport, Rochester, Syracuse, Utica, Troy, Albany, No. 19, South street, N. Y. PERRY ALLEN, Bigelow & Bangs, ALLEN & CHAPIN. Rochester, April 4, 1828. Advances always made on property left in store when required, and cash paid for Ashes, Pork, and most kinds of produce.

NEW GOODS.—The subscribers have recently received an extensive assortment of Domestic Goods, Groceries, Crockery, Glassware, Hollow Ware, &c. &c. Which they offer for sale low for Cash, or in exchange for Country Produce. Jan. 4, 1828.—147

MURDOCK & COFFIN, Main street, opposite the Globe Building.

NEW ARRANGEMENT.

THE Book-Binding business heretofore carried on by E. Peck & Co. will hereafter be conducted by the subscriber, at the old stand in the rear of E. Peck & Co.'s Bookstore, where every variety of Plain and Fancy Binding will be done, in a superior style. [BLANK BOOKS ruled and bound to any Pattern. JOHN STITT. Rochester, Jan. 21, 1828.

FOR SALE, or to exchange for property in Monroe county; a valuable improved FARM in Michigan affording a Mill site, pleasantly situated on Clinton River. Enquire of T. SCOTT, At the Intelligence Office, Globe Building, Rochester, March 20, 1828.

H. GRAHAM, Physician and Surgeon, respectfully offers his professional services to the citizens of Rochester and its vicinity. [F] Office on Ely-street, one door south of Dr. J. W. Smith's, in the room lately occupied by A. House, Esq. Rochester, 4th Jan. 1828.

By order of Moses Chapin, Esq. first Judge of Monroe county. Notice is hereby given, to all the creditors of Mark Daniels, of the town of Gates, in said county, an insolvent debtor, to show cause, if any they have, before the said Judge, at his office, in the town of Gates, in the said county of Monroe, on the 15th day of June next, at 10 o'clock in the forenoon of that day, why an assignment of the said insolvent's estate should not be made, and why the said insolvent should not be imprisoned, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1817.—Dated March 27, 1828. MARK DANIELS, Insolvent.

By order of the Honorable Moses Chapin, first Judge of Monroe county. Notice is hereby given, to all the creditors of James Everingham, of the town of Brighton, in the county of Monroe, an insolvent debtor, to show cause, if any they have, before the said Judge, at his office, in the town of Brighton, in the said county of Monroe, on the 15th day of June next, at 10 o'clock in the forenoon of that day, why an assignment of the said insolvent's estate should not be made, and why the said insolvent should not be imprisoned, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1817.—Dated March 27, 1828. JAMES EVERINGHAM, Insolvent.

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ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR.

FRIDAY, MAY 23, 1828.

VOLUME II.—NO. 21.

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From the Connecticut Observer
Reasons for not embracing the doctrine of Universal
Salvation, in a series of Letters to a Friend.

LETTER X. (Concluded.)

And now, in bringing these letters to a close, let me lay aside the attitude of a controversialist, and seriously appeal to your conscience. In addressing you on this subject, I have gone upon the supposition that you are not confirmed in the belief of universalism; but hold yourself open to conviction. On any other ground I should consider my labor lost. If in any case I have seemed to use severity, I can assure you it has not been from any unkind feelings towards those whose sentiments I oppose. I regard them as fellow sinners and fellow travellers to eternity; and while I cannot but consider their doctrine as a most deadly delusion, and themselves as in imminent danger of losing their souls, I am conscious of no other feelings towards them than those of kindness and good will. I have a deep and thorough conviction that they are perverting the grace of God to their own eternal ruin. And I am anxious to warn you and others, as I have opportunity, against following their steps down the broad road to death.

You and I, my friend, must soon die and go into eternity. In a few years, at longest, we shall pass into the world of spirits; and then we shall know—know from joyful or from dreadful experience, whether there is a glorious heaven for the righteous, and an awful hell for the wicked. The subject before us is not one of cold, useless speculation. It involves the interests of our eternity, and ought ever to be approached, under a deep impression that consequences of everlasting moment depend on the sentiments we adopt respecting it.

Before you make up your mind on this subject, I hope you will most seriously ponder the thoughts that have been suggested to you. Is it prudent to risk the salvation of your soul on a doctrine, which, to say the least, may prove false, and proving false, will ruin you for ever? Is it prudent, is it wise, to risk your salvation on a doctrine which impeaches Christ and his apostles as dishonest or incompetent teachers of religion—which was never discovered in the scriptures till the middle of the third century, and has ever since been rejected by the great body of the most eminent and pious Christians? Is it prudent—is it wise, to risk your salvation on a doctrine which is rejected by the pious and praying part of community, and embraced only by those whom the bible denominates the wicked? Is it prudent—is it wise, to risk your salvation on a doctrine whose advocates are notorious as revilers of bible societies and missionary societies and all the various plans of christian benevolence which distinguish our day—who deny the influences of the Holy Spirit, denounce revivals of religion as enthusiasm, and steadily oppose the christian institutions and doctrines that have, from the first, been the glory of New-England, and made it as the garden of God? Is it prudent—is it wise, to risk your salvation on a doctrine which is opposed by the dictates of conscience—by the concurrent testimony of the scriptures, and the voice of the christian world—which is no where directly asserted in the bible, but is supported only by strained explanations; by far-fetched inferences; by artful evasions of evidence and sophistical reasonings—and which, followed out into its consequences, denies the mercy of God—sets aside his moral government; confounds all distinction between sin and holiness; makes the hearts of the righteous sad by its lies; strengthens the hands of the wicked by promising them life; and tends, wherever it is taught and believed, to stupefy the conscience, harden the heart, and fit the soul for death?

These questions, I trust, will be carefully considered by you before you decide in favor of universalism; and if thus considered, I cannot doubt that you will decide against that system as a ruinous delusion, ad cleave to the doctrine that is unto godliness and salvation.

How these questions would be disposed of by a confirmed Universalist, I cannot tell. But could I gain access to such an one, I would propose to him the following inquiries:—How did you become a Universalist? In embracing your present sentiments, did you act with your heart and against your conscience, or with your conscience and against your heart? What was the state of your mind, when you first inclined to this system? Was there no aversion to the holy, self-denying doctrines and duties of religion; no fear of future punishment; no wish to find some way in which you could be safe, and yet pursue the sins and pleasures of the world? Was it when you were deeply anxious for your salvation, and earnestly seeking relief by prayer and reading the scriptures, that you came to your present belief? Or was it when you were stupid, prayerless, worldly-minded, and pursuing sinful courses? Can you solemnly place yourself before God and say, that in adopting this doctrine, you were guided by a sincere desire to know the truth—a desire that led you to your closet and to the bible for divine direction? Was it, in short, the love of sin or the love of holiness; delight in the duties of religion, or aversion to them, that directed your steps to the place of ease and quiet you now occupy?

What in respect to yourself, has been the practical influence of this doctrine? The true gospel, when received into the heart, always produces conviction of sin, repentance, humility, a prayerful, conscientious performance of the duties of practical religion. Has this been the effect of your system? Since you became a Universalist, have you had a deeper sense of sin than

you had before—stronger desires to watch against it, and to be delivered from it? Are you more penitent, more humble, more prayerful, more conscientious and uniform in the duties of a christian life—more concerned for the glory of God, and more anxious for the spiritual welfare of your fellow men? Can you appeal to the heart searching God, and say, that you pray in your family and closet more constantly and with greater satisfaction than you did before; that you keep the sabbath more strictly; that you read the bible more seriously; that you feel a more benevolent concern for careless sinners around you, and for the millions of the heathen world that are sitting in the region and shadow of death?

I would ask again, what is the use of your doctrine? If it be true, those who reject it are as safe as you, who believe it; but if it be false, you are undone for ever. What motive, then, can you present that should urge any one to embrace your system? No danger is incurred by disbelieving it; and nothing gained, as I can see, by believing it. Do you say it gives comfort and peace to the mind. I ask, whom does it comfort and encourage? Not the penitent and believing.—They are safe without it, and have no need of its consolations. Persons of this character have no occasion to look to universalism for comfort and hope. Their foundation is the sure promise of God, made to all who trust in his mercy in Christ Jesus, and obey his gospel. Who then are cheered and encouraged by your system? The wicked, the impenitent, the prayerless and ungodly.—They are encouraged, it is true, not however to forsake their sins, or to flee to the remedy provided in the gospel; but to conclude that they shall have peace at last, though they walk after the imagination of their hearts, to add drunkenness to thirst. The only use, then, of this system, it would seem, is, to comfort the ungodly, and speak peace to the wicked, to whom God has said there is no peace. And is this a use which stamps it of so much value in your estimation? What other benefit have you ever known to result from it? Did you ever know any one convicted of sin under the preaching of universalism—any one made anxious respecting the salvation of his soul, and in anguish of spirit, to ask, what he must do to be saved? Has this question ever been asked by one of those who attended the universalist ministry with yourself? Do they know what it means? Has it ever been asked or answered by your minister? Does he know what it means? And yet this was a very common question under the preaching of the Apostles, and is very common now under the preaching of those who hold and teach the doctrines of the Apostles.

I would ask once more, are you certain that your system is true, and will not fail you in the proceeded in your investigation of this subject with so much candor and seriousness, with so much prayer and humble study of the bible, that you cannot be mistaken? Are you certain that the awful threatenings in the bible indicate no wrath to come? Are you certain that there is no judgment day; no retributions of righteousness; no hell; no danger that you yourself shall be condemned at the last day, and go away into everlasting punishment? If there is the least room to doubt on this point, he must be partially delirious who risks his salvation upon it. "If there be but one chance in a million of our falling into a miserable eternity, and there be any means by which that chance may be lessened, he is an infatuated man who does not attend them."

Thousands of your sentiment, when brought under a conviction of their guilt and danger by the Spirit of God, have confessed that they were dishonest in their belief of universalism, and that in attempting to believe it they felt many misgivings, many fears that after all there might be a future state of retribution! Have you any such misgivings—any such fears? O that you had! I should regard it as an omen for good, and hope that you may yet be brought to see your error and embrace the true faith. The hour is at hand my friend, that will try your foundation. Eternity is approaching; the Judge is at the door. O, if your hope should fail in that last trying hour! And is there no ground to fear this? Multitudes, like yourself, have been confident in these sentiments, in the season of health and happiness, who have had their eyes opened on their death-bed to all the dreariness and woe of their condition, and in despair have renounced this doctrine as the delusion that ruined their souls.

Are you certain that when death shall stand before you, and you feel yourself sinking into eternity, that your foundation will not give way and leave you in the darkness of despair? What would be your feelings, if in the last hour, a voice from heaven should address you, saying—Thou shalt go away into everlasting punishment! Would you go about to show, that everlasting does not mean everlasting, and that hell is no place of punishment? Rather, would not your flesh tremble and your heart die within you?—How would you understand that language if you were now on your dying bed—how will you understand it at the judgment day? Fellow immortal, deceive not your own soul. God now says to you—He that believeth not shall be damned. The wicked shall go away into everlasting punishment. Deal honestly with yourself, believe God, and not the father of lies; believe God, and be saved for ever, He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy. Your's &c.

AMERICAN H. MISSIONARY SOCIETY. SECOND ANNUAL REPORT. Abridged for the New-York Observer.

When this Society was formed, its only resources were in the faith, hope and charity of its friends; and all its measures have been sustained by the blessings of God on the free-will offerings of the benevolent.

Missionaries and Congregations Aided.
In the first year of its existence it extended aid to 196 congregations and missionary districts,

in the support of 169 ministers. Of these congregations and districts, 142 were on the books of the Society at the commencement of the second year, and of the ministers employed, 112 were still in commission, the terms of whose engagements have since been fulfilled. Of this number, 74 have been re-appointed, and are still in the service of the Society, together with 89 who have been received as agents and missionaries during the year; making the whole number of ministers employed since May 9, 1827, two hundred and one; and the number of congregations and missionary districts aided, two hundred and forty-four.

Of the whole number of missionaries employed, 125 are settled as pastors, or are stably engaged in single congregations; and 33, including agents, are allowed to exercise their ministry in a larger extent of country. One hundred and thirteen have been employed in the S. of N. York, 27 in Ohio, 9 in Penn. 9 in Indiana, 5 in Michigan, 5 in Missouri, 4 in Kentucky, 3 in Illinois, 3 in North Carolina, 2 in South Carolina, 2 in Tennessee, 2 in Virginia, 2 in New Hampshire, 2 in Vermont, 1 in Maine, 1 in New Jersey, 1 in Alabama, 1 in East Florida, and 1 in Lower Canada. Of the 113 employed in New-York, 69 have been aided wholly by funds derived from the Western Agency and other Auxiliary Societies and individuals within the State in compliance with the expressed wish of the donors, while the amount of funds received from this State has exceeded by \$8,361 80 the sum appropriated towards the support of missionaries within its limits.

Amount and Influence of the Labor performed.
The amount of ministerial labor performed by the Society's missionaries within the year, is equal to 133 years labor of an individual; and in most cases, this labor has been of a character which God has owned and blessed. In no less than 39 of the congregations, there have been special revivals; and not less than 1300 souls have been made the hopeful subjects of renewing grace, as the direct and immediate effects of the efforts of the Society in a single year.

Auxiliaries.
Since the last Anniversary, 85 Auxiliaries and Associations have been recognised, among which are the "Massachusetts Missionary Society," the "New-Hampshire Missionary Society," the "Vermont Domestic Missionary Society," the "Hampshire Missionary Society," (Mass.) the "Missionary Society of the Presbytery of South Alabama," & several County Societies recently formed in Ohio and other States.

Western Agency.
This Branch of the society deserves to be particularly mentioned. It embraces, as its field of operations, all that section of the State of New-land Counties, comprising a population of 500,000 souls. Within this territory, the settlement of which was commenced but about 30 years since, the Agency has collected the means of sustaining all the appointments of the Committee in its whole extent, have aided 70 congregations in the support of 58 ministers, have paid the salary of the Society's Agent, who is also Secretary of the Agency, and have forwarded \$670 27 to the treasury of the Parent Society.

The Society's Periodical Work.
On the 5th of February last, having been encouraged by the liberal offer of \$500 from the Rev. Dr. Codman, of Dorchester, Mass. to aid in the publication of a Magazine through which the society might communicate freely with the public, the committee resolved to undertake such a work, the first number of which was issued at the beginning of the present month, under the title of the "Home Missionary and American Pastor's Journal."

State of the Funds.
The amount of the treasury at the beginning of the year now terminated, was \$6,047 04 while at the same time the committee were under engagements to the amount of more than \$10,000. The amount received, from May 9th 1827, to May last, 1828, is \$19,799 28; which added to the above named \$6,047 04, makes an aggregate of \$25,846 32. Of this sum, \$17,306 43 have been expended, leaving in the Treasury a balance of \$8,539 89: which balance, however, is nearly twice pledged by the engagements of the Committee, in more than the sum of \$13,000, to congregations, missionaries, and agents, now on the society's books.

Of the total revenue of the year, \$15,936 75 (including \$6,938 contributed in this city,) was received from the State of New-York, \$875 74 from Mass. \$706 57 from Pennsylvania, \$474 35 from Connecticut, \$365, from South Carolina, \$359 46 from New-Jersey, \$152 23 from Kentucky, \$144 from New-Hampshire, \$90 from Georgia, \$71 from Vermont, \$68 26 from Ohio, \$60 from Delaware, \$30 from Virginia \$25 from Tennessee, \$17 from Indiana, \$12 41 from North Carolina, \$10 from Upper Canada, and \$347 37 from sources unknown.

Twenty-five individuals have within the year been constituted Directors for life, by the payment of \$100 each, and 108 persons members for life, by the payment of \$30 each. The largest donation received from an individual, (Rev. Mr. Dwight, of Geneva,) is \$1000.

The Past Year Compared with the Previous.
The receipts of the past year have been \$1,658 52 more than those of the preceding, and its expenditures greater by the sum of \$3,322 26. The number of congregations and missionary districts aided, is greater by 49; the number of missionaries and agents, by 32; and the engagements of the Committee, by the sum of \$3000.

Indirect Usefulness of the Society.
The facts that this National Institution has in two years employed 258 different missionaries in the performance of 243 years of ministerial labor in 297 congregations and destitute townships and counties, and rendered essential aid in their support while they have preached the Gos-

pel steadily to no less than 200,000 souls, and been instrumental in the conversion of more than 1,300, are in themselves important, and call for gratitude and praise. But these facts are only an item in the account of good which the Society has already effected. It has embodied and laid before the community at large much information relative to the spiritual wants of our country, and has done much towards awakening a national sympathy in its object. It has elicited the fact, formerly but partially known, that there are, in the West and South, large sections of country, embracing numbers of contiguous Counties, and in some instances whole States and Territories, almost entirely destitute of Gospel ordinances; while in the middle, and even in the Northern States, there are not wanting similar examples, though less extensive, of the existence of a famine of hearing the word of God. The fact has also been ascertained, that in most of these fields of desolation there is a readiness to receive and treat with respectful attention the faithful ministers of Christ; and in many of them there is an earnest and anxious waiting for the blessings of salvation.

Deficiency of Ministers.
The directors have been compelled, in numerous instances, to turn away from the cry of the needy, because there was no minister to send. The report assures us, that in the single state of Ohio, 100 ministers might be employed in the next twelve months, and as many more in the States and Territories West and South of it, and as many more in the Northern and Eastern States if a suitable number of men could be found to enter its service.

From the New-York Observer.
THE ANNIVERSARIES.

The past week has been a season of peculiar interest to Christians in this city, as well as to the multitudes assembled here from abroad. It is believed, that on no similar occasion so large a number of clergymen have been assembled,—probably between 200 and 250.

The meetings have been generally crowded to overflowing; and we know that we express the views of numbers when we say, that taken as a whole, they have never been surpassed on this side of the Atlantic. Among the speakers will be found the names of some of our ablest men, both ministers and laymen; and it is usual on these occasions, to expect their highest efforts. This expectation has not been disappointed; and yet, in speaking of their performances, we have abstained from special commendation, because, having once begun, we should not know when to stop.

In order to lay before our readers, the present week, a full account of the proceedings, we have been at the labor of writing out a large part of the proceedings, and comparing them with the Reports of the same Societies the previous year, it will be seen that in almost every instance there has been a remarkable advance.

The American Bible Society shows an increase of \$10,687 05 above the receipts of the former year,—the whole amount being \$75,879 93; and an increase of 37,550 in the number of Bibles and Testaments printed, the whole number being 118,750.

The receipts of the Home Missionary Society are greater than those of preceding year, by the sum of \$1,658 58—the whole amount being \$19,799 28. The number of missionaries aided, has been increased from 169 to 201.

Apart from the funds received for scholarships, the receipts of the Am. Education Society have increased in the sum of \$2,224 53, exclusive of what has been received by Branches not reported. The total receipts, with the exception mentioned, are \$33,017 59. The number of beneficiaries taken under the Society's patronage the past year, is 91—previous year, 35. Whole number of beneficiaries; about 300.

The receipts of the American Tract Society have amounted to \$45,134 58; which is an increase of \$14,721 57. The number of pages printed, exclusive of covers, and also exclusive of 5,208 000 pages of Children's Tracts, is 53, 667,000, being an increase of 17,858,500.

From the N. Y. Observer.
AMERICAN H. MISSIONARY SOCIETY.

The Anniversary of this Society was held at the Brick Church, Beekman-street, on Wednesday evening, the Hon. Stephen Van Rensselaer in the chair. Prayer was offered by Rev. President Humphrey, of Amherst College. The annual Report was read by Rev. Absalom Peters, Corresponding Secretary of the Society,—for an abstract of which, see a preceding column. It was then, on motion of the Hon. Roger M. Sherman, seconded by Rev. Wm. S. Plumer, of North Carolina,

Resolved, That the Report now read be approved and adopted, and that it be published under the directions of the Managers.

On motion of Rev. Luther G. Bingham, of Marietta, Ohio, seconded by Judge Woodworth, of Albany,

Resolved, That devout thanksgiving is due to the Great Head of the Church for his signal blessing on the efforts of the society, both in the conversion of souls and in the impulse which it has already given to the work of Home Missions in the United States.

On motion of Rev. Prof. Dewey, of Pittsfield, Mass. seconded by Joseph Hornblower, Esq. of New-Jersey,

Resolved, That this society regard with approbation and lively interest the design of the Executive Committee to publish a monthly periodical, to be entitled "The Home Missionary, and American Pastor's Journal."

On motion of the Rev. Medad Pomeroy, of Maine, seconded by Rev. Mr. Williston, of Duf-

Resolved, That in the opinion of this society, it is the duty of all men to do what they can for

the conversion of the world; and that no step can be taken by Americans, more effectual towards the accomplishment of this grand result, than to seek the conversion of the millions of this free and happy country.

On motion of Rev. Beriah Green, of Brandon, Vt., seconded by Rev. J. F. Schermerhorn, of Utica,

Resolved, That it is not only important, but practicable, and ought to be the aim of this society, to know that churches are planted, and the preaching of the Gospel established and perpetuated, in every township in the nation.

Most of these gentlemen supported their resolutions with addresses; after which the Rev. Dr. Spring rose, as the representative of the Executive Committee, and in a few words urged very forcibly the necessity of higher efforts in this cause, and every other cause for promoting the salvation of men.

From the Same.
AMERICAN EDUCATION SOCIETY.

The annual meeting of this society was held at the brick Church, Beekman-street, on Thursday evening,—Hon. Stephen Van Rensselaer in the chair. Prayer having been offered by Rev. Dr. Rice, of Virginia, the Annual Report was read by the Corresponding Secretary. It was then, on motion of Rev. Mr. Hewitt, of Connecticut, seconded by Rev. C. Mason, of this city,

Resolved, That the report now read be accepted, and printed by the Directors.

On motion of Rev. Beriah Green, of Vermont, seconded by Rev. J. F. Halsey, of New-Jersey,

Resolved, That the impulse which has been given the past year to the course of benevolence, calls for a corresponding effort of the friends of Education Societies to increase the number of able and thoroughly furnished ministers of the Gospel.

On motion of Rev. Mr. Tappan, of Maine, seconded by Rev. Dr. Spring, of this city,

Resolved, That the wants of the Church and of the world, no less than the sacred character of the ministry, require that the Directors of this society seek those for patronage, who, in addition to other qualifications, are distinguished for piety.

On motion of Rev. Dr. Humphrey, of Amherst, Mass. seconded by Rev. Dr. Beecher, of Boston,

Resolved, That while gratitude is due to God for the past success of this society, the time has come for more efficient measures to supply the entire wants of our country and of the world, and that with a view of aiding this great work, the Directors are called upon in the Providence of God, and in reliance upon divine help, to enter systematically on the work of educating evangelists, who may apply for aid, and who may not be otherwise provided for.

REVIVALS OF RELIGION.
From the N. H. Observer.

REVIVAL IN GILMANTON.

Mr. Miller.—It is now a year since the Lord visited the First Congregational Church and Society in this place with the special influences of his spirit, and turned many from sin to holiness. A particular account of this work of grace, for the public eye, has been deferred till the present time, that opportunity might be afforded of determining its genuineness by its fruits. It is a circumstance well understood by those who have had acquaintance with Revivals of religion, that some of the apparent effect is temporary, and soon passed away; and that an account, apparently faithful, made out at the time, might not be found afterwards to accord with fact. Much that had the appearance of holiness being mere animal feeling, will have vanished as the chaff before the wind; while the precious grain remains, and can be easily distinguished and gathered. But after an interval of several months, when the heat and excitement of the season are past, the writer can sit down coolly, and record the wonderful works of God in the conversion of sinners, with more accuracy; and of course, more to the honor of his name, and the good of his people.

This revival commenced about the middle of November, 1826. The circumstances of its commencement were peculiar and interesting, and show remarkably the omnipotence of Divine Grace in softening and subduing the hearts of sinners. Meetings had been well attended, and solemn, for some months previous. But as yet, no individual case of seriousness were known. In September a meeting for reading and interpreting the scriptures, in a method similar to the Bible Class, was established on Sabbath evenings, in the neighborhood of the Meeting house. It was an object in these meetings in a simple and plain manner to make divine truth bear with all its energy upon the heart and conscience.—Here the seriousness commenced. It was first indicated by a death-like stillness in the Bible meetings; like that which precedes the gathering storm, showing in an awful manner, that God was there. The first case of seriousness was strikingly distinct and marked, and had a powerful influence in giving a decided character to the revival. The instance referred to, was a young man nineteen years of age who had been a constant attendant on these meetings. While at work about 11 o'clock in the morning, he made this remark to the man with whom he was employed:—"I should suppose, if an impenitent sinner had a full view of his situation as it is seen by God, he could have no peace." The man replied, "Why? do you know any thing about it by experience?" His answer was, "No; but I hope I shall."—He had scarcely uttered these words, when, to use his own language, the Spirit of the Lord came upon him, and had such a view of exposure to divine wrath, that he dropped the instrument with which he was at work, raised both hands, and exclaimed aloud, "Lord have mercy O, have mercy on my soul." He left the build-

ng, where he had been occupied, and ran away as if to escape his danger, his hands still raised, and still crying, "Lord have mercy, quick Lord, or I perish." In his way he passed some individuals, who enquired, what is the matter? He gave no heed to them. After an absence of about fifteen minutes, he returned in the same manner calling aloud for mercy. He ran into the building, and proceeding to the chamber, threw himself on the floor, and engaged in prayer, so audibly as to be heard in the house, situated at a little distance. During this time he was totally insensible to every thing around him. The remainder of the day his distress was great. The following day he obtained no relief. In the evening he called on his minister. His manner of introduction, will show the intensity and agony of his feelings. He went as one went to Jesus, he went running; but when he came to the door, he was tempted to return, without making his case known. He hesitated for a moment, then entered hastily, lest, as he said, he should be overcome by the temptation; and introduced his errand in these words, "Sir will you pray for me this evening? Will you pray for me this evening?" He was requested to sit down. His only reply was, "Will you pray for me?" The following conversation soon took place: "How do you feel?" "I feel like a wretched, lost sinner." "What have you done?" "Done! I have done every thing! I have broken the law of God, I have blasphemed his holy name! and now, I am going forward to the judgment, with a tremendous load of guilt upon me! O, how can I go to the judgment with this load of guilt! Do pray for me." After a few appropriate remarks his case was committed to God, and he retired. He continued in this situation, though with less excitement of feeling, yet with strong and clear conviction of sin, for four months, when he hopefully received the pardon of his sins.

When this young man was first wrought upon, the church was asleep. The day after the conversion referred to, was the Sabbath. The church was assembled at intermission; and the question proposed; What can be done to promote a revival of religion? After some deliberation, a fast was appointed; a visiting committee chosen; & measures taken to rouse slumbering christians to action, and to duty. These measures seemed to be in a considerable degree blessed. The church awoke, and the work progressed. The following week five were awakened; the next week five more; and so uniform was the progress of the work, that for ten weeks, there were five new enquirers each week.

The work commenced as has been observed, in the neighborhood of the Meeting house, and for some time seemed confined there. The latter part of December a weekly lecture was established in the Northern part of the Society, in a neighborhood five miles distant. At the very first meeting, some special seriousness was visible, which afterwards increased, and in a few weeks eight or ten were willing to remain after lecture for particular, personal conversation.

The success attending this lecture, led to the establishment of another in January in the Eastern part of the Society, at a village called Iron Works. Here also impressions were made at the first meeting, which were never effaced. This village had been noted for its morality, and its inattention to the means of grace. Not more than three families in twenty, usually attended meeting; and sabbath-breaking, and intemperance were sins very generally prevalent. This lecture, though often interrupted by the severe weather, was well attended; and by the last of February, there was scarcely a family in the village, in which there was not at least one serious,—in some there were several.

The revival now became general throughout the society. Divine truth, wherever presented, became the fire and the hammer, to break the flinty rock in pieces. Meetings were frequent and solemn; though not often so multiplied, as to afford opportunity for the same individuals to attend more than twice a week. It was made the object, to apply truth directly and pungently to the conscience. For a time, almost every meeting seemed to tell by the awakening and conviction of some. There was at no time open opposition to the work. All seemed convinced, that it was the power of God. The most prominent characteristic of the work, was a still and deep solemnity. There were not wanting instances, where individuals sitting near each other at meeting, were both affected to tears, and both strove to suppress their feelings; each concerned, lest the other should discover the emotion, which had now become too deep for concealment. Often for days, and weeks, both the husband, and the wife, privately read the holy volume, each careful to hide the precious treasure, if the other entered the room. And generally when one revealed the feelings of the heart, it was found, that the other had been for weeks in the same, or similar state; sometimes, an expression of hope and joy broke forth, as the first indication, that the heart had been pained. There have been in this revival an unusual number of gloomy cases. One was in absolute despair for six months; and then, a bright and as yet, an unclouded hope, broke forth, and has shown its fruits in diligent and untiring efforts for the salvation of sinners; while others, upon whom a deep gloom had settled, experienced a more gradual dawn of light upon the soul, and gave evidence of christian character, for a considerable time, before hope was indulged. Upwards of 80 in the society expressed hope of pardon during the winter, and spring. Of this number, 40 have united with the church; one has commenced study, preparatory to preaching the gospel; and one has, we trust, gone to glory. The proportion of males is about one fourth, of whom only five are young men; about one half of the whole number are heads of families.

The Sabbath Schools have not been passed by in this work of grace. Seven or eight of the scholars have, during the past season, given evidence of being renewed; and all the girls in one school were seriously impressed. It is a circumstance worthy of remark, that these girls had for some time at the school-house in the neighborhood a weekly prayer meeting which was unknown to their parents until after the close of the district school; and was then ascertained only by their asking permission to go to the school-house.

It was found that they had been for weeks in the habit of meeting for the purpose of reading the Scriptures, exhortation and prayer—an example highly worthy of imitation.

In nothing, perhaps, has the influence of this revival been more visible than in suppressing the immoderate use of ardent spirits. Among the converts, are two of the merchants, who immediately resolved to abandon a traffic, which so directly destroys the souls of men. Many of the farmers, also, resolved no longer to use intoxicating liquors, on their farms, nor employ men, who cannot work without their stimulating influence. A Temperance society has been formed, which promises to be useful.

In this revival, God has not only blessed his own institution—The preaching of the word, and the usual means of grace; but he has shown, that he can work without these means. In several instances, men have been influenced by the Holy Spirit, while at work in the field, and the shop, and while engaged in the common business of life. The case of the young man, already mentioned is an instance. Another, was that of a man in public life, and of great influence in the society. He was powerfully wrought upon whilst securing property, taken on execution. A single circumstance will show, how entirely his mind was occupied by a view of his condition as a sinner. He had occasion to write an instrument for the conveyance of property, and attempted; but when written, it was found imperfect, on account of omissions. A second, a third effort were equally unsuccessful. The concerns of eternity so engrossed his mind, that he was under the necessity of abandoning his business, and for three days was in great agony of soul; on the fourth he obtained relief, and expressed a hope.

I will mention but one more instance. It is that of a man about fifty, who had for years been a notorious drunkard. His mind became seriously affected, and he determined to drink his impressions away; accordingly he supplied himself, with a quantity of ardent spirits; on the evening preceding thanksgiving, in order to have on the next day, what is called a high time; and that his purpose might not fail, he retired to bed intoxicated. He awoke the next morning in all the horrors of a guilty conscience, and found it hard to contend against God. He had no power,—no disposition to drink. He called up his family, told them he had done nothing but sin for fifty years, and was going to hell. He had gone so far that God could not save him. He exhorted them all to repent; and for the first time commended them to God in prayer, on that very morning he was to have a high time, and drink away his impressions. He continued about two weeks in great distress; and then began to hope in the mercy of God, through Christ; and is now an active member of the church.

The work was unabated in its progress, until the month of May, when in consequence of the failure of the writer's health, the usual means of grace were suspended and it began to decline.

That all who expressed a hope will continue to give evidence of christian character, can hardly be professed as yet apostatized, and but a small number of those who professed to be renewed, have, after the interval of a year, given reason to question the reality of their change.—"The Lord reigneth; let the earth rejoice."

DANIEL LANCASTER.

April 22, 1828.

REVIVALS.

Maysville, Ky.—We are informed, that a very interesting Sacramental meeting was held in the Presbyterian Church at Maysville, about two weeks since; on which occasion, about 15 or 20 were added to the Church, and upwards of 60 others manifested a deep concern for the salvation of their souls, by occupying what are with us familiarly called the anxious seats. This church is at present without a pastor. Rev. Messrs. Hall, Steele, Todd and Garrison, we learn, were there on the late occasion. We hope the friends of Zion will remember the Church and people at Maysville, in their supplications at the throne of grace. May the Head of the church speedily send them a pastor to break unto them the bread of life.

New-Providence, Ky.—Extract of a letter, from Rev. Dr. Cleland, to the editor, dated, April 22d, 1828.—"The work of the Lord still goes on here. At our communion, last Sabbath, there were 17 new members added, and between 50 and 60 appeared on the anxious seats, after the communion, to enquire what they should do to be saved."—Western Luminary.

From the Connecticut Observer.

HADDAM, MAY 5, 1828.
MR. HOOKER.—Yesterday I was permitted to receive 70 from the world, to our communion; the first fruits of the revival with which we have, the past season, been blessed. As many more are indulging hope, who, we trust, will soon, in like manner, confess Christ before men. Of those admitted, 42 were in infancy, dedicated to God in the ordinance of baptism. They first confessed their faith, avouched the Lord to be their God, and entered personally into his covenant; and while standing before God, sang in view of the past and present scenes, the following hymn:

Dear Saviour, in our infant days,
To us the seal of grace was given;
On us the sign of love was placed,
That we might be the heirs of heaven

But, in our sinful, erring years,
We lived unmindful of our God,
And wander'd far in sinful ways,
Rejecting thine atoning blood.

A voice from Sinai wak'd our fears,
Sweet mercy led us to thy cross;
To thee we vow'd in groans and tears,
And own'd thy sovereign right in us.

Now to thine altar, Lord, we flee;
Here at thy feet we seek a place;
O, let us live and die to thee,
And sing in heaven redeeming grace.

The remainder then confessed their faith; entered into God's everlasting covenant, and were baptized in the name of the Father, the Son

and the Holy Ghost. On their retiring to their seats, the Church sang the welcome to hopeful converts,

"Welcome, ye hopeful heirs of Heaven," &c. and, thus happily enlarged, sat in presence of a great congregation, around the table of Christ, rejoicing in all the loving kindness of her covenant God and Saviour. The solemn and joyful occasion was closed with the Jubilee Hymn,

"Blow ye the trumpet, blow,"
and a contribution for the Missionary Society of Connecticut.

New-Haven and Vicinity Conn.—We have till now avoided saying any thing respecting the revival in this city, lest we should raise expectations that might be disappointed. But we rejoice to state that there has been a work of grace in the midst of us ever since the former meeting of the Conference in this city. The work is deep and silent, but not the less real. Like the wind that bloweth where it listeth, we hear the sound thereof; we are refreshed by its breeze, and feel its life giving power, although "we cannot tell whence it cometh and whither it goeth." It was stated to the Conference by the delegation from the church of the United Society, that they numbered 75 hopeful conversions connected with that society, in the city. There are as many as 50 in the villages in this town; a few in Yale College; a number have been added to the Baptist Church; to which if we add those connected with the 1st and 3d societies, the number will not fall much short of 200. Some have been added the present week, and we hope and pray that this is but the beginning.

The revival in Milford still continues. Two hundred are indulging the hope that they have been called out of nature's darkness. Fifty or sixty attend the anxious meetings. In North Milford a powerful work has been progressing ever since the meeting of the Conference in that place, 4 or 5 weeks since. In Bethany, 37 were reported as indulging a hope. In Prospect, from 50 to 60—Wolcott 12 to 15—Salem about 30—Waterbury 50 to 60—Haddam, between 300 & 400 in the town. These are some of the most recent.—Rel. Int.

Very extensive and powerful revivals are now enjoyed in Georgia and Kentucky.

THE SABBATH.

The Editor of the Christian Register, in publishing Mr. Bissell's reply to the "Old Line Circular," introduces it with the following pertinent remarks.

FACTS ARE STUBBORN THINGS.

[The following statement of facts, from the Rochester Telegraph, needs very little comment. Mr. Bissell who is well known to the christian public, exposes the hypocritical professions of a certain set of men, who, while they very gravely "commend the motive of the convention," are found guilty of using the most pitiful means to prevent the effecting of it. We have been all along satisfied in our mind, that like "sneak" was introduced only for EFFECT. For our own part, we feel some little pride on the subject, (and we would trust that it is laudable) when we hear bragadocios "threaten to eat up" a Sabbath line in a fortnight! We should judge by this, that they intend to run their stages for little or nothing. All matters of business, must like water, eventually find their own level. Full coaches and little pay, however hard drove, will not pay drivers or feed horses, nor buy carriages; and the consequence may be that while they are thus zealously employed in their unrighteous cause, they may eat themselves up. Every man who feels the necessity of complying with the fourth commandment, has his duty before him; and we conceive it to be his bounden duty to throw his patronage and influence into those lines who are determined to respect the Sabbath.

The following resolutions were forwarded to the Editor, by Rev. Geo. Coan, Pastor of the Church of Riga.—We hope that other churches will follow this example.

At a regular appointed meeting, the Church of Christ, in Riga, on the 24th March,
Voted, that we view with approbation the measures which are now adopted, to promote the observance of the Sabbath, Also,
Voted, that we will patronize such boats and stages as do not run on the Lord's day.

General Sabbath Union.—On Friday the 9th inst. at the third meeting held on the subject, and after due deliberation and prayer, a society was formed, entitled the "General Union for the Better Observance of the Sabbath." The Constitution, (which we believe was adopted unanimously,) will probably appear in our next.—N. Y. Observer.

We would respectfully recommend to the notice of those members of our Common Council, if any there be, who are hesitating whether or not to allow the Sabbath to be pre-eminently a day of rioting and drunkenness, the following extract from the proceedings of the Board of Aldermen in Boston.—N. Y. Obs.

Respect for the Sabbath.—In the proceedings of the Board of Aldermen of this city, we observe with much pleasure the following item—"The license of William Calrow was revoked, for selling liquors on the Lord's-day." We hope our police will vigilantly watch and justly punish all similar violations of the day sacred to devotion. An offence of this sort is complicated in its aggravations. It keeps from public worship every person, who in the time of service has his shop open for selling ardent spirits, and as this is the most silent part of the day and when the smallest numbers are in the streets to notice the breach of order, it is the most probable time in which crime will be committed. Instead therefore of presenting themselves in the place of public worship, to hear the gospel of salvation in the hope of a blessing, and to humble themselves before God, we may imagine a company of profane and intemperate, assembled at a sink of pollution, to waste the day of

the Lord in idle and filthy conversation, and in "drinking themselves drunk!" Their families, perhaps, may be suffering at home for bread, besides being deprived of the moral instruction of a father. The wife may be weeping over a ruined husband, with a heart rent in the view of her dishonored family, and by the cruel conduct of him who should be her solace in every sorrow.—O why do not such, dread the hand-writing on the wall, which Belshazzar saw! and fear that like him, whilst they are dishonoring the God of heaven, the thread of their life will be sundered under fearful circumstances, and they be summoned into the presence of their Judge?

THE SABBATH CAUSE.

In Champion, Jefferson Co. N. Y.—The Congregational church in Champion, and individuals of the society, have held a meeting, and passed resolutions in favor of the measures adopted in that region respecting steam boats, packet boats and stages. They appointed a committee to correspond with other churches in the vicinity on the subject.—Boston Recorder.

In the City of New-York.—The members of Laigh St. Church, under the pastoral care of the Rev. Mr. Cox, have passed several resolutions, by which they became pledged to exert themselves to retrieve the honor of the Sabbath.—Boston Recorder.

We invite the attention of the Christian public to the advertisement of the Pioneer Line of Stages. Mr. Bissell's exposition, copied in our last, has had the effect of setting several to thinking. As we have said a number of times before, there is but one course of duty; & that is straight forward.—Christ. Reg.

The Secretary of the American Education Society is now in this city, for the purpose of raising funds in aid of that valuable institution; and, judging from his success thus far, his prospects are extremely favorable. The impression made upon the public mind at the recent anniversary, cannot fail to render his visits welcome, wherever the object is regarded with favor. It was then seen and felt, that many more well-educated, faithful and devoted ministers are needed; and facts clearly prove, that a large proportion of such ministers must be raised up, if at all, by a system of effort like that which the American Education Society is pursuing.—N. Y. Observer.

Philadelphia City Tract Society.—The anniversary of this society was celebrated on the evening of the 6th inst. Amount of receipts the past year, \$235 50—pages distributed, 254,110. Among the resolutions was the following, proposed by Rev. Mr. Halsey, of New-Jersey, and seconded, by Alexander Henry, Esq.:

"Resolved, That this Society will, with the blessing of God, instead of the small sum reported, raise \$2500 for the objects of the Association.

Mr. H. (says the Philadelphian) being at present engaged in the great work of raising \$40,000, within the limits of New-Jersey, for missionary purposes within that State, and with much promise of its complete and speedy accomplishment, infused much of the faithful spirit which dictated that noble enterprise into his address in support of the above resolve, and (we trust) into not a few of the assembly present. The resolution was adopted without dissent, in pursuance of which several individuals subscribed about \$200.

From the New-York Observer.

INTERESTING TO THE FRIENDS OF MISSIONS. The latest London papers contain a Constantinople date of March 19th, in which it is stated that a decree of the Sultan had been announced, declaring "that henceforward no religious sects will be tolerated in the empire, except those which recognize the authority of the Greek and Armenian Patriarchs, or of the High Rabbi; and that those who remain must attach themselves to one of these sects or emigrate." In the latter case their property is to be confiscated. To cap the climax of folly, it is also decreed that all the young Catholic girls must marry men of one of the tolerated sects, or be transported to Asia. The confusion and dismay produced by these decrees, was indescribable.

As the Foreign Ministers (now at Pera,) had sent in a remonstrance, it is possible that the will of the Sultan may be changed; otherwise, we see not but every missionary in the Turkish Empire will be compelled to quit the country. The missionaries now laboring in that gloomy territory, are the following:

At Beyroot, Mr. and Mrs. Bird, and Mr. and Mrs. Goodell, American.

At Smyrna, Rev. Mr. Brewer, American, Rev. John Hartley and Dr. C. L. Korck, English.

Travelling Missionaries, Rev. Mr. Nicolayson and Rev. Joseph Wolf, English.

Whether the two converts at Beyroot can so far "recognize the authority" of either of these ecclesiasties, as to be entitled to remain without peril, we do not know.

As to the bearing of this decree upon the Catholics, it will be far more severe than upon protestants; but such is its operation, that no good seems likely to result from it in any respect.

In viewing the Turkish Empire at this moment, it is needful to reflect that Infinite Wisdom rules, and by the gathering storm and thunder, is preparing an atmosphere in which piety can breathe, and the plants of godliness flourish. We are entering on a period which is full of interest. What others have seen by the dim light of prophecy, we shall soon see in the blaze of the noon-day sun. It is not too much to expect, that some of the readers of this paper will live to behold the "great river Euphrates" [the Turkish empire] dried up, and a passage opened for "the kings of the East" [the Jews] to return to the land of their fathers.

Greece.—The Rev. Jonas King, formerly a missionary in Palestine, is about to sail for Greece, to carry the pure Gospel of Christ, to that long

afflicted people. We understand Mr. K. goes out under the patronage of several individuals of New-York. It is of immense importance that while the Greeks appear to be about forming their civil institutions, their feelings concerning religion and its institutions should be correct.—The statements of Mr. King, on Thursday evening, respecting his former mission, the condition of Palestine, the obstacles to missionary operations, and also the facilities afforded for such operations, there, were listened to with the deepest interest. We believe the impression was universal, that the cause of missions is not only the cause of God, but is the most noble exhibition of the spirit of Christianity.

From the Williamstown, (Mass.) Advocate.

A grand-son of Mr. J. Burchard, aged 10 years was born with but one nostril and his mouth so much awry and deformed that he was unable to close it by the space of an inch. Surgeons of eminence, far and near, were requested to operate on the child, but so faint was the prospect of success they uniformly declined. On the 15th March, however, Dr. Emmons of this town gave it as his opinion that something might be done; and he accordingly commenced by cutting the left side of the face—after detaching the ligatures that held the skin & muscles askew, he bro't down a flap from the left side over the nose which completely answered the purpose by forming another nostril. He then brought the parts of the mouth together in a proper shape and dressed the wounds in the usual way. Such is the success which has attended this operation that the boy is now well, and so much improved, both in looks and speech, that those who formerly knew him can hardly recognize him for the same person.

We have heard of many instances wherein fright, it is said, has produced very strange effects upon the human system. The following account we give upon the authority of a highly respectable medical gentleman resident in London. At the time of the funeral of his late Royal Highness the Duke of York, a gentleman well known for his antiquarian researches, whose name we withhold, descended into the Royal cemetery at Windsor, after the interment had taken place, and busily engaged himself in copying inscriptions from various coffins. While thus engaged, and absorbed in thought, he heard the door of the cemetery close with an appalling sound, the taper fell from his hand, and he remained petrified by the knowledge of his awful situation, entombed with the dead. He had not the power to pick up the taper, which was soon extinguished by the noisome damp, and he imagined that the cemetery would not be re-opened until another royal interment should take place; and thus he must soon, from the effects of famine, be numbered with the dead. He swooned, and remained insensible for some time. At length recovering himself, he rose upon his knees, laid his hands upon a mouldering coffin, and to use his own words, "felt strength to pray." A recollection of the words, "I will not be afraid," that he had heard the workmen say, that about noon they should revisit the cemetery, and take away some plumes, &c. which they had left there. This somewhat calmed his spirits. Soon after 12 o'clock he heard the doors turn upon their grating hinges, he called for assistance, and was soon conveyed to the regions of day. His clothes were damp, and a horrible dew hung upon his hair, which in the course of half an hour turned from black to grey, and soon after to white. The pain which he felt in the scapula during the period of his incarceration, he described to our informant to be dreadful. He is, perhaps, the best authenticated account upon record of a man's hair turning grey from fright.—Macclesfield Courier.

Loss of the Venus Steam-Packet.—The Venus steam-packet left Waterford on Tuesday for Dublin. When she was about mid-way of the coast between Gorey and Arklow, in a heavy gale of wind, part of the machinery broke, and a large bolt was struck against her bottom with such force that it passed through. She immediately began to fill; for some time all hands were at work at the pumps to keep down the water, but when it got dark, the captain, mate, steward and some of the sailors got into the boat, and left four of the sailors with all the passengers to their fate!—previous to the captain's quitting the vessel she was but a mile from the shore, in five or six fathoms water, and had he called on the sailors to drop the anchor, all would have been safe; but the wind and tide carried her out about two miles before the passengers thought of dropping it. They then endeavored to do so, but it became entangled in the chains, and before they were able to free the anchor, it was too late to make use of it. The vessel filled fast, and in about an hour from the time the captain left her, she went down. Nine passengers and the four sailors, got upon the mainmast top of which was about four feet over the water. They clung to the ropes and mast as long as they could.—Mr. Williams of Ross, one of the passengers, although in such a perilous situation, most humanely endeavored, at great personal risk, to preserve the life of a young widow. He held her up until she died from excessive fright, fatigue, and the continual dashing of the waves. He afterwards rendered assistance to a young man, a relation of his own, but he was also drowned by the water so repeatedly washing over him. Mr. Williams let him drop; at this moment, two sailors gave way and sunk. Mr. Williams and four others, by uncommon exertion, kept to the mast until morning, when the waterguard boat (which had put to sea when the captain landed) relieved them from their dreadful situation.—Mr. W. says he never saw any thing like the bold and humane conduct of the waterguard; they kept the sea all the night looking for them, and when they found them treated them with the most extraordinary tenderness and attention.—Four women were lost; the number of men not known.—Dublin Evening Post.

The whole military force of the Russian empire is about 700,000, of whom 300,000 are at present ready for action.

ROCHESTER:

FRIDAY, MAY 23, 1826.

For the Observer.

To all Editors of papers in the U. States.—Gentlemen, I have a few words to say on one point. You are free and voluntary agents, and have a right to your choice; being responsible, for the exercise of this right, not to man, but to God, who made you free: and it is not in the power of men (even the Almighty does not exercise such a power) to coerce that choice. The Christian public, your friend, says, "let your presses be free and unhampered." Now you are, each of you and all of you, called on this day, this period, distinguished for efforts to do good, to "choose whom ye will serve," whether you will serve the God of Heaven of truth and of the Sabbath, or "the proprietors of the Old Line" and all their companions in transgression on the Sabbath, in Stage, Canal, or Steam-Boat movements. You can easily make a choice and decide this question; because you are not at a loss to know whom you love best, your Creator or Sabbath-breakers. You can also tell which side has the majority of servants—you can tell on which side the truth is—and furthermore, you can tell, if you believe the Bible, which side will ultimately gain a decisive and glorious victory which will be for the glory of God, and to the immortal honor of the victors. In this struggle, you will be known by the company you keep, and by the articles you publish or republish. If you are the friends of the Redeemer and not ashamed to own him, you will consecrate your presses to the Lord, to truth and righteousness; but if you are not, "choose ye this day whom ye will serve." And, if you please, let the choice be registered in your columns, and not for this world only, but also for eternity. Think not, that this and other kindred questions which have been thrown out before the public, will be speedily withdrawn; that you need say nothing, but remain neutral—I tell you nay—the question will not be withdrawn, till the object which Christians aim at, is accomplished; for I do firmly trust in the Almighty, that he has called a few, and will yet call a vast many more, to put their hand to the plough which will not look back—and if so, then this must become an all-absorbing matter. JOSHUA.

For the Observer.

"Honor to whom honor."—I wish, Mr. Editor, to caution the Christian community, the friends of Christ and of the Sabbath, not to lavish their terms of respect on those to whom those terms are not due. If this caution is not observed, we give influence to those who make a wrong use of them. "Let us not, I beseech you, give titles of honor to any man, neither let me give flattering titles unto man—for I know not to give flattering titles: in so doing, my Maker would soon take me away." (Job.) It is too often and incautiously said of the proprietors of the Old Line—"very respectable gentlemen." For what are they respectable? "They have property."—So have swindlers.—"They have good manners."—So have rogues and dancing masters. "They are punctual, honest, and enterprising." So are the most of men at this day who bow down themselves and worship the god of this world. But have they piety? Are we required to love and respect them, as Christians do one another?—No: because they disobey the commands of Christ, who says, "he that loveth me, keepeth my commandments."—Shall, then, we respect whom God does not respect? Shall we honor Sabbath-breakers—the disobedient in heart and practice—the enemies of God—who, after receiving a fair warning, still persist in being money-making men, on the holy Sabbath? If therefore, your readers would obtain the favor of God, or that of good men, they must be separate from sabbath-breakers, for "the Sabbath is an institution essential to the best interests of society." "Come out from among them and be ye separate." ELIHU.

A court is setting at the Navy Yard, Charleston, Mass. consisting of several naval officers, for the purpose of investigating the charges preferred against Lieut. Percival, in relation to alleged misconduct at the Missionary station at the Sandwich Islands, in 1826. The complainants are the Prudential committee of the Foreign Missionary Society, and others. It appears to be the intention of government to give the business a thorough investigation.—*Alb. Christ. Reg.*

[In this trial, Mr. Loomis, the publisher of this paper, is the principal, and perhaps the only witness, who was present at the time the outrages were committed by Lieut. Percival at the Sandwich Islands. This has occasioned Mr. L's absence for some weeks past, and we fear will detain him some weeks longer.—*Ed. Obs.*]

SANDWICH ISLANDS.—The missionaries in these islands, though they have been "in perils from their own countrymen, and from false brethren," appear to be favored, in no small degree, with the affections of the people, to whom they are sent. During a season of illness, with which Mr. Richards was visited, the people of Lahaina thronged to his dwelling to inquire after his health, a number of them held repeated meetings to pray for his restoration. Mr. R. records the following instance of desire to know the will of God. Boki, about to return to Oahu, called on him at 11 o'clock at night to ask various questions respecting the duties imposed by Christianity. Among other things he asked—"Does the word of God forbid the practice of selling rum? Is a chief to be blamed, or is he accountable for the bad practices of his people? Is it proper to kindle fires for cooking on the Sabbath?"

If a hog falls from a precipice and is killed, is it proper to dress it on the Sabbath? What was the great crime of the children of Israel, for which 24,000 died of the plague? How did God command Moses to punish the breaches of the seventh commandment? &c. As Boki left the house he declared his intention of observing the rules and precepts of the word of God, as far as he could become acquainted with them. Monthly Concert. The natives manifest a deep interest in this meeting, and nearly as many attend it, as on the sabbath. One morning in July, Mr. R. was requested to repair to the church early, before the usual hour of service; and found that, not only the church, but the yard, which is 200 feet long and 100 wide, was completely filled, and many were sitting without the yard. It is thought that there were at least 1500 from the back part of the island, many of whom had never heard the gospel before, and to whom it appeared to be glad tidings indeed. Many had come to attend the examination of the schools.—The whole number of scholars present at the examination, was 2,562, and the whole number of scholars returned, 3,806. Of these more than three fourths were found able to read in all the printed books in the language; and 247 were able to write legibly. Not far from 8000 pupils are under direct or indirect instruction from the station at Lahaina.—*Christ. Mir.*

The editor of the Albany Christian Register, in speaking of the patronage which that paper has already received, and of his future prospects, says,

"Our individual interests, as connected with the paper, we cannot urge, only to those personal friends who have already extended to us the assisting hand, and who will probably continue to do so; but to the bulk of the religious community in this region, to whose cause the paper has been devoted, we would address the question,—Whether our city does not contain material enough to make a religious newspaper of use among them? If so, will they sustain it? Shall our broken and violated Sabbaths, be termed "innocent recreations," and intemperance, in its most degrading and disgusting forms, be denominated "sociability,"—the promulgation of infidelity, "the freedom of the press," and profanity and debauchery, "the spirit of our enlightened age," without a voice to declare the ways of Zion?"

Give us Facts.—In the present prodigious excitement which is every where felt on the subject of national intemperance, multitudes of cheering facts and surprising changes are constantly occurring. However trifling or restricted, they should be made public. People seem to imagine that editors possess the power of ubiquity, and must be familiar with every good and evil transaction which takes place in the republic. We beg leave to dissipate this belief, and to assure our readers that we are almost wholly dependent upon them for information relative to the prodigious and tri-daily walk between his office and domicile—and farther he seldom perambulates.—We are determined to excuse no man on the plea that he is familiar with encouraging incidents, but does not feel competent to relate them in proper language—whose plea is almost daily made to our face. Give us the ore in its crude state, and we will purge it of its dross; give us facts in their naked simplicity, and they shall be adorned in a suitable garment. Let the truth be told and substantiated—and in every instance we shall require names where information is given—and the force of example will render declamation unnecessary.—*Nat. Philan.*

Mr. ENOCH STICKNEY advertises in the Newburyport Herald, that at his Grocery Store may be obtained the usual assortment of articles inquired for, "with the exception of ardent spirits and liquors." At the present juncture, we conceive it to be the duty of every grocer, who has banished these liquid poisons from his shop, to make it known by a public advertisement. It will partake nothing of ostentation or boasting; but, on the contrary, will operate favorably upon others. We hope the time is not far distant, when our traders generally will blush to advertise their hogsheds and barrels of rum, or gin, or brandy; or consent to obtain a subsistence upon the infatuation and misery of the community. Let there be, in every public notice of goods for sale, a distinct exception of spirituous liquors, that the friends of temperance may know who to patronize; for if men cannot be persuaded to abandon a bad traffic, in consequence of its criminality, they must be compelled to do this by making it unprofitable to their interests. We hope Mr. Stickney will meet with the encouragement which his example deserves.—*Nat. Phil.*

NEW HOLLAND: The L. Q. Review has an article on Cunningham's "Two Years in New South Wales," from which we gather the following particulars. England first began to transport convicts there in 1788. At that time there was not a civilized being, nor an European inhabitant; 200,000 sheep; 100,000 cattle; three newspapers; two banks; several distilleries, one of which consumes 50,000 bushels of grain in a year; 32 steam, wind and water mills; 23 breweries; 50 vessels in the trade with England, China, India, &c. schools, churches, reading rooms, pianos, post offices, stage coaches, mechanics of all kinds, thrifty farmers, &c. Of the adult inhabitants, about one half are convicts in servitude, one fourth convicts who have been emancipated, and one fourth free emigrants. There are three males to one female.—*Christ. Adv.*

A Lost Child.—In August 1822, a little girl named Susan Allen, at that time between seven and eight years of age, disappeared from her mother's residence, at the corner of Amos and Washington streets, and has never been heard of since, though advertisements have been from time to time inserted in the papers throughout the country. Her distressed mother has always remained under a strong impression that her daughter was stolen away, and has not yet relinquished all hopes of obtaining tidings that she is a-

live. She earnestly requests the Editors of papers in every part of the country to mention these particulars, and solicit the humane, if they know of any circumstances which may throw light on the object of the enquiry, that they will communicate it to her. The following is a description of the child at the time she was first missing. She had dark brown hair; and large black eyes, was of a slender and delicate form, and of a fair complexion.—She had a mark on the small of her back resembling a bunch of raisins, and a small scar under one of her cheek bones, where the skin adhered to the bone. The mother, Rebecca Allen, offers a reward of one hundred dollars for any information which may lead to a discovery of her daughter; which may be communicated through any of the Editors in this city.—*Com. Adv.*

The legislature of Mexico have, at the recommendation of the government, granted a pension of \$180 per month to the widow of Lieut. David H. Porter, and in case of her death, to his children, which sum is equivalent to the whole of his pay and emoluments. A motion was afterwards made to grant all the pay and emoluments of the other seamen who fell in the same action, to their widows, children and mothers, which motion was referred to a committee.

Tilt and Tournament Extraordinary.—Dreadful Catastrophe.—On occasion of the last election of coroner in Worcestershire, a very warm contest was maintained and personal feelings excited, which, for the credit of humanity, it is to be hoped are not general upon such occasions. The successful candidate was Mr. Stokes, son of a gentleman of that name lately living at Pauntley Court, on the confines of the counties of Worcester and Gloucester, and acting as land-steward or agent for Mr. Ricardo, on the estates of that gentleman in the neighborhood. About three weeks ago, Mr. Stokes, sen., driving his chaise not many miles from Worcester, was met by the gentleman who had opposed the election of his son, who was also in a chaise; neither would accommodate to the exigency of the meeting, which was in a narrow road, and, as if by mutual impulse, they drove furiously against each other.—Both were on the instant precipitated to the ground; injured and lacerated, the one was just able to crawl to a cottage—Mr. Stokes was killed on the spot, and his survivor outlived him but five days!—*London paper.*

New-Orleans, April 18. Steam-boat Accident.—The steamboat General Carroll, arrived here yesterday from Louisville, was accidentally run foul of on the evening of the 10th inst. by the steamboat Huntress, near Yellow Banks, Kentucky. The Huntress in crossing over to land freight struck the Carroll in the bow, also under weigh, when three or four persons on board the H. were by the violence of the concussion, thrown overboard, only one of which was saved, by the yawl of the Carroll, three hhds. of sugar on the guard, ready for landing. The Huntress it is supposed was injured, but not ascertained, as she ran immediately for the shore.

A gentleman who arrived in the brig Pulaski, at Baltimore, informs that when he left Havana, May 2d, the yellow fever was raging at that place with great violence. A Spanish 74, had, it was said two hundred on the sick list. An English merchantman, lost all her crew except her captain. The carpenter belonging to the ship Walter of this port, died at Havana about the 25th of April. The mate of the same ship, had been sick, but was recovering.—*N. Y. Spectator.*

Progress of religion among the Indians.—A letter from a missionary states that twenty-four have recently been added to the church at Monroe among the Chickasaws.—The same letter states that good tidings relative to the progress of the gospel, among the Choctaws, are still reported by the Missionaries who are laboring in that nation.—*Vis. & Tel.*

Empty Prisons.—We observe it stated in some of the papers as a singular fact that the goals of several counties mentioned are destitute of tenants. We add with pleasure, that the doors of the goal in this district were thrown open some weeks since, and still remain in that situation. The population of the district is not less than 30,000, and it is the first time for some years that the goal has been free of both debtors and criminals.—*Pendleton Messenger.*

The Prince of Timbuctoo, of whom we lately gave some account, (and who since his father's strangulation, is anxious to get back to his own dominions) is now at Cincinnati on his way to Washington City, preparatory to embarkation. He must be cautious that he does not get locked up as a runaway, by the benign municipality of the Capitol. He dresses in the moorish style, and attracts much notice from the people of Cincinnati.—*Ont. Mess.*

FOREIGN NEWS.

From the New-York Observer.

THAMES TUNNEL.—Upon a recent examination of the Thames Tunnel, the most sanguine anticipations were entertained that the works would be speedily resumed. All these hopes have proved fallacious. Further disasters have taken place, and the Tunnel was again full of water.

A French Brig from Bengal passed the Isle of St. Helena on the 22d of February, having on board the American Consul from Canton, which country he had been obliged to quit in consequence of the death of a Chinese, in a disturbance with some American seamen. Six English ships were lost in Madras Roads on the 1st of Dec. in a gale, and between 4 and 500 persons perished.

Failure of the Greek expedition to Scio.—Constantinople dates to the 19th of March state, that the squadron under the command of Tahir Pacha, with 1500 troops, arrived on the 11th March in the channel of Scio, where it surprised three Greek vessels, two of which were taken, and the third sunk. On the 12th, acting in concert with the troops, brought to Chesme by the Pa-

cha of Smyrna, it effected a landing on the island, delivered the garrison of the castle, and forced the Greeks, with Fabvier to flight. The Greeks are said to be in a state of anarchy for want of pay. The island was evacuated without much bloodshed.

Another version of the story is given under date of Leghorn, March 15, in a letter from Col. Fabvier to Count Capo d'Istria, which states that a terrible storm had obliged the Greek ships to leave their stations off Scio, and that the Turks took advantage of this opportunity to throw 1,500 men into fort, who in conjunction with the garrison, had made a sally, taken the batteries defended by the Sciotes, and spiked the guns. Order was, however, soon restored by Col. Fabvier, who came up with the regular troops, and drove the Turks back into the fort, with the loss of many killed and wounded. When the storm abated, the Greek ships resumed their station off the harbor. Miaulis has driven back the Turkish squadron from Mitylene to the Dardanelles. On his way back to Scio, he captured a merchantman with provisions and ammunition for the Turks.

It is said that Tripolizza has been burnt by the Egyptian troops.

Russia and Turkey.—Though the Russians were not yet known to have crossed the Pruth, there appeared to be every prospect that this step would soon be taken.

Batavia.—The war continues between the Dutch and the Javanese, and the latter have become too powerful for the Dutch Colonists and troops. The climate has made fearful havoc among the last reinforcements, sent from the Netherlands. Out of 3000 soldiers, 1000 had fallen victims and died, and 1000 more were in the hospitals, and the remainder were so enfeebled by disease, and so weak, that all offensive operations were of necessity resigned, and the Dutch colonists and troops were reduced to act altogether on the defensive. It is not impossible that Batavia will, ultimately be lost to the Netherlands.

The Batavia Journals state that a mountain near Oudenarde had sunk, as was supposed, from the effects of an earthquake felt on the 23d February 1827. The sinking took place to an extent of 250 miles in length, by 139 in breadth, at the distance of 60 mls from the citadel, though the fortifications had received no injury.

SUMMARY.

Rev. Dr. Beecher has declined the call given him by the fifth Presbyterian Church in Philadelphia. Emigration to this country from Great Britain is more rapid than ever. 665 British emigrants arrived here a few days since.

The Connecticut school fund is stated in the late message of Gov. Tomlinson, to amount to \$1,870,000. The receipts into the treasury of the past year, \$91,949, and the disbursements including \$14,000 for the State Prison, \$67,157. Gov. T. expresses his pointed disapprobation of the Lottery system, and recommends a renewal of the name of the Post-Office in Portage, Allegany co. has been changed to PORTAGE VILLE.

The Small Pox is raging in all the Canary Islands beyond description; and it is impossible to know the number that die daily.

Caution.—Notes of the Eagle Bank, N. Haven, with the word "Eagle" extracted, so as to make them read "Bank of New-Haven," are in circulation. A paragraph has lately gone through the papers—our own among the rest—mentioning the accidental discovery at Meadville that straw may be converted into paper. The invention appears to have been anticipated. The writer of the notice referred to, suggests that cartridge and other coarse paper may be thus produced. We have before us, however, a copy of Accum's Chemistry, printed at London, in 1803, on paper made from straw—not remarkably certainly for its beauty, but much better, in all respects, than the material frequently used for cheap books.—*Phil. Chron.*

Large Dividend.—The American Insurance Company yesterday declared a dividend of twelve per cent. for the last six months. This Company has presented to the Agents for the mariners' Church now building at New-Orleans, the handsome sum of two hundred dollars.—*N. Y. Spec.*

The president has appointed Albert Gallatin, of Pennsylvania, and William Pitt Preble, of Maine, to be severally Agents in the negotiation and upon the umpirage relating to the North Eastern Boundary of the United States.—*Id.*

A Solar Microscope is prepared for exhibition at Hartford, Connecticut, which is said to possess a magnifying power of 3,000,000, and may be raised to 4,000,000, if the room is sufficiently large and the light strong. By its assistance the white mealy particles on the surface of figs appear living objects of 2 1-2 feet in length—the sting of the common house bee appears 14 feet in length, and hundreds of snakes of the enormous extent of from 6 to 8 ft. may be discovered in two drops of vinegar.

We learn that our Greek Committee have chartered the fine brig Herald, Captain Nesbit, a coppered and copper fastened vessel, and that it will be forthwith announced to the public where she will lie to receive her cargo.—*E. Post.*

Canals.—The amount of toll collected at Rochester, between the first of April and the first of May, is \$13, 489 65.

The canal commissioners have resolved to remove the Collector's office from Port Byron to the junction of the Seneca and Erie Canals, near Montezuma.

An inspector's office is established at Weedsport, at which all boats having loading for that place are required to report themselves prior to unloading, and to be inspected before taking in freight.

Perspiration.—Mr. Macnish, who has just published a work entitled the "Anatomy of Drunkenness," says he has met with two instances—the one in a claret; the other in a port drinker, where the moisture which exuded from the body was of a ruddy complexion, somewhat similar to the wine on which their debauch had been committed.

New Instrument for extracting the Teeth. We were yesterday shown a new and beautiful instrument for extracting the teeth by which they are raised perpendicularly from their sockets without bruising the gums or injuring the jaw in any degree, and thereby rendering this hitherto formidable operation comparatively easy. We understand that this highly ingenious instrument was invented by a citizen of the state of New-York. It may be seen at the office of Dr. Saml. S. Fitch, 193 Walnut street.—*Dem. Press.*

Wind Pump.—A very interesting piece of machinery of freeing ships of water, by means of wind power, has been in exhibition some days at *Rouve's Wharf*. The invention like many others, is a child of necessity. The inventor, Capt. Brownell, some years since saved his ship and crew, by a ruse contrivance made of such materials as the ship afforded, and which was the first step towards the improved machine.

A puzzle for Post Masters.—A day or two since, says the Berkshire American, a letter came to the North Adams Post Office to be mailed, with the following superscriptions: "to Mr. Henry Clark or morinda Ford to Troy & then to Newberge take the Owego Stage from Troy to Newton and then to Jersey Shore."

MARRIED.—In Phelps, on the 13th inst. by the Rev. H. P. Strong, Rev. Joseph Merrill, of Junius, to Miss Philomela Billings, of the former place.

In this village, by Rev. F. H. Cuming, Mr. WILLIAM CALDWELL, to Miss SARAH BOUTLON, niece of Giles Boutlon, Esq., all of this village.

In Greece, at Budd's Ville, by Elijah Hewitt, Esq. Mr. Benjamin Odgen, aged 42, to Miss Anna M. Whorter, aged 19 years.

ROCHESTER MARKET.

WHEAT, - - - - -	per bushel, 78 c.
Rye, - - - - -	45
Oats, - - - - -	25
Corn, - - - - -	37
FLOUR, - - - - -	bbl. \$4.25 to 4.50
Butter, - - - - -	lb. 13 to 16
Beef, fresh, - - - - -	cwt. 3.50 to 4.00
Pork, fresh, - - - - -	cwt. 3.50 4.00
—, mess, - - - - -	bbl. 12.00
Cheese, - - - - -	cwt. 5.00 to 6.00
Tallow, - - - - -	7.00
ASHES, pot, - - - - -	ton, 85.00 to 87
—, pearl, - - - - -	90.00
Apples, - - - - -	bushel, 75 to 81
—, dried, - - - - -	50 to 75
Beans, - - - - -	75 to 87
Barley, - - - - -	44 to 50
Peas, green marrowfats, - - - - -	74 to 1.00
Potatoes, - - - - -	25 28
Peaches, dried, - - - - -	1.75 2.00
Truxseed, - - - - -	85
Clover seed, - - - - -	8
Timothy seed, - - - - -	1.00
Beeswax, - - - - -	lb. 25 to 28
Candles, dipped, - - - - -	11
—, mould, - - - - -	13
Sole LEATHER, - - - - -	cwt. 20.00 24.00
Upper —, dressed, - - - - -	doz. 24.00 36.00
Calfskin —, do. - - - - -	18.00 26.00
Flax, - - - - -	8
Lard, - - - - -	6 7
Calf skins, trimmed, - - - - -	6 8
Hides, green, - - - - -	5
Flannel, domestic, - - - - -	yd. 31 38
Cider, - - - - -	bbl. 1 to 1.25
Eggs, - - - - -	doz. 9 12
HAY, - - - - -	ton, 11.00 12.00
Beaver FURS, - - - - -	3.00 3.50
Raccoon —, in caught, - - - - -	12 19
Muskrat —, - - - - -	25 35
Red Fox —, - - - - -	75 1.00
Mink —, - - - - -	25 35
Martin —, (Canada), - - - - -	50 76
Otter —, - - - - -	3.00 4.00

CHEAP BOOKS, &c.

L. FAIRMAN, (EXCHANGE BUILDINGS, ON THE BRIDGE.)

HAS just received an extensive addition to his former stock of BOOKS.—His assortment now comprises many valuable Scientific, Philosophical, Medical, Theological and Classical Works, and most of the popular Literary publications. Public and private Libraries furnished at a small advance from the publishers prices.

STATIONARY, &c.

Blank Account, Record, Receipt, Writing, and Memorandum Books, Ladies Albums, Superior Drawing, Writing, and Letter paper, Bonnet and Band Box Board, superior Glass Paper, best English and German Quills, Wafers, Sealing Wax, Inkstands, Pocket do. Addison's Ever Pointed Pencils, Silver Pencil Cases, best lead Pencils, Pensknives, Mathematical Instruments, Letter Stamps, and many other articles, Indelible India, Black, and Red Ink, Black and Red Ink Powder, Water Colours, Hair Pencils, Playing, Conversation, Visiting, Emboss'd, Enigmatical, and Blank Cards, Fancy Pocket Books, Wallets and Card Cases, fancy Boxes and Paper, gilt Trimmings and Ornaments, Gold Leaf, fancy Soap, Soda Powders, best Cologne Water, Perfumery, &c. &c.

—ALSO—

School Rewards, Children's Books, a great variety—cheaper French Prints &c. Teachers supplied on advantageous terms. May 19. 2drt

CANAL TRANSPORTATION

HUDSON & ERIE LINE,

RUNS NIGHT and DAY on the Erie Canal, between Buffalo, Troy and Albany.

SIX DAYS IN THE WEEK.

For Freight or Passage, apply to

- JOHN SCOTT, Buffalo,
- S. & W. PARSONS, Lockport,
- ALLEN & CHAPIN, Rochester,
- WRIGHT & SHERMAN, Syracuse,
- C. MORRIS & Co., Utica,
- PATTISON & HART, Troy,
- ALLEN & CHAPIN, Albany,
- DOUGLASS & DUNN, No. 19, South-street, N. Y.
- HART, HERRICK, & Co., Boston.
- PLINY ALLEN, Boston.
- BIGELOW & BANGS, Boston.

ROCHESTER, April 4, 1828.

Advances always made on property left in store when required, and cash paid for goods, Pork, and most kinds of produce.

From the Episcopal Watchman.
DEATH OF THE AGED.

Dark Midnight drew her curtain—and I stood
With weepers round a couch, where a pale lamp
Stream'd o'er a breathing skeleton. That brow
Had borne a century's furrows, and those eyes
Whose shrivell'd sockets seem'd to need the seal
Of death's repose, on a receding world
Gaz'd wishfully. From the attenuate lips
Burst a long groan, as if the chariot wheels
Of life were laboring o'er that rocky verge
Whence none return. Again there was a pause
Of awful silence. Then a ghastly hand
Was slowly rais'd still like a broken reed
Sighing and trembling, while a low deep moan
Sepulchral rose from the hard-heaving breast.
I fear'd those gestures of the dying man
Ward'd some foul fiend who on his conflict
Frown'd
—They told me 'twas a prayer to Him who bought
The soul with blood. Back fell that wither'd
hand,
And the sharp features settled, as if sleep
Had stolen the work of death. But all at once,
Cold drops came o'er the forehead, and a rush
Of Nature to her citadel announc'd
The dreadful foe.

Oh God! the cry
Of bitter agony. And that torn breast
Convuls'd and tossing like the swollen sea,
How can I e'er forget!—I fled away;
For 'twas too fearful thus to see stern Death
Break up life's prison-house.
Once more I turn'd
With shuddering to that bed—but all was peace.
There was no terror on that marble brow,
The wasted temples reek'd not—and the shroud
Lay in light folds around the slumberer's breast.
—I sat me by his side, and thought how sweet
To change the pain and travel of the world,
Man's tyranny, and the hard yoke of sin,
For long repose—the ghastliness of age,
For youth immortal—and the strife of death,
For a Redeemer's welcome.

THE DEATH OF THE RIGHTEOUS.

The place is holy ground,
World, with thy cares, away!
Silence and darkness reign around,
But, lo! the break of day;
What bright and sudden dawn appears,
To shine upon this scene of tears?
'Tis not the morning light,
That wakes the lark to sing;
'Tis not a meteor of the night,
Nor track of angel's wing,
It is an uncreated beam,
Like that which shone on Jacob's dream.
Eternity and time
Met for a moment here;
From earth to heaven in scale sublime
Rested on either sphere,
Whose steps a saintly figure trod,
By death's cold hand led home to God.
He landed in our view,
Whose ranks stood silent, while he drew
Nigh to the throne of love,
And meekly took the lowest seat,
Yet nearest his Redeemer's feet.

Thrill'd with ecstatic awe,
Entranced our spirits fell,
And saw—yet wist not what they saw;
And heard—no tongue can tell
What sounds the ear of rapture caught,
What glory fill'd the eye of thought.
Thus far above the pole,
On wings of mounting fire,
Faith may pursue the enfranchis'd soul,
But soon her pinions tire;
It is not given to mortal man
Eternal mysteries to scan.
Behold the bed of death:
This pale and lovely clay;
Heard ye the sob of parting breath,
Mark'd ye the eye's last ray?
No—Mark'd so sweetly ceased to be,
It laps'd to immortality.
Could tears revive the dead,
Rivers should swell our eyes;
Could sighs recall the spirits fled,
We would not quench our sighs,
Till love returned this altered mien,
And all the embodied souls were seen.
Bury the dead;—and weep
In stillness o'er the loss;
Bury the dead;—in Christ they sleep,
Who love on earth his cross,
And from the grave their dust shall rise
In his own image to the skies.

MONTGOMERY.
LAST HOURS OF THE LATE WILLIAM
HOPE, ESQ. OF LIVERPOOL.

The late William Hope, Esq. was an active
servant of Christ; he used often to say, "Let us
work while it is called day; the night is at
hand I feel it is already overtaking me."
During his last illness he maintained great
composure of mind, never expressing any dread
of the event which he was conscious was
approaching, and sometimes referring to it with
pleasing anticipations, tho' unaccompanied with
those ecstatic visions of bliss which some Chris-
tians have been privileged to enjoy. He often
dwelt with delight on those lines of Dr. Watts—
"There is a land of pure delight,
Where saints immortal reign:
"Infinite day excludes the night,
And pleasures banish pain."
To a friend engaged in the building business,
who was lamenting some time ago the infirmities
of age, he remarked, "Yes; when the landlord
permits the doors, the windows, and the roof of
the house to go to decay, it is a pretty plain intima-
tion that he does not intend that tenant long to
remain, and he will do well to look out for another
abode. For my part, I have regarded my lease
as expired for several years past, and have been
constantly expecting a summary notice to quit;
but I have a kind and merciful Landlord; he has
not yet rejected me, and when he does, he will

remove me to a better house, one not made with
hands, eternal in the heavens."
In the early part of his illness, when speaking
of the joys of heaven, he said, "Ah! I am leaving
very dear earthly friends; but I am going to
my Almighty Friend, Jesus my Saviour; and
there I shall see Abraham, and Isaac, and Jacob,
Moses, the Prophets, and David the man after
God's own heart, the sweet Psalmist of Israel."
He was much gratified by the conversation and
prayers of the ministers who kindly visited him at
this time; and to one of them who expressed ap-
prehensions that his flesh and heart was failing,
he replied, "But God is the strength of my heart,
and my eternal portion:
"If sin be pardon'd I'm secure,
"Death has no sting beside;
"The law gave sin its damning power,
"But Christ, my ransom, died."
On the sabbath the day but one preceding his
death, on hearing the clock strike, he inquired the
hour, and being told seven, he remarked, "Ah!
the Lord is now with his praying people, listening
to, and preparing to answer their prayers." He
then lifted up his eyes, and said, "O Lord, feed
thy people with bread, the bread of life; and let
the prisoners also be thy pensioners." On the
following day he asked for the 9th psalm to be
read, and when the reader came to the 9th and
10th verses, he emphatically remarked, "Aye, I
love to think of that passage—'The Lord also
will be a refuge for the oppressed, a refuge in
times of trouble. And they that know thy name
will put their trust in thee; for thou, Lord, hast
not forsaken them that put their trust in thee.'"
In the evening, when suffering under paroxysm
of pain, he leaned his head on one of his chil-
dren who was supporting him, and said, "Oh!
what volumes are contained in that one word,
'whosoever.' "Whosoever will, let him take of
the water of life freely."
Speaking of his children, he said, "I can have
no greater joy than to see them walking in the
truth, and I do hope and pray, both they and their
children's children will cleave to the Lord." This
he frequently made a matter of earnest prayer,
and within an hour of the time when his spir-
it took its flight from the prison of its clay, he cal-
led each of his children by name, adding with
peculiar emphasis, "Oh! fear, love, and serve
the Lord, to the end of your days."
At intervals, when not engaged in mental
prayer, he showed the same assiduous attention
to the comfort of those around him which had
always marked his conduct through life; and
even during some momentary aberrations of mind
produced by the delirium of fever, the same con-
sideration for others was repeatedly expressed.
But it was in secret communion with his God,
that he seemed most to delight himself. This ap-
peared to be the atmosphere in which he breath-
ed, and prayer and praise were his last, as they
had been always his most delightful employment.
He finished his course on the 20th of March,
1827, aged 76 years leaving behind him a bright
example of the power of religion on the heart
and life, and of its happy and holy influences on
the domestic circle, and the society in which

leave the church but could not,—he found him-
self bathed in tears. After the service, he re-
turned to his home, and endeavored to stifle his
feelings, but his efforts were vain. That
night he came to us, rolled on the floor—weep-
bitterly, and cried, O, pray for me. Several
hours were spent with him in conversation and
prayer, and at length he became somewhat com-
posed. We put into his hands Baxter's Saint's
Rest, and "The Excellency of the knowledge of
Jesus Christ," by the Rev. J. L. Zimmerman,
Professor of Divinity at Halle. Upon the perusal
of these works, he wrote, viz.

DEAR SIR:—I have at length, after a diligent
perusal of those good books, sent them home,—
and although through the baseness, hypocrisy,
and foul workings of my poor; bewildered blind
heart and mind. I have not received that bene-
fit which I sincerely believe they are calculated
to bestow upon the heart that is actuated by sin-
cere motives. But what benefit can a poor
miserable, blind, abandoned wretch like I am,
derive from such heavenly contemplations, when
under the immediate influence of the Devil,—I
had long since intended to have returned those
books personally, but Oh! my cruel enemy
whispered to my pride to say no,—Fear to say
no,—my heart itself to say no,—and time seems
to join the general confusion and has said no; for
it has dragged me along through its various
and fatal dungeons of procrastination, until I am
ashamed to present my face before you,—and in-
deed I am sometimes inclined to shrink back from
the face of all visible creation. Oh, my dear
sir, I have often feared the constructions you
may have put upon my conduct, since first you
knew that such a loathsome worm existed in
the garden of its creator, devouring and wantonly
destroying the beautiful branches of the tree of
life. Mortal man cannot, unless under similar
circumstances, conceive the unspeakable misery
and confusion of my disordered mind; nature has
lost her charms; society seems to do better with-
out me, and although I endeavor to appear
cheerful for the sake of those dear creatures
around me, I have a hideous, venomous, devouring
worm within, and must I be forced to exclaim,
why did I ever receive the powers of thought,
to torture this meagre, loathsome, wasting body
of mine? Oh my poor head! my heart! Think
no more of your poor, unworthy fellow mortal.
But God knows that I shall, so long as I have
the power to drag out my weary existence, ever
remember you with every spark of heartfelt gra-
titude and affection.

Your unworthy fellow traveller through this
world of woe.

From "Notes of a Tour through New-England," in 1827.
An Englishman's description of New-England
United States.—The Whole country (New England,
United States,) are going mad about manufac-
tories, and water powers, and water privileges.—
New-England, however, does seem to be admi-
rably fitted for a manufacturing, not for an agri-
cultural nation. There is not much improve-
ment in husbandry here, though the people have
a strange look of them, and woods of New-Eng-
land, are swarming with healthy and happy chil-
dren. How they are fed the Lord only knows,
for not a thousandth part of the soil is properly
cultivated, and it is a very difficult thing for a
farmer to sell enough from what is made on his
farm, or dairy, or poultry yard, to pay his yearly
taxes, which are little or nothing. And yet one
never saw or heard of so happy a people. They
are crowded with children—well educated, well
clothed, healthy children with enough to eat
and drink: with a horse or two for every farm,
a few cows, a few sheep, a few pigs, a plenty of
poultry, and two or three yoke of fine cattle; and
so far from feeling poor, that in nine families
out of ten, they would think no more of adopting
a stray child that might come in their way than
most people would of giving it a dinner.

Wages on a farm are one dollar (4s. 6d.) a
day, or 12 dollars (£2 14s.) a month the whole
year round, or 120 dollars (£24 8s.) per year.
In all these cases the laborer is found. In the
haying season he may earn one dollar and fifty
cents, or 6s. 9d. a day.

From Henderson's History of Brazil.
SHEEP DOGS OF BRAZIL.

For the purpose of shepherding a flock of one
thousand, two cur dogs are sufficient, bred up
in the following mode:—As soon as they are
whelped, the lambs of a ewe are killed, the
puppies are put to her, and she suckles them un-
til she becomes habituated to treat them as her
young, when upon opening their eyes and seeing
no other benefactor, they attach themselves to
her, and play with the lambs as if they were of
the same species. Nothing is ever given them
to eat; they are shut in the fold with the sheep,
and on obtaining strength and vigor to attend
the flock; they are suffered to go at large, when
they accompany it to the field. In a little time,
and without more instruction, they are so famil-
iarized with the sheep, that they never leave
them.—When it happens that a ewe lamb is in
the field, and the lamb cannot accompany the
mother, in consequence of its not yet having suf-
ficient strength to follow her, one of the dogs
watch near; and if he finds that the lamb cannot
follow the mother to the flock, he carries it in
his mouth, without doing it the least harm. No
other animal or unknown person can approach
the sheep of which these dogs are the guardians,
without the risk of being attacked. The other
domestic dogs, and the hordes of the Chimaroe
dogs are the greatest enemies to the flock; a-
gainst them, and the birds of prey, which pick
out the eyes of the lambs, the vigilance of the
watch dog is exquisite.

From the Philadelphian.
A CONVICTED SINNER.

The following letter, addressed to the Editor
of the Lutheran Intelligencer, is from the pen of
a gentleman, who had for some years disbelieved
the Scriptures, and endeavored to satisfy his
mind, that no God exists.
With such principles says the Editor, he en-
tered the church, in order to criticise us; we
were then lecturing upon Matt. chap. viii. 23, to 27.
At the very commencement of the lecture, he was
rendered uneasy—he made an effort to

1828.
SUMMER GOODS.
HILL & PEET, (at the old stand of C. J. Hill,) have
commenced receiving their stock of Goods for the
summer, which will be very extensive. Prices will be ac-
commodated to the present pressure in the money market.
Rochester, May 12, 1828. 204f

COMMUNION FURNITURE.
COMPLETE sets of communion furniture of Tan-
ards, Cups, Platters, &c. &c. for sale by
JOSHIAH SHELDON,
20. Exchange Street.

ROCHESTER SULPHUR SPRING.
BATHING.—The bathing establishment in this town,
has been repaired and improved, and is again fit-
ted for the reception of company; and there cannot be
a stronger recommendation for the proprietor, than to ob-
serve that, among others, six or eight Physicians were
counted at the Bath one evening last week, waiting to-
gether for the "meeting of the waters." Indeed the medi-
cal faculty seem to be the only persons who properly es-
timate the advantages of warm bathing, or who freely or
habitually indulge in this agreeable luxury, and almost
universal panacea of bodily health. At this moment, it
deserves to be recommended to the public in general, and
to be enforced upon them as one of the readiest and most
effective modes of preserving health and comfort, during
the approaching warm season, when the system, debilitated
by the effect of atmospheric heat, is rendered more
susceptible to the attacks of disease.

The mineral waters which abound in this vicinity have
long been recommended as quite efficacious in the treat-
ment of various diseases; and the sulphurous spring, in
the heart of this village, may be justly regarded as one of
the most important and valuable medicinal fountains in
this part of the country. Its water may be used ad libitum,
without diminishing the strength, and will be found
useful in various chronic affections, both of the external
and internal parts.

The tepid or warm bath of the sulphurous water along
with its internal use, is mostly very serviceable in cuta-
neous affections, and in general may be said to possess
more efficacy in diseases of the skin, than all the various
and complicated formula of art. In affections of the
stomach, chest, &c. they may be useful, but the tempera-
ture should always be duly regulated to prevent exhaus-
tion.

If the cold bath is made use of, the temperature must
be carefully regulated by the powers of the system to pro-
duce an after-glow upon the surface—but if there be any
visceral obstruction, or any pulmonary affection or
local congestion of the chest, it will be prejudicial,
and must be omitted. Where the head is affected, the tepid
shower bath will be found most useful, as well as the most
eligible mode of taking the bath. It may sometimes be
necessary to render the internal use of the waters more
aperient by adding 10 or 15 grains of Epsom salts to a
tumbler full of water, while it invalids the action of the
water may be assisted, &c. rendered more efficacious, by the
co-operation of other medicines;—but here the medical
practitioner will be indispensable. He is the best judge
when to use and when to avoid certain remedies as like-
wise how to guard against those many unforseen or diffi-
cult circumstances, which cannot be submitted to general
rules.

We may add that the proprietor of the Bathing establish-
ment is prepared to receive invalids and others from a
broad, and to render them every attention that may be
necessary during their visit, and use of the waters.
May 14th 1828. 4w20

WHOLESALE
China, Glass, & Earthenware Store,
EXCHANGE ST. ROCHESTER.
BENJAMIN SEABURY, Importer of the a-
bove articles, has on hand an extensive assortment
of the latest patterns, which he will sell at New-York
prices, adding canal transportation.

NEW GOODS.—The subscribers have recently
received an extensive assortment of
Domestic Goods,
Groceries,
Crockery,
Glassware,
Woolen Ware, &c. &c.

Which they offer for sale low for Cash, or in exchange
for Country Produce. Jan. 4, 1828.—11f
MURDOCK & COFFIN,
Main street, opposite the Globe Buildings.

NEW ARRANGEMENT.
THE Book-binding business heretofore carried on
by E. Peck & Co. will hereafter be conducted by
C. O. Bookstore, where every variety of Plain and Fancy
Binding will be done, in a superior style.
[] BLANK BOOKS ruled and bound to any Pattern.
Rochester, Jan. 21, 1828. JOHN STITT.

NEW ESTABLISHMENT.
EAST-ROCHESTER HARD-WARE
STORE.
NUMBER SIXTEEN, GLOBE BUILDINGS.

H. BUSH has just received, and is now opening an
extensive assortment of
HARD-WARE, CUTLERY AND SAD-
DLERY,
Of every description, which he will sell on as good terms
as can be purchased elsewhere. Also—EDGE TOOLS
of all kinds, constantly on hand, or manufactured at short
notice. His friends and the public generally, are invited to
call and examine for themselves.
East-Rochester, April 24, 1828. 3m17

FOR SALE, or to exchange for property in Monroe
county, a valuable improved FARM in Michigan,
affording a Mill site, pleasantly situated on Clinton Riv-
er. Enquire of
T. SCOTT,
At the Intelligence Office, Globe Building.
Rochester, March 20, 1828. 124f

NOTICE.—The subscribers, having formed a connec-
tion in business in the practice of LAW, under the
firm of GREGORY & HUMPHREY, have opened an of-
fice in the west part of the Globe Buildings, second story;
where they will, at all times, be ready to attend to any
professional business which may be entrusted to them.
JAMES H. GREGORY,
HARVEY HUMPHREY.
Dec. 28, 1827.

NEW FASHIONABLE HAT STORE.
No. 12, Globe Buildings.
VAN KLEEK & DIVOLL, respectfully inform their
friends and the public in general, that they have
commenced the manufacturing of
HATS,
On an extensive scale, in the village of Rochester, and
are now opening at their establishment in the west corner
of the Globe Buildings, a general assortment of
Gentlemen's Beaver, Castor, Military and
Imitation Beaver HATS,
With a general assortment of Youth's and Children's
Fancy Hats of the latest and most approved fashions;
together with a variety of Men's Youth's and Children's
Fur, Seal, Hare and Cloth CAPS, fur Collars, Buffalo
Robes &c. which will be sold as low for cash, or approved
paper, as they can be had in the state.
They have also on hand, and offer for sale, a general
assortment of Stock and Trimmings, to which they in-
vite the attention of Hatters generally.
Hats of all kinds made to order, and on the shortest
notice. Cash, and the highest prices paid for all kinds
of Hating and Shipping Furs. Jan. 26 6cf

NEW SPRING GOODS.
THE subscriber is receiving at his store adjoining the
new Bank building, Exchange-st. a splendid assort-
ment of seasonable
DRY GOODS
Comprising many desirable articles for ladies summer
dresses &c. which, with his former stock, renders his as-
sortment of fancy and staple dry goods, complete. He
is offering them at a very small advance from city prices.
He will frequently receive fashionable goods from N.
York during the summer. EDWARD BREWSTER.
Rochester, May 1st, 1828. 191f

BY order of Moses Chapin, Esq. first judge of the court
of Common Pleas, in and for the county of Monroe—Notice is
given, to all the creditors of Asabel Wells, an insolvent debtor,
(as well in his individual capacity, as one of the late firm of Asabel
Wells, of Gates, in said county, to show cause, if any, why
before the said judge, at his office, in the town of Gates, in
said county of Monroe, on the 20th day of June next, at ten o'clock
of the forenoon of said day, why an assignment of the said
estate should not be made, and his person be exempted from im-
prisonment, pursuant to the act, entitled "An act to abolish im-
prisonment in certain cases," passed April 7th, 1825, in certain
cases," passed April 7th, 1825.—Dated this 30th day of May, 1828.

BY order of Moses Chapin, Esq. first judge of Monroe
county courts—Notice is hereby given, to all the creditors of
Daniel, of the town of Gates, in said county, an insolvent debtor,
show cause, if any they have, before the said judge, at his office,
in the town of Gates, in said county of Monroe, on the 20th day
of June next, at 10 o'clock in the forenoon of that day, why an
assignment of the said insolvent's estate should not be made, and
his person be exempted from imprisonment, pursuant to the act,
entitled "An act to abolish imprisonment in certain cases," passed
April 7th, 1825.—Dated March 21, 1828.

BY order of the Honorable Moses Chapin, first judge of
Monroe county courts—Notice is hereby given, to all the credi-
tors of James Everingham, deceased, in the county of Monroe,
an insolvent debtor, as well in his individual capacity, as one
of the partners of the following commercial firms which were
carried on in said county of Monroe, to-wit:—The late firm of
D. A. James Everingham, New-York; Andrew W. Mott & Co.,
daigua, Ontario county; James Everingham & Co., Canandaigua,
Ontario county; Joseph D. Everingham & Co., Palmyra, Wayne
county; "Canadian," Rochester, Monroe county; H. T. Paul &
Manchester, Ontario county; to show cause, if any they have,
before the said judge, at his office, in the village of Rochester, on
the 20th day of June next, at ten o'clock in the forenoon of that
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be made, and his person exempted from imprisonment, pursuant to
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passed April 7th, 1825.—Dated this 30th day of March, 1828.

DEFAULT having been made in the payment of the mortgage
secured by an indenture of mortgage bearing date the 24th day
of September, 1825, in favor of the said four creditors, in and
for the county of Monroe, and State of New-York, to-wit:—Henry
Champion of Rochester, in the county of Monroe; and Leonard
Adams, and Eunice his wife, and Leonard Adams, of the county
of Chautauque, in the State of New-York, to the said mortgage,
NOTICE is hereby given, that by virtue of a power of sale con-
tained in said mortgage, and pursuant to the statute in such case
made and provided, there will be sold at public auction, at the house
of an Inn by Jonathan Baker, in Penfield aforesaid, on the
20th day of November next, at ten o'clock in the forenoon—All
parcel of Land in Penfield aforesaid, and being part of the
south-east corner of lot number thirty-six, in township number
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and bounded as follows, viz:—Westerly by the highway running
northly from the lot of John Baker, in the township of Penfield,
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NOTICE is hereby

ROCHESTER OBSERVER.

C. Scott

SAMUEL CHIPMAN, EDITOR.

FRIDAY, JUNE 6, 1828.

VOLUME II.—NO. 23.

ROCHESTER, MONROE COUNTY, N. Y.
PRINTED AND PUBLISHED WEEKLY, BY
ELISEA LOOMIS.
In the Globe Buildings, at the east end of Main and
Buffalo-street Bridge.

TERMS.—\$2 50 per annum, if paid in ad-
vance; or \$3, at the expiration of six months.

From the Philadelphian.

STEAM BOAT SABBATH EXCURSIONS.

Dear Sir,—It is a subject of thankfulness to
mighty God, to find the Christian Public wak-
ing up to the important duty of sanctifying the
Sabbath. Public opinion will do more on this
point, than volumes of Legislative enactments,
and if Christians will unitedly act to put down
breaches of the Sabbath by discountenancing
Sabbath-breakers, and their ungodly schemes,
great good will result to the cause of piety and
sound morals.

Some time ago an effort was made to employ
the steam-boats of this city in excursions
for pleasure on the Sabbath; one of the Directors,
friend of mine, resisted the attempt in a bold
and christian spirit, and the scheme was aban-
doned. His letter on the occasion contains so
many powerful and pertinent remarks, that I sub-
mit to you a copy of it for publication, hoping that
professors of the Gospel of Christ, and others
who are stockholders and directors of steam-boat
companies, may be influenced to come out and
set down the practice of employing their boats
on the Sabbath.

To the President of the—Steam-boat Compa-
ny, July 1, 1826.

Dear Sir,—I beg leave to address you freely on
subject, which I think important to the com-
pany, and which certainly is so, to myself and
a large number of our stockholders in this city,
and I hope in the state—also. I refer to
the employment of the steam-boat for parties of
diversion on the Lord's day. My own views on
this subject are so decided and so universally
supported by every individual, who has at heart
the religion or even the moral welfare of his
fellow creatures, or with whom the law of God
has any weight as a rule of conduct, that it
would be idle and useless for me to attempt to
prove the propriety of the sentiments now ad-
vanced. Every one knows that a man who profes-
ses the Christian religion, or who pretends to be
guided by its precepts, must of necessity regard
this day as consecrated to the service of him who
said, "Remember the Sabbath day to KEEP
IT HOLY." Now sir, it is impossible for me to
send my name to so gross a violation of one of the
highest principles of morality, for I rejoice to
think that the observance of the Sabbath is re-
cognized both by the Laws of the Country and
by public opinion.

It is impossible to say, that I should connect my
name with such a violation of common morality.
I should thereby render myself contemptible in
the eyes of those who know me, as a palpable vi-
olation of the Lord's day does every one, who
pretends to revere the institutions of religion.
I should violate my honor, in betraying the trust
committed to me, with a view perhaps to the
very profit, by those at whose request I agreed
to serve as a director. Already have I heard
the opinions of some of our most influential
stockholders on this subject. I should violate
the common principles of humanity towards the
men whom we employ, even supposing them
to be as the beasts of the field who perish at
death. If they have immortal souls, for what
are they answerable, who are the cause of
excluding them from the worship of the Sanctu-
ary and the ordinances of religion. I should
violate my duty as a citizen by encouraging a
breach of the law, and fostering the vices and
immoralities of the community; above all, I
should violate my own conscience, by giving
countenance and support to that which I know
to be wrong.

Let me now take the matter into consideration
on a different ground, and ask, what is the mo-
tive for this violation of propriety and public sen-
timent? Profit, money! And what does this
amount to? Suppose the boat to run from May
to September 16 Sabbath days, say more—20;
and give her an average of \$50 a trip, and you
have \$1000. Say 1-4 per cent. on the Capital
\$80,000. Heaven forbid that I should value
the worth of the soul by a percentage on the Cap-
ital stock of the steam-boat company; but let
me ask what stockholder would earn 1-4 per
cent. on his stock at so awful a rate, as even an
apprehension of a breach of the law of God?—
From the receiver of 12 or 15 dollars to him who
gains the pittance of a dollar and a quarter a year
will any one man say, that for this consideration,
the whole crew of the boat shall, for four or five
months, be condemned to utter exclusion from
the rest and privileges of the Sabbath, that for
this consideration, he will encourage all the vice
and immorality consequent to a contempt of re-
ligion and an open profanation of the Lord's day?
There is not one I trust so sordid and I believe
there are many who would not be stockholders
under such circumstances.

The gain however is very uncertain, one boat
has already been burnt at the water's edge in
consequence of a Sunday excursion, and I have
no doubt a great preference in favour of the boat
would be given from a consideration of her rules,
&c. being established with a due regard to the
religion and laws of the country. There are ten
thousand professing Christians in this city, and
I hope many times that number, in heart and in
practice, the decided friends of religion. Meas-
ure the influence of all these people in our fa-
vour, and how much may we be the gainers by
taking a decided stand in this matter, doing our
duty, instead of sacrificing our consciences for
so mean a consideration? All this however, is of
little moment, the question must recur, what is
right? And on this, there can be no doubt.

I have entered thus fully into my views on
this subject and beg now to assure you, that I
cannot give any countenance to the practice by

remaining as director; if the majority decide a-
gainst me; and while I remain a stockholder, I
shall leave no efforts untried to abolish a prac-
tice, which is a disgrace to our community and a
curse upon the country. I cannot think a plan
so utterly abhorrent to the feelings of a large por-
tion of our most valuable stockholders and so
subversive of common morality can be adopted;
neither can I think so ill of the directors as to
suppose they will pursue a course so improper in
itself. If it is said, others follow this course, it
is replied, then "it is enough," the multiplica-
tion of evil does not diminish it. The idea has
been suggested however, and should it be deter-
mined that the boat shall be thus employed, I
must beg the favour of you as early as possible
to inform me of the views of the members, that
I may send in my resignation and take such steps
in the case as may appear proper. With high
regard and esteem, your obedient servant.

Extract of a letter, received by Rev. S. Holmes of
New-Bedford, from Oahu, written by the Rev.
Mr. Bingham, missionary on that island.

Nor will it be thought that the kindness and
prayers of christians at home are the less needful,
or the less valued by us, when it shall be known
that our heaviest trials from the world are not
from the heathen people, so called, but from the
bitterest opposition to our cause, maintained by
individuals who love darkness rather than light;
and who from their former advantages ought to
be expected to set before this untutored nation,
examples of charity, sobriety and rigid morality,
not to say of piety and devotedness to the ser-
vice of the Christian's God—but who on the other
hand lend their influence, their powers, their
bodies and their souls, not to raise the standard
of morality among the heathens, but to depress
it—not to extricate the poor natives from the
thralldom of sin and bondage of Satan, but to rivet
his chains and plunge them deeper in vice, en-
hance their wretchedness, and hasten their ruin.

That such men should give a favorable report
of the spirit of reform at the Islands, or of the
character and operations of a little band of men,
who watch for the souls of the heathen, and
whose fixed principles and settled plans are in-
terposed as a barrier to iniquity, is not to be ex-
pected. Nor will the thinking voyager nor the
enlightened christian public depend on them for
correct information as to what the missionaries
are, or what they have done. Though many
things to the contrary are said at the Islands and
reported abroad, yet I am happy to be able to
state, leaving myself out of the question, that I
am associated with a class of men and women
who have made great sacrifice for the good of the
heathen; who are doing much and suffering much
to secure their eternal salvation; who adorn the
doctrine of God our Saviour, and as propagators
Christian public have placed in them:—but
any thing has been done by them for the good
of the heathen, or for the enlargement of the bor-
ders of Zion, not unto us, but to God be all the
glory. To his honor then I may be allowed to
state that the views of the debauchee and gambler
which were so fashionable when we arrived, not
only among the natives from the highest to the
lowest orders, but also among a large class of for-
eigners with whom they had most intercourse,
are now regarded by nearly all the Chiefs as in-
consistent with the principles of the gospel, and
as such are entirely discountenanced. Drunk-
ness has received a more important check in
the nation than I ever knew that vice to meet
from all causes combined in any town or city in
America. The islands are at present the scene
of a singular warfare, a strife between the chiefs
and foreigners, whether the disgusting and degra-
ding vice which sets at defiance the 7th com-
mandment shall be put down or not. The chiefs
oppose this vice, and to check it have proclaimed
it taboo throughout the islands, but the influence
of foreigners in general, with the exception of
perhaps one in ten who opposes this vice, and one
out of four who stands neuter, is decidedly against
the chiefs in this matter, and equally against the
command of God. The commanders and officers
of a few ships have done nobly, but the wind and
tide are against them.—New-Bedford Mercury.

RATIONALISTS.

The Rev. J. G. G. Wermelskirch, under date
of Oct. 2, 1827, "A late disputation, held in
Leipsic, upon the question, *That the Rationalists
of the present day are the old Naturalists, and the
enemies of Revelation*, has caused a great sensa-
tion, and may lead to very momentous conse-
quences. The whole system of the Rational-
ists is brought before the public in a printed ad-
dress. The Rationalists are much enraged.—
Professor Krug, their great champion, has been
completely beaten by the pious disputant, Dr.
Hahn.—London Jew. Expos. for April.

SABBATH SCHOOL ANECDOTES.

Related by the Rev. Mr. Hoover, at the meet-
ing of a Sabbath School Union in Philadelphia.
Mr. Hoover said, he had been called in the
providence of God, some months ago, to preach
to the inmates of a prison. On approaching the
cell with the keeper, he heard the voice of sup-
plication to God, and when the door was opened,
discovered the occupant, an old man in chains,
sitting on a log with the bible before him, the
opened leaves of which were wet with his tears.
Into two other cells adjoining this, Mr. H. was
conducted, each of which was tenanted by men
whose demeanor and conversation indicated that
they had passed from death unto life. To Mr.
H.'s questions of surprise and pleasure, the keep-
er related that shortly after the imprisonment of
the first mentioned convict, the unhappy man
received a letter from his little son, in words to
the following effect—"Dear father, soon after
you left us, a kind Sunday School Teacher came
to our house and took us to the Sunday School.
Several of my companions go there too, and we
pray for you very much. We have laid up some
money for you and are saving all that we can to

try to get you out. Do dear father be good and
trust in God." The artless expressions of love
manifested in this letter, touched the father's
heart, and he who had hitherto resisted the bible
and conscience, was now bowed to the dust in
the anguish of a smitten soul. He began to pray
and to read that neglected word of life, and ceas-
ed not till He who had wounded, showed him
that it was His merciful prerogative to heal.—
The prisoners in the adjoining cell, meanwhile,
hearing the language of prayer, at first wonder-
ed, but shortly betook themselves to the same
throne of mercy. The alarm communicated it-
self to the next cell, and the inmates were con-
strained to cry out "what must we do." The
fruits of this awakening are testified in the judg-
ment of charity, in the conversion of three of
these convicts to God.

Another interesting anecdote Mr. H. related as
follows—"If Mr. Chairman you had accompan-
ied me in a walk through this district two years
ago, I could have led you to a house or rather
hovel, not far from this spot, which was unfit to
be the habitation of man or beast. There you
would have seen a widow, with her seven chil-
dren in the rags of poverty, and with the imprint
of misery on their countenances; the room and
its occupants forming a scene of wretchedness
seldom surpassed. If, Sir, you will go with me
to-morrow, I will show the same house, but no
longer a miserable tenement. Within, you shall
behold the same widow and the same seven chil-
dren, but clothed in comfortable raiment and
with peace smiling in their faces—Sir, the Sun-
day School Teacher has been there, and he has
led them to the place of holy instruction. God
has visited them in the plenitude of his grace,
and five of those seven children give joyful evi-
dence that they have passed from death unto life."
—Philadelphia.

ANECDOTE.

Reverend of Christian Meekness.

The Antidote of April 23, published at Albany,
relates, on the authority of a writer who gives
assurance of his correctness as to the facts, that
a Captain, a pious officer of the U. S. Army,
who a few years since was stationed at Sackett's
Harbor, and who, whilst there, conscientiously
endeavored, faithfully and with frequency, to
diffuse the knowledge and influence of the gos-
pel amongst the soldiers and his fellow officers,
was often insulted on this account. The most
inveterate of his persecutors was a superior officer,
who carried his malevolence to such an ex-
tent, that the pious Captain was obliged to leave
the place, and remove to Green Bay. His super-
ior, however, was not left unimpressed. The
faithful admonitions of the Captain recurred to
his memory, and alarmed his conscience.—Such
a change was wrought upon him, that not long
afterwards, the Captain received from his
injuriously treatment, begging forgiveness, and
surrendering him that it was now his delight to
claim that gospel, which he had before despised.

To drinkers of distilled liquors.—A man was
lately tried in England for selling poisoned li-
quors, knowing the fact. A physician stated
that he attended upon the deceased, in the last
stages of his sickness, and that he exhibited
symptoms of inveterate poison. The amount of
the defence, admitting the facts, was that the li-
quors were no more poisonous than are sold by
others, "under licence from the crown." In other
words, that the ordinary distilled liquors are
poisonous. Among the witnesses on the part
of the accused,

Wm. Ratchford, stated that he had been a
planter in the Island of Jamaica—that the liquor
called rum or spirits, was distilled in copper
stills, (iron would turn the liquor black in its ap-
pearance) that the fermented liquid from which
rum is made is in its nature an acid; that its ef-
fect upon the interior of a still is quite apparent,
inasmuch, that spirit-stills in use are constantly
losing in weight and require often to be renewed;
that the deleterious matter consequently com-
bines with the liquor.

So it seems to be literally true, that men drink
poison when they drink ardent spirits. Verdict
of Jury—Not Guilty.

REVIVAL OF RELIGION.

It will doubtless afford peculiar gratification
to all who love the prospects of Zion, to learn
that the Spirit of God has again manifested his
converting power in the literary institutions locat-
ed in this place. In the College, the Academy,
and the Mount Pleasant Classical Institution,
numbers give evidence of moral renovation.—
The Spring term in the College closes this week.
We have been permitted to extract from the
records of the faculty, the following resolutions.

Amherst Inq.

"Whereas it has pleased Almighty God to
pour out his Spirit upon this College during the
present term, by which an interesting work of
grace has been carried on, and numbers have
been hopefully converted; therefore,

Resolved, That this testimony of our gratitude
for such an unspeakable favor, and the confession
of our unworthiness to receive it, be entered
upon the Records of the Faculty.

Resolved, That this manifestation of divine
grace, imposes upon us an additional obligation
to make preserving and increased efforts to pro-
mote the religious interests of this College."

The Christian public will recollect that the
College was blessed with a revival during the
last year. The faculty notice this, as follows:

"Whereas it has pleased God recently to pour
out his Spirit in a remarkable manner upon this
Seminary, and the blessed work still continues;
therefore,

Resolved, 1st. That a public religious service
be substituted for the customary Junior Exhibi-
tion, on the last day of the present term.

Resolved, 2d. That the President be request-
ed to make such arrangements for carrying into

effect the first resolution, as he may think best
calculated to give interest to the occasion, and
particularly to excite in every pious mind, the
liveliest emotions of gratitude to God, for this
gracious visitation."

REVIVAL OF RELIGION IN POMFRET.

Extract of a letter from the Rev. Jos. MARSH
to the Editor of the Vermont Chronicle, dated
Pomfret, May 19, 1828.

When I commenced preaching in this place,
(which was in October last) it truly had the ap-
pearance of a neglected field. The members of the
church were few—some of them apparently in-
different to their state, and others much depress-
ed by a fear that the church would soon become
extinct. The minds of the impenitent were to
a very great extent poisoned with the ruinous
delusions of Universalism, which had made wide
inroads into most parts of the town.

Still there were some pleasing and encourag-
ing circumstances. A few members of the
church were awake. They had established a
weekly prayer meeting; they truly exhibited
the spirit of prayer; and the people generally
manifested a considerable disposition to attend
meeting—especially on Sabbath days.

After a few weeks two cases of deep convic-
tion of sin appeared. The church were now
generally aroused—encouraged, and came to-
gether for fasting and prayer. This was the be-
ginning of a revival. From that time to the
present the work has gone forward. Its progress
has been slow, but powerful. We already reckon
between 30 and 40 cases of hopeful conversion,
and we hope to be able to number many more.

The revival is characterized: 1. By the still-
ness and solemnity with which it has advanced.
Nothing indicative of unenlightened zeal has
appeared. Christians have spoken in some good
measure, as it became them, on eternal things,
and unbelievers have appeared each one for
himself interested in the work, as if in deep
thought and awful concern for his soul, by rea-
son of the "still small voice."

2. By its prevalence mostly among the more
intelligent and influential part of the society.

3. By signal displays of divine power and
grace. An aged man, prostrated with infirmity,
perhaps never to raise again, has been made to
feel that the last days are to him, the beginning
of life. A middle aged man, who utterly rejected
the Bible, has been made to sit with the humil-
ity and docility of Mary at the feet of Jesus.—
Some who were called Universalists, have been
made to see that endless woes awaits all whose
standing is on any other foundation, than the
"Rock of ages," and some young people who
were so stubborn and intent on the pleasures of
this world, as most determinately to resist the
Holy Spirit, have been made to feel that peace
and joy could not be obtained in any other way.

Seven were added to the church, and three
more were added to the church, and three
of the late converts. Eighteen were added last
Sabbath—one by letter, and seventeen by pro-
fession.

By this revival the former members of the
church have been greatly refreshed and strength-
ened; some who before tremblingly hoped in
the Saviour, have come forward strong and ac-
tive Christians; and many souls, we trust, have
been brought out of darkness into God's mar-
velous light.

Waldoboro'.—We have authentic intelligence
from this place, of recent date, and of a most
pleasing nature. Experimental religion is there
rapidly progressive; and the manner of its pro-
gress as well as the reality, is matter of devout
thankfulness to God. How delicate and respon-
sible the situation of any people enjoying the ef-
fusions of the Holy Spirit. How much circum-
spection, humility, faithfulness, are requisite,
that no root of bitterness may spring up, and
nothing occur to "grieve the Holy Spirit of God."
Let such places be remembered in the prayers
of Zion's friends.

A work of grace is prevailing among the in-
habitants of several of the islands in Casco Bay.
These people have enjoyed but very indifferent
means of religious instruction, and their local sit-
uation opposes obstacles to their assembling on
the Sabbath, "all with one accord in one place."
But an evangelist, who has been among them,
and to whose journals we have listened with
much interest, has strong faith that some of
them will be given to the Son for his inheritance."
Not less than eighteen persons have professed a
hope, most of them within the last month.—Chrs.
Mirror.

Mr. Chipman.

Looking over an Album the other day, I found
the following beautiful extract on the "Resurrec-
tion," which, although it may not be entirely
new to your readers, I think it worthy a second
perusal by all, especially, those who estimate
aright that glorious event, and if you think prop-
er to give it a place in your paper, you will gratify,
at least, one of your readers.

"THE RESURRECTION."

"Twice had the sun gone down upon the earth,
and all as yet was quiet at the sepulchre; death
held his sceptre over the Son of God—still and
silent the hours passed on—the guards stood at
their posts, the rays of the midnight moon gleam-
ed on their helmets and on their spears—the en-
emies of Christ exulted in their success; the
hearts of his friends were sunk in despondency
and sorrow; the spirits of glory waited in anx-
ious suspense to behold the event, and wondered
at the depth of the ways of God. At length the
morning star arising in the East, announced the
approach of light; the third day began to dawn
upon the world, when on a sudden the earth
trembled from its centre, and the powers of heav-
en were shaken, an angel of God descended, the
guard shrunk from the terror of his presence and
fell prostrate on the ground; his countenance was

like lightning, and his raiment was as snow; he
rolled away the stone from the door of the sepul-
chre, and sat upon it. But who is this that com-
eth forth from the tomb, with dyed garments
from the bed of death? He that is glorious in
his appearance, walking in the greatness of his
strength? It is thy Prince, O Zion? Christian,
it is your Lord? He hath trodden the wine-press
alone; he hath stained his raiment with blood;
but now as the first-born from the womb of na-
ture, he meets the morning of his resurrection.
He rises a conqueror from the grave; he brings
salvation to the sons of men.—Never did the
returning sun usher in a day so glorious! It was
the jubilee of the universe. The morning stars
sang together and all the sons of God shouted a-
loud for joy: the Father of mercies looked down
from his throne in the heavens; with complac-
ency he beheld the world restored; he saw his work
that it was good. Then did the desert rejoice;
the face of nature was gladdened before him when
the blessings of the Eternal descended as the
dew of Heaven for the refreshing of the nations."

ADDRESS OF THE CONVENTION, &c.

TO THE PEOPLE OF THE UNITED STATES,
FELLOW-CITIZENS.

The Convention assembled in the city of New
York from various parts of our country, com-
posed of gentlemen of different religious denomina-
tions, to confer upon measures to secure the bet-
ter observance of the Sabbath, avail themselves
of the present opportunity to explain to you their
views, and to appeal to your good sense, your
patriotism, your conscience, and your piety, in
behalf of that Divine Institution.

It is universally admitted, that the prevalence
of knowledge and virtue among a people is indis-
pensable to elevated and permanent national
prosperity; and pre-eminently so for the perpetu-
ity of republican institutions, in a nation so
extended as our own in territory, so rich in soil,
so multitudinous in numbers, vigorous in enter-
prise, and, unless restrained by moral power, so
sure to be carried by the tide of corrupting abun-
dantly to dissoluteness, effeminacy, and ruin.

It is not denied, that the Sabbath brings to out
aid the only power which can conduct our glori-
ous experiment of self-government to an auspici-
ous result; the only power which can balance
the temptations of avarice and wealth, and re-
concile eminent prosperity with moral purity and
abiding liberty and equality.

It is alike obvious, that the Sabbath exerts
this salutary power by making the population of
a nation acquainted with the being, perfections,
and laws of God; with our relations to him as
creatures, our obligations to him as subjects of
his moral government, and our character as sin-
ners for whom his mercy has provided a Saviour;
under whose remedial government we live, to be
restrained from sin and excited to duty by the
alternate influence of hope and fear, and to be
reconciled to God by the energies of his Spirit.

The Sabbath, duly observed, imparts to the popu-
lation of a nation—by the moral principle which
it forms—by the conscience which it maintains
and invigorates—by the habits of cleanliness and
industry which it creates—by the rest and reno-
vated vigour which it bestows on exhausted ani-
mal nature—by the lengthened life and higher
health it gives—and by the holiness it inspires,
and the cheering hopes of heaven that it awak-
ens, and the protection of heaven which its
observance ensures—that the Sabbath becomes
the great moral conservator of nations.

It is the government of God made effectual by
his Spirit, which produces that righteousness
which exalteth a nation; and the Sabbath is the
chief organ of its administration—the mainspring
of all moral movements—the great centre of at-
traction and fountain of illumination to the moral
world.

This omnipresent influence the Sabbath ex-
erts, however, by no secret charm or compendi-
ous process upon masses of ignorant and un-
thinking men; but by calling up the voluntary
attention of each individual to those truths by
which his knowledge is augmented, and motives
are pressed upon his heart, and habits of conscien-
tious action are formed.

The Sabbath exerts no more moral power upon
those who withdraw themselves from the duties
of it, than schools and seminaries exert of
intellectual power upon the vagrant population
who never attend them. The folly of expecting
to maintain the religious and moral character
of the nation without the Sabbath, would not be
surpassed by the attempt to disseminate learning
over the nation by empty school-houses and col-
leges. In proportion, then, as the inhabitants of
our nation are withdrawn by business or plea-
sure from the instructions of the Sabbath, to the
same extent will its moral power be impaired,
and the temptations of our abounding prosperity
prevail, to corrupt our virtue, and to undermine
our republican institutions, and hasten us onward
to that fearful state of guilt, which will render
self-government impossible, and despotism itself
the lesser evil.

From statements made to this Convention, as
well as from what was before notorious, it ap-
peared that the respect of former generations for
the Sabbath was in many places gone, and in
all places fast failing before the inundation of
business and pleasure; that commerce, on our
seaboard, and rivers, and canals, and turnpikes,
is putting in motion a secular enterprise, which
is fast and fearfully annihilating the national con-
science in respect to the Sabbath, and rolling
the wave of oblivion over that sacred day.

It was the opinion of this Convention, that
the time had come in which the moral energies
of the Sabbath must be preserved or abandoned
and that God had devolved upon them the re-
sponsibility of acting upon a question whose de-
cision will affect deeply and permanently the des-
tiny of this nation and the world. If we yield-
ed to fear, and sent out through the land the ap-
palling declaration, that nothing can be done,
we read in the laws of the human mind and the

ton, (coloured man) of Newark; Rev. Robert Russell, do. of Newton; Rev. Joseph Moulton, do. of Susquehanna; Rev. Joseph Eastburn, do. of Philadelphia; Rev. John Gloucester, do. of Philadelphia; Rev. Thomas Kennedy, do. of Lewes; Rev. Wm. Moffit, do. District of Columbia; Rev. Thomas L. Birch, of the Presbytery of Baltimore; Rev. Wm. Swain, do. of Redstone; Rev. Thomas Marquis, do. of Washington; Rev. Lyman Potter, do. Stuebenville; Rev. John Field, of Portage; Rev. Solomon Giddings, do. of Missouri; Rev. Samuel J. Scott, do. of Wabash; Rev. Wm. Henderson, of Transylvania; Rev. Samuel H. Nelson, do. of Transylvania; Rev. Joseph P. Howe, do. Ebenezer, Rev. James Turner, do. Hanover; Rev. Titus J. Barton, of the Presbytery of Shiloh; Rev. Joseph D. Logan, of the Presbytery of Lexington; Rev. Ard Hoyt, do. do. Union, Rev. Andrew K. Davis, do. do. North Alabama; Rev. A. H. Webster, do. do. Hopewell; Rev. T. Charlton Henry, D. D. Charleston Union; Rev. Reynolds Bascom, Charleston Union; and with the several licentiate preachers of the Gospel.

On this list containing names dear to their hearts, they recognized some who once occupied the seats, whose countenances diffused delight through the room where they are now sitting and whose presence imparted wisdom and instruction to its counsels; but they will return to animate and commune with their brethren no more; and all that remains for the Assembly, is to offer unto their God and ours, sincere & fervent thanks, that on some of them at least he was pleased in near approach of death to shed in a remarkable manner the unclouded light and the endearing smiles of his approving countenance. Blessed be the Lord who alone doth marvellous things, and blessed be his holy name; who, though his creatures die, liveth and reigneth the same yesterday, to day and forever more. Let the mountain of Zion rejoice for her night is far spent, and her day is at hand. Death in its relentless march may cut down her watchmen, but nothing can arrest her majestic progress onward to universal enlargement and triumph. The conflict by which she wins the day may be with every kind and every measure of iniquity, and it may be fierce, and bold, and obstinate, but thro' every intervening cloud that darkens her pathway, the sun of righteousness shall break forth; and beyond these scenes of error, corruption and strife, she will be crowned with blood, and unmarred by divisions, where the church of God shall rest in the latter day. Brethren in this conflict between light and darkness be decided, be active, pray much, give much, and do much, stand in one lot, and let every power of thought and of action be devoted to this great cause forasmuch as you know that your labor shall not be in vain in the Lord.

By order of the General Assembly,
EZRA STILES ELY, Stated Clerk.

The following is from the Editor of the Comm. Observer.

Address of the General Union.—We publish entire the Address of the General Union for promoting the sanctification of the Sabbath. No one who reads it, at least no friend of the Sabbath, will wish it shorter. While it takes high ground, it breathes a spirit of candor, of conciliation—but withal, of christian firmness, which are the best proofs that the Convention were serious in the design of rallying around the Sabbath, and at all hazards, of preserving it from profanation. It seems like the declaration of our country's Independence—the cool yet elevated and invincible determination of men, who have counted the cost of their undertaking, and great as it is; are willing to encounter the risk, in the struggle to preserve to this nation one of heaven's best gifts. We do believe this measure has the approbation of the Lord of the Sabbath day—and will result in unspeakable good to this land. It seems, too, if we may judge from the insertion of the Address, in the religious publications of different branches of the Christian Church, that it meets their approbation. May the only contention on this point be, which branch of the Church of Christ, shall act most consistently with the spirit of the Address—and do most to secure the great object at which it aims.

From the Western Recorder.

"Revival Measures."—It is known to some of our readers, probably not to all, that several articles, bearing the names of respectable clergymen, have lately appeared in the New-York Observer, in reference to an unhappy misunderstanding about certain real or supposed things, said or denied to be "new measures," in conducting revivals. We have always regretted the necessity of taking any part in this discussion; and though we had feared that circumstances would again press us, sooner or later, into the disagreeable service, we are not a little gratified to find by yesterday's papers, that the misunderstanding, at least so far as the public are concerned, is finally adjusted. We rejoice at this, because we fully believe that the interests of vital religion and the honor of our divine Master require it. After all, the real difference of opinion in relation to the prudential measures alluded to, is comparatively inconsiderable; and for our own part, we hope it will never again become necessary to call them up before the community at large; who are but ill qualified to appreciate their precise nature or merits. We copy, without further comment, the following article from the columns of the Philadelphian:

"THE REVIVAL CONTROVERSY."

We have been requested to publish the following document, which we do with great pleasure; believing, that in the present state of the public feeling on this subject, it is the only course which the wisdom "which dwells with prudence" dictates:—

"The subscribers having had opportunity for free conversation on certain subjects pertaining to revivals of religion, concerning which we have differed, are of opinion that the general interests of religion would not be promoted by any further publications on those subjects, or personal discussions; and we do hereby engage to cease from all publications, correspondences, conversations and conduct, designed or calculated to keep

those subjects before the public mind; and that so far as our influence may avail, we will exert it to induce our friends on either side to do the same. (signed)

"LYMAN BEECHER,
DIRCK C. LANSING,
S. C. AIKIN,
A. D. EDDY,
C. G. FINNEY,
SYLVESTER HOLMES,
EBENEZER CHEEVER,
JOHN FROST,
NATHAN S. S. BEMAN,
NOAH COE,
E. W. GILBERT,
JOEL PARKER.

"Philadelphia, May 27, 1828.

A PREACHER OF DEISM.—
From a Missionary in Stark Co. Ohio, April 18, 1828, to the Corresponding Secretary.

The recent ebullitions of infidelity here under the garb of philosophy have tended to unite christians in their common cause, and engage them in united prayer for the effusion of the Holy Spirit. The excitement produced by the introduction of a public preacher of Deism in this place has in a great measure subsided—But the Agent of the Enemy is reluctant to quit his hold. It will take some time, and more than all, it will take the Divine energy of the Spirit of truth, to remove the evil which this little fire has kindled. The Anti-Christian's Periodical published here for 12 months has recently ceased for want of patronage.—Conn. Obs.

From the Connecticut Observer.

At a Conference of the Churches held at North Killingworth, May 28, 1828.

Resolved, unanimously, That the members of this Conference do view with lively emotions the efforts which are now made in the Christian Church for the suppression of Intemperance and Sabbath breaking, and do pledge themselves to give these efforts their support, and do recommend it to the Churches with which they are connected to do the same.

WILLIAM CASE, Scribe.
P. S. At the above Conference it was stated, that there was an evident diminution of intemperance in most of the towns of the county, in consequence of recent efforts.

REMARKABLE SPIRIT OF REVIVAL AMONG THE JEWS IN POLAND.

In our last we quoted a paragraph from the London Standard, stating "that a majority of the Polish Jews already recognise the spiritual character of Christ, and half confess a Trinity, merely doubting or denying, historically, as to the fact of our Lord being the appointed Mediator." While we suspect this language is too strong, there are facts within our knowledge which convince us that the moral condition of the Polish Jews is essentially improving. The Journals of Messrs. Hoff, Becker and Miershon, which we find in the London Jewish Expositor for May, contain many interesting particulars concerning them, some of which are presented in the following abstract.—N. Y. Observer.

At Radom, Mr. Hoff was visited by several Jews, to whom he spoke earnestly on the demands of the law. Their consciences being convinced, they agreed to what he proposed. On another occasion he preached a missionary sermon at the Lutheran Chapel, which was crowded with Jews and Christians. Late in the evening, three Jews called to converse with him on the truths of Christianity, one of whom, an old man, appeared to be deeply interested. When his companions said they must go, he remarked that he should be willing to remain all night.

At Dublin, he gave to some Jews a number of Tracts. "By this means (he remarks) our arrival was made known, and thus our room became besieged by Jews, so that we were obliged to shut the door, and to allow only a certain number to enter at a time. A large number of Tracts was distributed."

The next day he was visited by an old Jewish acquaintance, who communicated some interesting statements concerning what had happened in favor of christianity among the Jews in that place.

On the third day, a Jew, apparently sincere, called at his room, and after some conversation retired, taking with him a copy of the Jewish-German translation of Isaiah. On reaching home, he spoke to his father-in-law of the fine translation he had received, and directed his attention to the fifty-third chapter, "Who hath believed our report," &c. The old man perused it, and it seemed to make a deep impression on him. When asked his opinion about it, he said, "The prophet speaks of a person who shall come, be rejected and despised, but who shall nevertheless be the Redeemer from sin." After having given this natural exposition of the chapter, the old man became very uneasy, exclaiming, "This is a difficult matter," adding, "it is quite favorable to the Christians." Then he asked his son-in-law what he, the missionaries, said on the chapter? The latter observed that he expounded it in the same way he had done. The old man confessed he could not contradict the assertions deduced from this chapter; but he added, "Perhaps the missionaries have purposely made a wrong translation." It was then proposed that they should compare it with the original: this they did, and the result was, the true translation was justified, and the exposition confirmed. The old man then became more uneasy, but at length took refuge in the commentary of Rashi. After a critical examination, however, of the chapter, the ill grounded explanation of Rashi, contributed only to confirm the old man in our view of the chapter, and he pronounced the Rashi's explanation to be wrong.

We have great reason for gratitude to Almighty God, for the success which we have had with the Jews here. In no place have we found them so disposed to hear us. We may hope, assuredly, that the knowledge of the Lord their Redeemer is approaching them.

HAPPY DEATH

James Fithian, a little boy who was a Sabbath scholar at Newcastle, Delaware, died on the 1st

August, 1827. Although very young, he was the subject of serious impressions for two years before his death—and these impressions were first made in the Sabbath school. A person who addressed the scholars, once related several anecdotes of little children, who loved and served the Saviour, and died triumphant deaths—and of those also, who lived in sin and disobedience, and had come to a miserable and untimely end.

James went home much affected, and told his mother, that he would "never again be so wicked as to swear and tell lies, for the minister had said all such sinful children would be wretched for ever—but that he wanted to be good, and go to Heaven when he died." He was enabled to keep his good resolution. He was never known afterwards to use improper language, was uniformly dutiful to his parents, and affectionate to his sister and brothers. The harmony in which he lived with them was remarkable; and his attachment to an infant brother, who survived him but a few weeks, very uncommon. He would forsake his play, or make any sacrifice, that he might rock his cradle, or contribute to his amusement. His mother was sometimes exceedingly affected at his solemn conversation with her, on the subjects of death and heaven: these were frequent and favorite topics with him. During his last illness, which was long and severe, he was truly patient. He would lie quiet any length of time, in a scorching fever, while his brother would read to him, from the Bible, a tract or Sunday school book. He thought he should not live, and often spoke of meeting a little sister, who had gone before him, and (as he expressed himself,) resting with her in "Abraham's bosom."

A few hours before the final struggle, his mother observed to him, that he was going to die, he replied, "yes, ma'am." She desired him to say something, and he immediately uttered the short but humble petition, "Lord have mercy on my little soul." A friend observed, "But are you quite willing to leave your dear mother, brothers and sister?" "Yes, for I had rather go to Jesus," he replied, and after requesting his mother not to weep, "for he was going to Heaven," he calmly fell asleep in death, aged only six years and six months.

God protects his children.—The following occurrence was lately communicated to us, by a valuable correspondent, who is a most pious and aged minister of our church, and who writes in the German language. We translated it as correctly as possible.

During the French war, the French and Prussian troops met in Lubee, and, as may be imagined, evinced their hostility to each other by firing upon each other in the streets. The inhabitants could not anticipate any thing but plunder and murder.—Among others, a very pious jeweller determined to fly to God for refuge. All his gold and silver articles being placed upon a table, he requested all the members of his family to unite with him in prayer. While on their knees, a French soldier burst open the door of the house, and stood still, until the jeweller closed the solemn exercises. He then invited the soldier to the table (saying, Sir, take of these articles whatever you please. No! said the soldier, I will take nothing; but shall continue with you as a guard, until we march away. At night a bed was offered to the soldier, but he declined accepting it, preferring to remain in the room, watching the jeweller against plunderers.

The French after some days withdrew. The soldier of course joined the troops. Stationed in another city, he was quartered at the house of an intimate friend of the jeweller, to whom he related this occurrence, adding, I never knew what fear was, until I unexpectedly saw the jeweller and his family upon their knees praying. Such was the degree of terror with which I was struck, that I could not move from the sill of the door, until the jeweller came to me! God protects his children.—Evan. Lutheran Intel.

From the N. Y. Observer.

BURNING OF THEATRES.

The destruction of the Bowery Theatre, with the cluster of grog-shops and other kindred establishments which had grown up at its base, has given rise to much conversation, and revealed many alarming facts, relative to the influence of theatrical performances upon the public morals. It is not for us to repeat in print all that we hear in private;—but such is the impression on the subject at this moment, that we do believe, if the suffrages of our citizens were demanded on the question whether a new Theatre should be erected, three-fourths, if not seven-eighths, of this pleasure-loving community would lift up their voices against it.

The history of this Theatre has been short and eventful. On the 17th of June, 1826, the corner-stone was laid by a public officer, who, but for this act might still have been the Mayor of New-York. The ceremony was performed on Saturday afternoon at 5 o'clock, as if to bring it as nearly as possible in conjunction with the Sabbath; and in completing the inner-work, we are assured from various sources, that the Sabbath was not distinguished from the rest of the week. In the Spring of 1827, the Managers imported some French dancers, of a description which had not before been tolerated in this country, and exhibited them to as many as could be allured by low prices and glowing placards, to behold their indecent dress and lascivious gestures. On the 20th of May, 1828, after having done more to corrupt the minds of youth than perhaps any other Theatre in existence within so short a period, it was suddenly burnt to the ground, and its flames passed off the spirits of two immortal beings, who might otherwise have lived to be a blessing to society.

Why is it that so many Theatres are destroyed by fire and other calamities? The number is but very few—a dozen or twenty in a nation; and yet the accidents which befall them are frequent and distressing. The following, and probably others have occurred in London: Drury Lane Theatre—burnt in 1791, and again in 1809. Opera House—burnt 1719. Haymarket Theatre—21 persons killed, Feb. 3, 1794. Astley's Amphitheatre—burnt in 1794, and again about 1802.

Covent Garden Theatre—burnt 1809. Pantheon Opera House—burnt 1789. Royal Circus—burnt 1795. Saddler's Wells—18 persons killed, October 15, 1807. Royalty—burnt about three years since. Brunswick Theatre—fell down Feb. 28, 1828—11 persons killed. Add to these: A Theatre at Turin—burnt Feb. 20, 1828. Richmond Theatre—burnt Dec. 1811—to 150 lives lost. Park Theatre, New-York—25th May, 1820. Bowery Theatre—25th May, 1828—2 lives lost. Philadelphia Theatre—particulars not known.

We have before us a letter from London, in which the writer states, that in passing the Brunswick Theatre on the Sabbath some months since, he "saw the masons and carpenters at work upon it, just as if it had been a week day." Says a correspondent, "I remember a Theatre that was consumed a few years ago in the city of London, which had been ingeniously contrived to hold a quantity of water in the roof, and recollect also, that the first play which was performed in it was opened with a most presumptuous epigram by a celebrated actress, setting at defiance, with heaven-daring confidence, the element of fire; as though that awful and devouring flame was its own master, and not the servant of Him by whose almighty fiat it bursts forth, spreads and is again extinguished."

A heedless world may consider these things the work of chance. But the Christian, who knows that even a sparrow falls not to the ground without God's notice; will see in them the agency of the almighty arm, testifying his displeasure against sin.

FALL OF A ROMAN THEATRE.

The fall of the New Brunswick Theatre is not the first instance of the kind upon record. Tacitus mentions that in the consulship of Marius Lavinius and Lucius Colpurnius, a man of the name of Atilius undertook to build an amphitheatre for the exhibition of gladiators. The foundation was slight, & the superstructure not sufficiently braided. The consequence was, that the building, overloaded with spectators, gave way at once. All who were under the roof, besides a prodigious multitude that stood round the place were crushed in the ruins. A calamity so fatal was soon known round the country. Crowds from all quarters went to view the melancholy scene. One lamented his brother—another his near relation—children wept for their parents—and almost all for their friends. Such as by their avocations had been led a different way, were given up for lost. The real sufferers were still unknown, and in that dreadful state of suspense, every bosom panted with doubt and fear. The ruins were no sooner removed than the crowd rushed in to examine the place. They gathered the dead bodies; they clasped them in their arms; they imprinted kisses, and often mistook the person. Disfigured faces, parity of age, and similitude of form and feature, occasioned great confusion. Claims were made—a tender coitess followed—and errors were acknowledged. The number killed or maimed was not less than fifty thousand. The Senate, provided for the relief of the survivors, whose fortune was under 400,000 sesterces, should presume to exhibit a spectacle of gladiators, and that till the foundation was examined, no amphitheatre should be erected.

From the Western Sabbath School Visitor.

THE SABBATH—MORAL COERCION.

"The measures in question are called coercion, because, it is said, they are designed to compel men to observe the Sabbath. Admitting, for a moment, this accusation to be true, where, we inquire, is the wrong? Were an inkeeper, the only one in the town, for instance) known to keep a disorderly house,—to encourage intemperance and crime,—who would think it wrong for the moral part of the community to unite in erecting a respectable house for the public entertainment? The proprietor of the old stand might, indeed, by such a measure, be "coerced," if you please, into a reformation of his house, or his immoral patrons might be "coerced" to practice their degrading conduct alone, without molesting decent company. But we presume to say, that that part of the community who oppose the measures for promoting the observance of the Christian Sabbath,—at least, that respectable portion of them whom we have now particularly in our eye,—would take no offence; on the contrary, they would join in the "coercion."

Now, let us be permitted to ask, what is the difference in principle, between these two cases? The Decalogue certainly recognizes none, except it be in attaching more importance to the observance of the Sabbath, and giving more particular directions concerning it, than to any other of its precepts. The Scriptures nowhere make any difference between Sabbath-breaking and the most flagrant crimes, except as the former is more frequently spoken of than almost any other sin, as particularly offensive to God, and calling down upon nations his severest judgments.

We are, then, irresistibly led to the conclusion that the opposition to the decisive measures lately adopted in relation to the Sabbath, arises chiefly from secret infidelity. Men will not concede to God, that his law is of more worth than their own interests.

OPPOSITION TO SUNDAY SCHOOLS.

Conclusion of the last Annual Report of the Am. S. S. Union.

While Sunday schools have thus been shedding their benign light abroad, and the evidence of their salutary efficacy was coming up from every quarter: while in view of their peaceful but powerful influence, the heart of the Christian swelled high with the hope of a new and brighter era in the history of man—this was the hour which infidelity chose to assail their character with the bitterness of a virulent and unsparring malice. There were found men, who, masking the motives of their deadly hostility under a feigned regard for religious liberty, have endeavored to arrest the progress of a system, which by its own perpetuity would securely guarantee

both civil and religious freedom down to the remotest generation.

It was neither hoped, nor expected that this hostility to Sabbath schools, should spare a society identified with their prosperity, and whose undivided energies are directed to increase their efficacy and extend their influence. Accordingly, the views and objects of your association, have been the favourite subject of untiring misrepresentation and abuse. Charges the most absurd and incongruous have been alleged, the belief of which would suppose a degree of credulity, little flattering to that public on whom they were designed to impose. Among these your board of Managers selected your votes from five different churches, and embracing six distinct denominations of Christians, have been strangely accused of a mutual combination to advance the predominance of an individual over the rights and interest of the rest. But to notice and repel these unfounded imputations is not the present object of your Board, who, in this report has manifested, has so richly smiled upon the exertions of the past year in this peculiar walk of beneficence. Thus much only may say, in justice to their own character and the American Sunday school Union, that they have never lent themselves to schemes of political advancement, or sectarian ascendancy, nor has this Society any other objects, than those which have ever been most freely and frankly disclosed, which have been exemplified in all its bearings on the community. To extend to every town and hamlet of our extensive country, the blessings of early instruction in virtue and knowledge—to circulate as widely as possible, a class of publications designed to illustrate, by example, and to enforce by precept those plain and simple gospel truths, which are peculiar to no sect, but of vital importance to ALL; these are the objects, and to accomplish these will be the glory of the American Sunday school Union.—lb.

We have just received the "Traveller & Monthly Gazetteer," published by D. Hewett, Philadelphia, from which we take the following tables. It is a work containing much Geographical and Statistical information; from which we shall probably hereafter give further extracts.

Newspapers published in the United States in the year 1775, at the commencement of the Revolutionary war; do. in 1810; and Newspapers and Periodicals in 1828.

STATES.	Number in the year 1775.	Number in the year 1810.	Number in the year 1828.
Maine			29
Massachusetts	7	32	78
New Hampshire	1	12	17
Vermont		14	21
Rhode Island	2	7	11
Connecticut	4	11	26
New York	4	66	161
New Jersey		8	22
Pennsylvania	9	71	185
Delaware		2	4
Maryland	2	21	32
District of Columbia		6	9
Virginia	2	23	34
North Carolina	2	10	15
South Carolina	3	10	16
Florida	1	13	13
Alabama		1	2
Mississippi		4	6
Louisiana		10	9
Tennessee		6	8
Kentucky		17	23
Ohio		14	66
Indiana			17
Michigan			2
Illinois			4
Missouri			5
Arkansas			1
Cherokee Nation			1
	37	358	827

Date of the first Newspaper published in the principal Colonies of North America.

Title.	Year.	Where pub.	Time of pub.	By whom pub.	Price per ann.
The New Hampshire Gazette.	1756	Portsmouth	weekly	Daniel Fowle	\$1 00
The Boston News Letter: half sheet per paper.	1704	Boston	weekly	John Campbell	
The New York Gazette	1725	New York	weekly	Wm. Bradford	
The New Jersey Gazette	1777	Burlington	weekly	Isaac Collins	28 shill's.
The American Weekly Mercury	1719	Philadelphia	weekly	Andrew Bradford	10 shill'gs.
At Annapolis, a paper published about 1728.		MARYLAND COLONY.			
The Virginia Gazette, about 1736.		ROANOK COLONY.			
North Carolina Gazette	1755	WILMINGTON	weekly	William Parks	
South Carolina Gazette	1755	CHARLOTTE COLONY.	weekly	James Davis	16 shill's.
		SOUTH CAROLINA COLONY.		Thomas Whitmarsh	3 pounds.

(Continued still, and the oldest in New England.

STATE OF SOCIETY AT LIMA, S. A.

We have been permitted to take the following extract for publication, from a letter recently re-

ceived by a lady of this city from her brother, an officer of the U. S. Ship Brandywine. The healing streams alone and undefiled religion, can restore such a people to the order and decencies of civilization.—Philadelphia.

"I have only seen the surface of society, and of course cannot, even were it worth the trouble, give you an idea of its condition. I have however seen sufficient of its external form to be grateful for the privilege of having been born and nurtured in so favored a country as ours. To any one accustomed to the feelings and decencies of a religious community, the universal depravity here exhibited by all classes is terrible. You look in vain for the calm observance of a Sabbath. It is distinguished from other days it is true, but not by an attempt at a conformity to its divine purposes, or attention to its requirements, but by an excess in indulgence, and an absence of restraint. It is selected for amusements and on no other day are the amphitheatres for Bull fighting and cocking, their choice diversions, so crowded. In their customs the people are but one step beyond barbarism and that vicious advancement. In their morals they are certainly far below the generality of savage nations; for the little refinement which they could not avoid receiving from this age of civilization has been converted into a more artful licentiousness.

Children are early brought into company and taught some of its accomplishments; to dress, dance, and make love are the indispensable points of education. Without these they would consider life a burthen and all its purposes defeated. There is no domestic relation or education; food and clothing are the extent of parental care. Boys are confined to family confessors until self-will burst control, and then they are their own masters as long as their present constitutions last. The girls are confined to negro mammas who nurse them when young, teach them to dress when growing up, and provide them with gallants when married.

I wished to learn the language sufficiently to speak for that purpose was introduced to some respectable families—but I never made a second visit for fear of losing my love for the society of the fair sex.—I could not unless possessed of more wit give you a description of that introduction which would do it justice, at the same time leave a correct idea of a Limanean family. The ladies were swinging in large hammocks slung across the room, most vigorously puffing those large black segars smoked by the negroes of our country. They did not rise to receive us, but peacefully nodded a welcome and offered us room on the hammock. According to custom they had not made their toilet, and their beauty not being of that kind which disdains the aid of foreign ornament—their appearance excited disgust. Conceive the following nymph-like characteristics, dishevelled hair, unstayed forms, unwashed skins deeply embued with the yellow rays of tropical suns and cheeks hollowed by the straining of segars, and you may imagine the effect they produced.

The females when a little old make the most classical representation of witches imaginable.—By dissipation and excesses they get the bronzed, parchment-like skin, and attenuated form of extreme age, while the eyes retain the brilliancy of youth, and the features their impassioned play. When under excitement they present a terrible drama of the passions—not the beautiful embodied storm of Byron's females."

ROCHESTER:
FRIDAY, JUNE 20, 1828.

A writer in the Buffalo Journal calls the attention of the public to a Circus exhibition in that village, by Mr. Blanchard, representing him as possessing high claims to patronage from the "high respectability which is so well known to attach to the Blanchard family."—We hope that the citizens of Buffalo may be benefited by this school of morals, and that they may long enjoy the society of this very respectable family of the Blanchards—if it may be a means of preventing their visiting other parts of the country. Rochester has received abundance of this kind of instruction, and can very well dispense with any further attention from this "very respectable family."

The length of the Narrative of the General Assembly prevents our giving the usual variety in our paper this week; but we trust that the ability with which it is written, and the interesting facts which it details, will abundantly compensate for the exclusion of other matter and ensure it an attentive perusal.

"GAMALIEL" and "NEHEMIAH EVIL-HATER" are received and are under consideration.

Our subscribers will bear in mind that ONE MORE paper will complete a half year of the "OBSERVER" and that after next week \$3.00 will be demanded of those who shall not have paid their subscriptions for the year.

We publish the following by particular request, and do it more readily, as we have the promise of a series of Essays on the institution of the Sabbath, which we hope will remove the difficulties, and doubts suggested by the writer. Let the subject be examined by the light of Scripture and reason; and it will be found that "Remember the Sabbath day to keep it holy," is a requirement which, like the others in the decalogue, was not limited to those to whom it was originally addressed; but is equally binding upon those who live under the new dispensation, and the evidences of the change from the seventh to the first day of the week, are sufficient to satisfy every candid inquirer after truth.

[Ed. Obs.]

To the Editor of the Rochester Observer.

Presuming the Rochester Observer is open for all candid discussions of Theological subjects, I send you the following remarks for insertion therein, which I trust may be instrumental in eliciting a candid and impartial investigation of a subject which involves very important consequences.

From reading 58th Isaiah, 13th and 14th verses, and many other passages of similar import, many years since, my mind was considerably exercised on the subject of the seventh day Sabbath; but on reading president Edwards' three discourses on the perpetuity and change of the Sabbath, I readily imbibed his ideas, without further investigation of the subject, until about nine months ago, when I read some observations upon the seventh day Sabbath in a religious newspaper, which made a considerable impression upon my mind, bringing to my recollection my former doubts on the subject. Again I had recourse to my favorite author, President Edwards, freely acknowledging, that to him, as an instrument in the hand of Divine Providence, I am considerably indebted, and also consider it a very favorable circumstance, that soon after the commencement of my pilgrimage, I obtained the whole of his valuable writings, that had been published, which I read with avidity and delight; and even now that I have concluded he is mistaken on this subject, I yet retain a high regard for him; recollecting at the same time, that the best of men, and even the most learned may be mistaken on some subjects.

For-wise, but insupportable purposes, the Lord hath so ordained that we do not all see the same subjects alike. The unerring word of God is the rule for his people, being given by inspiration of God, and is profitable for doctrine, reproof, for correction, for instruction in righteousness. In the 2d discourse of president Edwards' 2d proposition, 10th section, he says, "Christ evidently and peculiarly honored the first day of the week; the day on which he rose from the dead, by taking this day from time to time to appear to the apostles, and by taking this day to pour out the Holy Ghost on the apostles, which we read of in the 2d of the Acts, for this was on the first day of the week as you may see by the 23d Leviticus, 15th and 16th verses. And by pouring out his spirit on the apostle John, and by giving him visions on this day; 1st Revelations 10th, "I was in the spirit on the Lord's day," &c. &c.

Regarding the day on which our Lord was crucified, though it appears to me that we have erred on this subject, by following the legends of Papiastical Rome; yet as it is not my intention at this time to controvert this subject, nor the resurrection, nor the appearances of our Lord to his apostles, but only to make it appear that if our Saviour was crucified on a Friday, (agreeable to current opinions,) yet even in this case the true Pentecost did not fall on the first day of the week; and those who suppose that Pentecost fell on the first day of the week, must calculate from the 17th of Nisan, instead of the 15th, the day on which the Wave sheaf was commanded to be offered, in the 23d of Leviticus the 15th and 16th verses. "And ye shall count unto you from the bath) from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete, even unto the morrow after the seventh Sabbath shall ye number fifty days &c. &c.

It is clear from the scriptures that our Lord with his disciples, attended to the Passover the night before his crucifixion; and that the Jewish Rulers and nation did not attend to it until the following night, when the crucifixion was over and our Saviour was buried. See 1st John 20th verse. I am aware that it is said by some, that our Lord anticipated the day, and kept the Passover on the 13th of Nisan, instead of the 14th as was commanded. But Mr. Thomas Godwyn saith (in his civil and ecclesiastical rites of the ancient Hebrews 12 London edition anno. 1685.) "This opinion we reject, because it accordeth not with the truth of Evangelical History, and plainly maketh Christ a transgressor, not a fulfiller of the law." Mr. Godwyn also says that about 350 years before Christ, a certain chief man amongst the Jews called Eleazar, was the author of the translations of the Jewish Feasts, who instead of keeping their Feasts strictly on the day, according to the commandment of the Lord to Moses; he on certain occasions changed the day from that enjoined upon them, to the following day; assigning as reasons for so doing, that two Sabbaths or Feast days, might not immediately follow each other, because either on a ceremonial Sabbath, or on a seventh day Sabbath, it was unlawful to dress meat, or to bury the dead; and it was likewise inconvenient to keep meat undressed, or the dead unburied two days. Yet here (he says) two exceptions must be remembered, when the meeting of two Sabbaths could not be avoided.

1st When the Passover Feast, which was on 15th of Nisan fell on the Saturday, then the Pentecost must needs fall on a Sunday.

2nd When the 15th of Nisan fell on a Sunday, then it followed their weekly Sabbath. He also says they had a Rule called Badu, that the Passover should not be observed on a Monday, Wednesday or Friday.

Thus it appears that our Saviour's words in 7th Mark 13th verse, were applicable to the Jews in many cases, by their making the word of God of none effect and setting aside the commandments of God and keeping their own traditions, for their own convenience, and by making rules for preventing their ceremonial Sabbaths, immediately preceding or following the seventh day Sabbath; so that the Jewish Pentecost did not fall on the first day of the week, for the preceding reasons; and that it could not fall on the first day of the week if our Lord was crucified on the Passover Sabbath, which it is clear was the case (even supposing the day of his crucifixion was Friday) because according to Mr. Godwyn's 1st Rule, if the 15th of Nisan which was the Passover Sabbath fell on Saturday, the Pentecost would fall on the first day of the week, therefore by the very same argument, if the Passover Sabbath fell on a Friday, then Pentecost must fall on the seventh day Sabbath, which also holds good from calculating according to the

instructions given in the 15th and 16th verses of 23d Leviticus.

The manner of expression in the scriptures, when mentioning the days which the Jews had appropriated in the room of the days commanded by God for the passover and the Feast of the Passover Sabbath; appears to me to imply the Lords displeasure thereat. In the 27th Matthew, 62 verse, their Passover Sabbath is only called "the next day that followed the day of preparation." In 15 Mark 43, "because it was the day of preparation, that is, the day before the Sabbath." In 23 Luke 54 "and that day was the preparation and the Sabbath drew on." And 19 John 42 verse "there laid they Jesus because of the Jew's preparation day. If I am wrong let some one with a clear head and friendly heart set me right—and it will be acknowledged with thankfulness.

B. R.

For the Observer.

If I am acquainted, at all, with the signs of the times in which we live, I discover a power at work, which is shortly to produce a great revolution, in the world, and in the church. Like the noise which precedes the earthquake, or the eruption of the volcano, it waxes louder and louder; and like the effect of subterranean commotions, it is agitating the earth. In the world there never was an appearance, indicating such a mustering of the enemies of virtue and the cross of Christ—never such a systematic marshaling of foes as at the present. The movements of the church are throwing dismay into the hearts of the King's enemies. (Hitherto they have seemed to possess almost a quiet control over the whole world; but now their peace is disturbed. The booty so fondly doted upon, and the triumphs so easily achieved so long retained and proudly boasted of, are now disputed with a zeal which terrifies and maddens them. The searching efficacy of Eternal truth has thrown a light upon their dark retreats, which makes their deeds of darkness visible. The citadel which they deemed impregnable has been entered, and a blow has been struck, which will liberate eventually from degrading servitude those whom they had taken captive at their will.

We can look over the earth and see in every benighted region, the light of the Holy altar beaming (though as yet but faintly) on the surrounding darkness; while by its side we see those "who love darkness rather than light," of whom we ought to expect better things, endeavoring to extinguish it. The enemy knows well it is easier to smother the fire just beginning to blaze than to stop the progress of a wide-spread flame—to contend against a single foe than a numerous host. And it is not a matter of much surprise that he should oppose (with all his energy) on the first intimation, the approach of a rival so formidable as the cross of Christ to his dark dominions where he has swayed the sceptre of universal control for centuries unmolested, and walked forth in all the pride of strength and victory. But the fierceness of his anger is not only manifest in trying to exterminate from his own peculiar province the heralds of salvation, it is seen conspicuously in opposing their embarkment in this glorious enterprise, appearing in prodigious numbers to importuning christians by fears of failure, and unfurling on the very ramparts of Zion, the banner of infidelity. This he is endeavoring to effect now. He has disciplined his troops and appears at their head to oppose the march of truth in every form; every thing which goes to establish the power and unadulterated doctrines of the Bible is met with all the malice of a fiend. Who can look considerably on the movements of the present time and not see it.—The church arising from her apathy of ages and casting her half-opened eyes over the wide spread desolations of the moral world has beheld in the undisputed possession of her foe, the universe for which Christ died, and started with all the vigor of youth to recover the loss, and restore to her Saviour the purchased possession. Hitherto the church seems only to have parried off the blows and stood on the defensive without moving forward to meet the foe, but now, orders are to go forward; attack the enemy, break through the thick array of combined forces. The Church is now to be built up—her dilapidated walls are to be reared and though "the Arabians, the Ammonites, and Ashdodites conspire to fight against Jerusalem and to hinder the good work," yet with the sword of the Lord and Gideon, it will be accomplished.

The malice of infidels, instead of impeding, will hasten its accomplishment, and final triumph. They may raise the cry of "coercion," "priestly domination," and the "destruction of our civil and religious liberty," and level at the veteran champions of the Cross their relentless anathemas; it will serve only to unmask their deformity and to discover in their foreheads the mark of the beast.

Let christians of every name, then, come forward, fearless of the foe, and unfettered by prejudice and show that they are on the Lord's side. The slumbers of christians, if not already broken, will soon be, by the clash of arms. Judgment begins at the house of God. Before they get their armor on, they may be called to fight—and then how will they stand against their enemy.—Their uniform will not save them. The arm of the Lord of Hosts is strong and will prevail.—Here is all their trust. Let purity of life, firmness of zeal, and intensity of exertion, derived from the pure doctrines of the gospel, put to flight the armies of the aliens. OSCAR.

Brighton, June 15, 1828.

ANOTHER TEMPERANCE SOCIETY.

Mr. Editor, You are requested to give the following an insertion in your pages for the purpose of strengthening the hands and hearts of those who are determined to withstand the torrent of intemperance by means of their influence and example.

At a regular meeting held in Brighton on the 6th of the present month, the following articles were approved and subscribed to by a respectable number of gentlemen.

We the undersigned, viewing with deep regret the alarming vice of intemperance, and being convinced that the use of

opposed to the commands of God and the best interests of man, do hereby agree to conform to the following rules.

1. We will not use ardent spirits in any quantity unless we conscientiously believe it necessary as a medicine in preference to any thing else, circumstances being equal.

2. We will neither directly nor indirectly manufacture it, nor deal in it as an article of merchandise.

3. We will give the preference to those persons engaged in trade or business, who, from principle, abstain from using or vending this article.

4. We will neither offer it to our friends, our children or any employed in our service, except as a medicine.

Voted, That a summary of the doings of this meeting be forwarded to the Editor of the Rochester Observer for publication.

A true copy. C. H. WEST, Clerk.

The General Committee of Rochester, appointed to solicit contributions in aid of the Greeks, now submit their final report. They have received from the several towns in the county of Monroe hereinafter named, the following contributions amounting to \$5800 70

Henrietta.—Provisions, clothing and cash, valued at 144 20
Pittsford.—Four hundred thirty eight garments, twelve bbls, flour, beans shoes &c. 526 00

Mendon.—From the Northeast part of the town by Gen. Cady, 295 garments, 16 bbls. flour, pork &c. \$368; and from other parts of the same town, one box clothing, flour &c. \$250. 618 00

Wheatland.—Forty four bbls. flour, & other provisions, and two boxes clothing 403 65; and the village of Scottsville, in the town of Wheatland, one box clothing estimated by the committee at 100,50 504 15

Penfield.—Twenty-seven barrels corn meal, 3 boxes clothing and 129 garments not included in the boxes estimated at 470 93

Sweden.—Three hundred twenty-nine garments, provisions, cash &c. \$388 10; and from Brockport in Sweden, a quantity of clothing, beans, shoes and \$3 cash, 86 87 474 97

Ogden.—Three hundred thirty-one garments, provisions & \$34 40, cash 528 03
Riga.—By the hands of Messrs. O. Sackett, H. Hall and T. Johnson—12 bbls. flour, two boxes clothing, pork &c. and cash \$3—estimated at 260 00

Parmar.—Two boxes clothing, beans, pork, wheat and flour, 334 42

From the Ladies of Fair Port, Perrinton, one box clothing, estimated by the committee at 100 50

From Joseph Caldwell & Oren Stone in the town of Brighton 12 garments, An unknown donor thorough the Post Office, 12 00

Rush.—Five pair shoes, and 17 garments, 18 89

Greece.—Two boxes clothing, 3 bushels beans, 5 do wheat, one coverlet, one 919 00

Chili.—Two bbls. flour, one box clothing and 8 garments, one barrel pork, and \$21 93 cash, estimated at 146 29

Village of Rochester.—From the Ladies in Rochester, \$1028 garments,—\$693 90—from the inhabitants in the village, in clothing, cloth, shoes and hats, \$188 63—In flour and cash 494 92—donations in forwarding R. Meech 23 45—Norton, Goodman & Co. 26 75, Allen & Chapin, \$10 92—donations in printing handbills for the committee—Tuttle & Sprague, \$4 75—E. Loomis' bill printing \$4 00 1447 32

5,800 70

It is due to all the printers of newspapers in the village, to state, that they have freely inserted all the notices and advertisements of the committee without charges.

The committee have also received the following contributions from other counties, amounting to 2691 47

From the second Congregational societies of the towns of Le Roy and Bergen, Genesee county, clothing, pork, wheat, flour &c. 95 54

Bergen.—Clothing, pork, wheat &c. 147 94
Genesee.—Three hundred & 10 garments, 232 50—from the ladies of Genesee, in cash \$53 285 50

Mount Morris.—One box clothing, five bbls. pork, 192 52

Avon.—Clothing and provisions, 269 00

York, Livingston co. 28 barrels flour, one box clothing and one bbl. pork and \$3 50 cash estimated at 232 00

Holly.—Ladies of Holly, one box clothing, flour &c. 68 42

From the ladies of Lockport, one box clothing and \$18 37 cash, 157 37

East Bloomfield.—Thirty one bbls flour 3 boxes clothing, 433 25

Richmond.—Four bbls. midlings, beans shoes, &c. valued at 33 00

Brownsville, Jefferson co. 16 bbls. fl'r 68 00

West Bloomfield.—Five bbls. pork, 50 do flour, 4 boxes clothing, 711 93

\$2691 47

\$5800 70

\$8492 17

Total amount

All the property which has been committed to their charge, has been forwarded to the Greek Committee in N. York.

The committee feel themselves under peculiar obligations to Mr. E. D. Smith, who has devoted almost his whole time, for the last three weeks, in collecting and forwarding the donations to New York. The committee in affixing the value of the articles, may have committed errors—they have in some instances judged of the value of articles in boxes without having an inventory, by which to ascertain their value.

ELISHA BENTLEY
A. M. SCHERMERHORN, Sec'y

FOREIGN NEWS.

Since our last, London papers have been received here to May 5th, and Liverpool to the 6th.

The affairs of Russia and Turkey remain nearly in statu quo. The accounts are very contradictory.

GREECE.—We learn from one of our Paris correspondents, that besides the measures of sending consuls to Greece, the French Government is about to authorize, or rather to be a party to, a loan, for the immediate service of the Greek Government. The money is to be sent in monthly instalments.—Times.

GREEK SLAVES.—The French Minister of Marine, in the course of his observations relative to Greece, on Friday, stated that the French naval force in the Mediterranean was actively engaged in rescuing the Greek slaves taken from the Morea, and that on the very day of the debate he had received a despatch, by which he was informed that one single vessel had taken 437 of those wretched captives. This announcement was received with loud cheering.

BUENOS AYRES AND BRAZIL.—The Buenos Ayrean privateer Niger was captured by the Brazilian squadron on the 23d March. The Niger engaged a brig for more than two hours with great guns and small arms, and endeavored to run alongside and board, but the privateer did not answer her helm, and was placed between her opponent and the land. The rest of the Brazilian squadron did not make any effort to close, but all of them except the corvette (11 vessels) continued firing within gun-shot; but for this circumstance, the Caboclo, it is said, would certainly have been carried. Some of the Niger's guns had been broken down—the breechings of others gave way—masts, spars, rigging &c. greatly injured, and a considerable portion of her crew killed and wounded, including some officers. She then ran aground, and shortly after surrendered. She had two engines shot away. Seventeen of the crew escaped; viz.—fourteen in a boat, and three swam to shore.

Brazil was in a bad state—money scarce—the war unpopular—and many vessels captured by the republican privateers.—Jour. of Com.

SUMMARY.

The Legislature of Connecticut a few years since, passed a law exempting females from imprisonment for debt. They have now repented of their courtesy and repealed the law.

A soldier in the garrison at York (U. C.) was sent a few days since to destroy some damaged powder, but observing some of the rounds that might be worth something, he deposited them in his bosom and then put the match to the rest, but a spark unfortunately communicating with that in his bosom, it blew up and destroyed his life.

The Swedish island of Gothland is at present (17th April) afflicted by a mortality, without a parallel since the great pestilence, which laid waste the country a hundred and fifty years ago.

Notwithstanding the failure of the Franklin Bank, we find the notes of the Hoboken Manufacturing Company redeemed at their bank, and purchased in this city at half per cent discount.

The Rev. President Tyler has been invited to become Pastor over the Congregational Church in Portland, [late Dr. Payson's.]

David Ware, convicted of perjury, was sentenced last Saturday, by the Court of Sessions, to ten years imprisonment at hard labor in the State Prison.

The public are warned to be cautious in taking \$10 notes of the North River Bank, as the 2's of that bank are altered to 10's. The execution of the fraud is most ingenious.

Mr. Isaac Watkins, of Canajoharie, was killed on board a canal-boat on the 31st ult. in passing under a bridge at Tonawanta.

Col. Waters, of Colchester, Conn. in a state of mental derangement, jumped overboard from the steam-boat Macdonough on Friday of last week, and was drowned.

Mr. John Griffiths, a practical engineer, employed in the iron works of Mr. Barclay, was lately drowned by the plunging of his horse into Eposure creek, Kingston, Ulster County.

It has been ascertained, by actual examination, made by a highly respectable individual, appointed to visit all the families of African descent in the city, (N. York) that there are not less than 2,500 children, of whom not more than 4 or 500 are educated at schools.

We learn that the proceeds of the sale of the property of De Witt Clinton are sufficient to satisfy the Judgment. Nothing is left but some carriages, which would probably bring about \$200.—Ath. D. Adv.

The Court of Inquiry organized at Charlestown, to investigate the conduct of Lieut. Perceval at the Sandwich Islands, closed its session last Thursday week, having spent six weeks in the trial. The result is not yet known.

DIED.

In Richmond, on the 12th inst., John T. Abbey, son of John Abbey Esq., aged 18.

In Hopewell, on the 4th inst. Gen. Benjamin Wells, aged 72, an officer of the revolution, and one of the earliest in this county.—Ont. Rep.

"PIONEER" STAGES.

THIS new line now performs her regular trips from ROCHESTER to UTRICA, as follows.—Leaves Rochester at 4 o'clock A. M., arrives at Auburn in the afternoon, leaves Auburn next morning and reaches Utrica the same day. IRA MERRILL'S June 18, 1828.

PAPER HANGINGS.

A GREAT variety—some of which are superior to any ever offered in this market, for sale by June 6, 1828. E. PECK, & Co.

BOOKS.

E. PECK & Co. are now receiving extensive additions to their former stock of BOOKS and STATIONERY, which will be sold at greatly reduced prices. June 21, 1828.

GOLD AND MOROCCO PAPER.

For sale by E. Peck & Co. June 21, 1828.

Dates of the first Newspapers published in the principal Colonies of North America.

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR.

FRIDAY, JUNE 27, 1828.

VOLUME II.—NO. 26.

ROCHESTER, MONROE COUNTY, N. Y.

PRINTED AND PUBLISHED WEEKLY, BY

ELISHA LOOMIS.

Office in the Globe Buildings, at the east end of Main and Buffalo-street Bridge.

TERMS.—\$2 50 per annum, if paid in advance; or \$3, at the expiration of six months.

Mr. Chipman,

Herewith I furnish you with two extracts, from an Essay on Church government, by Alexander Miller A. M. I have been much interested with it, and as I presume it will be so to many of your readers, I would request you to publish it.

June 16.

It is an obvious truth, that every community must have some government. This assures us that the Church of Christ, the most important community that was ever erected on earth, is not without one. And to imagine that he, whom God has set as king of Zion, on whose shoulders the government is laid, and who is faithful as a son in all his house, should not have prescribed to his church any particular form of government, but left it to the discretion of every religious society to frame one for itself, is a supposition too extravagant to be for a moment admitted. We may therefore expect to find in the writings of the apostles and prophets, full information respecting the government which Christ has instituted in his Church. We are not indeed to look for a plan of government in all its parts drawn up in form. We must collect it, as we do every thing else relating to the kingdom of Christ, from various parts of the holy scriptures.

From these we learn, that Christ's kingdom is not of this world,—that it is spiritual, designed to preserve purity of morals, and to promote the edification of the body;—that its discipline consists in admonitions, censures, and at most, excommunication, or cutting off from the church;—that the holy scriptures contain the laws by which it is to be governed,—that the Lord Jesus is its only head and the source of all ecclesiastical authority, and that the power of his servants is only dependent, subordinate and ministerial. These positions, I suppose, few will controvert, and shall therefore take them for granted. Two points, namely, to what description of persons the power of governing is committed; and how far their authority extends; whether to a single congregation only, or to more united under a common government, will be the principal subjects of the following investigation.

It is of importance here to consider, that the church under the Jewish, and the church under the christian dispensation, is one and the same. This appears to look no farther than the covenant made with the Romans; where the former is represented as the good olive tree, and the latter as a branch of a wild olive tree, grafted on it, and partaking of its root and fatness; and when the Jews shall be restored, they are to be grafted again into their own olive tree; that is received into the same Church from which they had been excluded. Things, typical, ceremonial and local, have ceased since the coming of Christ; but the church being substantially the same, under both dispensations, things essential to its being, or its well-being, and things of moral and perpetual obligation, remain in full force. And we hold it as an indisputable maxim, that whatever has been instituted by divine authority, and has never been abrogated, continues still to be a divine institution. It is on this principle that the infants of believers are acknowledged as members of the church, and receive the seal of the covenant. This order of things God instituted in his covenant with Abraham, and has never ordained otherwise. We therefore rightly conclude, that this is still a divine institution.

On the same principle, and with equal force, we argue, that as under the Jewish dispensation a form of government was instituted by divine authority, and has never been annulled; therefore it continues still. It is true, that by the coming of Christ the office of high priest is abolished, and that things pertaining to the ceremonial law or peculiar to the state of the Jews in Canaan, do not apply to us; but we have no intimation, from precept or historical fact, that the principles of the government are changed. Founded in reason, and taught by the light of nature, as well as by the word of God, they must ever remain the same.

Now, it is a leading principle in this government, that it be administered, not by the body of the people, but by officers appointed to judge and decide in all matters of controversy and discipline.

Thus we are informed, that "Moses chose able men out of all Israel, and made them heads over the people—and they judged the people at all seasons."—Exod. xviii. 25, 26.

So it is said, "The priests, the sons of Levi, shall come near, and by their word shall every controversy and every stroke be tried."—Deut. xxi. 5.

And so we are told, that "Jehoshaphet set off the Levites, and of the priests, and the chief of the fathers of Israel, for the judgment of the Lord, and for controversies."—2 Chronicles, xix.

Agreeably to this principle, founded in reason, and sanctioned by divine authority, we find, that our Lord Jesus, the head and governor of his church, to whom, "all power is given, in heaven and in earth," and from whom alone all authority must be derived, has committed the whole ministerial government and discipline, as well as the administration of every ordinance in his church, to his apostles, and to those who succeed them as officers in his house, and to none else.

To these it was that he said, "As my father hath sent me, so send I you; whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."—John xx. 23. "Whosoever ye shall bind on

earth, shall be bound in heaven, and whatsoever ye shall loose on earth, shall be loosed in heaven."—Matth. xviii. 18. To these he gave commission, saying, "Go ye therefore, and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world."—Matth. xxviii. 19.

This commission is short, but comprehensive. It directs to teach the observance of all things, whatsoever Christ had commanded. The things which he had communicated to them before his crucifixion, were not few. He then told them, however, that he had many things to say unto them, which they could not yet hear. But while he continued with them, after his resurrection, "forty days, speaking of the things pertaining to the kingdom of God," he, doubtless, more fully taught them the nature of his kingdom; and certainly left them not without every necessary instruction on this head, when he sent the promised Spirit to "teach them all things, and to bring all things to their remembrance." In their writings and practice then, we may expect to find all the information which we further need on this subject.

From these sources we learn, that the apostles were to ordain, and did ordain, elders, who were to take the oversight of the church, and to administer all its ordinances. Among these elders we find some who labor by word and doctrine, and others, clearly distinguished from these, whose authority and office are confined to government, and who are called governments or governors, and elders who rule well.

This is perfectly consonant to the government of the Jewish church, in which we find among its rulers, not only priests and Levites, but chief of the fathers, who were not of the tribe of Levi. For Moses chose able men out of all Israel, and made them heads of the people, to judge them at all seasons. Just so the officers, whom the Lord Jesus, in consequence of his ascending up on high, gave for the work of the ministry, and for the edifying of his body; officers, whom God has set or appointed in his church, are, no doubt, in like manner to judge his people. There is no intimation in the New Testament, that the body of believers have any such power given them; or that they ever presumed to exercise such power. That they can have no such power is certain, because this was wholly committed to the apostles before any christian church was formed; and committed to them, apart, in a mountain in Galilee, where the Lord had appointed to meet them alone, as if of set purpose, to prevent the people from imagining that any such power was committed to them.

—ACTS, XIV, 23.—JAMES V, 14.—1 PETER I, 5.

From the Religious Intelligencer. CHURCH DISCIPLINE.

The law of excommunication, in the opinion of some zealous christian professors, is a great and overwhelming ordinance; it not only separates the offender from all church fellowship and communion, but virtually delivers over to Satan, the great enemy of virtue. It binds the church to renounce all familiarity, and withhold the common civilities of life.—It places the excommunicate below a heathen, as with such the church are commanded not to eat—below an infidel, because if an infidel invite to a feast the direction is to go, asking no questions for conscience's sake; and by parity of reason, the infidel may be invited to the table of the christian professor without offence: while the excommunicate is debared every such privilege.

But is it so? Are these the deplorable consequences resulting from any law of the benevolent Son of God? Is the husband to be separated from the wife? the parent from the child? brother from brother? friend from friend? Is it to destroy all social intercourse, and to close every avenue to the common sympathies of the soul? Is thy hand, once offered as a token of the warmer sensibilities of the heart, to be coldly withdrawn, and the dainties of the once hospitable board denied to him who is hungry, or proffered in a manner too appalling to be gratefully received, if received at all? "With such an one, no not to eat." Tremendous doom! Is this the doctrine of the Holy Bible, or is it the doctrine of the Holy See? Is this the doctrine of Christ, or a superstition of the Catholic Church? It is confidently believed such doctrine did not originate from the compassionate Saviour of men, or was ever promulgated by the Apostles. Excommunication is justly said to be founded on a natural right which all societies have, of excluding such as violate their laws. As an ecclesiastical censure, it separates from the communion of the church, and suspends from all church privileges. It implies, then, exclusion or continued suspension from the Lord's table, and the peculiar privileges arising from membership, until the offender be reclaimed.

The Scriptures authorize the belief, that this power of exclusion is to be exercised in the most tender compassion, with the express understanding that full restoration is to take place, as soon as there are evident signs of repentance and reformation,—that excommunication, or suspension, (which in the Scripture sense are convertible terms) directed by Christ and his Apostles, is not only obviously designed but peculiarly calculated to bring back the wanderer to duty, that "his soul may be saved in the day of the Lord." The direction which Christ gives as a rule of duty toward an obstinate offender is, "Let him be unto thee as a heathen man and a publican." We learn then, from the example of Christ, in relation to the heathen man and publican, the manner in which the excommunicate is to be treated by the church. On one occasion he called a publican, who was also a heathen man, to "make haste and come down, for he must abide at his house that day." On another occasion, he dined with a custom-house

officer, and many publicans and sinners sat with him at table. By these acts of friendly intercourse, the Saviour sought the salvation of men. In conformity to the example of Christ, the Apostle pursues the same system: "If a man be overtaken in a fault, restore such an one with meekness"—use all means best calculated to reform the offender. Paul, in his threatened severity against obstinate offenders, says, he uses the power which the Lord had given him, for edification and not for destruction. In the case of the incestuous member of the church at Corinth, who had been suspended or cut off from church privileges, the Apostle having ascertained the fact of his reformation, declares the punishment sufficient, and directs his immediate restoration to all church privileges; and in all cases hastens, if possible, the restoration of such, lest it should be an occasion for the enemy to alienate the affections of the people from Christ. Some modern christians, by a gross misconception of this salutary ordinance, convert it into an engine of destruction—feel it their duty to withhold from the delinquent the common expressions of civility—refuse to sit at the same table, and partake of the bounties of God's common providence. The prohibition, "with such an one not to eat," chills the soul of many a well-meaning christian, and steals the heart against every tender emotion towards the unfortunate subject of this church censure; but a just exposition of the passage will show, that the individual under the censure of church, is not necessarily to be avoided in all civil commerce, and denied the common rights of hospitality.

It will be recollected to whom Paul was writing:—to a church of Jewish converts, habituated to Jewish customs, one of which was, not to eat with the heathen, nor even with a Samaritan—to treat them as men of the world. The Apostle, in conformity to this custom, directs the unhappy subject of church censure to be treated as a man of the world during his state of suspension. The Apostle teaches, and common sense teaches, that by this act of suspension, no change is made in the civil, domestic and social relations; it does indeed cut off from church privileges so long as the offense remains; but this, with right feelings, would urge the true disciple to seek, with more desperate effort, the reformation and consequent restoration of the offender. "Count him not an enemy, but admonish him as a brother." To suspend a brother or sister from the church in a public, formal, and solemn manner; and cut him off from all church privileges for criminal conduct, and before the lapse of many months to pass the same sentence of exclusion, aided by the magic charm of the awful word excommunication, is going further than the Roman soldiers, who, when they found the Saviour of them pierced his side with a spear.

Dr. Wainwright's Sermon.—We had intended to have reviewed this sermon at large, and to have entered on the discussion of the subject of missions, as connected with our own church—but want of time to do justice to the subject at present, forbids our entering on it as yet. We would, however, do injustice to the admirable sermon of Dr. Wainwright, if we deferred all notice of it till we have opportunity of connecting it with our discussion. Indeed we have little disposition to bring the author of the sermon before us into such bad repute as he might be subjected to by our praises; for it is saying but little to say, that we could not have desired him to have preached a different sermon from this.—That in certain quarters, already sensitive in relation to Dr. Wainwright's disposition to have his own opinion, he has committed some unpardonable offences in this sermon, we have no question.—He has stated defective views of human depravity to lie at the bottom of opposition to missions, or lukewarmness in the cause; he has spoken not only respectfully but honorably of the efforts of other denominations, even to the remark that they "have disturbed the long and disgraceful apathy of our own church; and he has not held up the church with sufficient prominence. Dr. Wainwright has put a very important sentence in a parenthesis. We wish it had been carried out speaking of Domestic and Foreign Missions, he says, ("and perhaps for their mutual benefit such a division of labors may be beneficial.") We think there is no *perhaps* in the case. We look upon the expediency as unquestionable. However, we intend to let the sermon speak for itself, and consequently have made a few extracts, and shall make further use of the sermon in our next paper.—Phil. Rec.

EXTRACTS
From a Sermon preached before the Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, Philadelphia, May 13, 1828, by J. M. WAINWRIGHT, D. D.

Real cause of Indifference to Missions.
Any system of profound christianity which maintains light opinions of human depravity, and softened explanations of the threatenings of eternal damnation, cannot be expected to take a deep interest in the spiritual condition of the human race. When we notice what we esteem a slight disease, we are not particularly anxious about the means of cure; our remedies are mild and are tardily administered, and we are willing to trust to the healing power of nature. Not so when we observe the symptoms of one of those dreadful maladies which quickly send men to destruction; then we are alarmed and in earnest, and ply vigorously and without cessation every method of arresting it, which science and experience can devise. Similar to this must be the feeling of those who are truly engaged in the missionary cause. Those who entertain different opinions of the extent of human depravity and its consequences, may talk about missions, and attempt to excite among themselves some interest in their favor; but this is in self-defence, and because they are roused by the reproach of lukewarmness. They can have no heartfelt devotion to this species of christian benevolence. It is not simply because christianity will improve the tempo-

ral condition of those to whom it is communicated; saying the idolater from moral degradation, and from expensive offerings and sacrifices of human blood; restoring woman to her just privileges, thus bringing in its train all the benefits of civilized life: it is not on these accounts alone that we are to promote the dissemination of our religion. Great, unquestionably, as are the moral and temporal advantages which accrue to those who are the subjects of missionary labors, this must not be our sole or our principal reason for promoting them. Would we aid missions upon proper and efficient principles, we must aid them because they are means appointed by God for taking perishing sinners from a state of condemnation; for introducing the lost sons of Adam into the flock and fold of Christ; for extending the triumphs of the Redeemer over sin, Satan, and death; and for peopling the mansions of the blessed otherwise have been the hateful and blasphemous subjects of eternal condemnation and misery. These are the solemn and overwhelming considerations, which present the cause of missions in all its extended importance, which connect it with the awful sublimities of a future world, and which, therefore, are best calculated to rouse the attention of beings acting on their responsibility as immortals. Those who have not these feelings and views can never be engaged in it, as they should be, heart, mind, soul, and strength. When mere temporal advantages are to be communicated to our fellow-creatures, and moral renovation for the purpose of inducing them to live with greater purity and dignity, "the life of today," when these are the only motives that impel us to the missionary cause, it will inevitably be pursued with the caution, the delay, the controlled feelings and views of a worldly policy.—Let me know what opinions any set of men hold in regard to the distinguishing characteristic of the gospel of Christ, and I can almost predict, how high the thermometer of their religious benevolence will rise when applied to the atmosphere which envelops the sin-darkened nations. With the true and faithful missionary, the gospel does not seize hold upon his affections, arm his resolutions, sustain his self-denial, and animate his labors, as the gospel of Christ the moral teacher, Christ the author of immortality, Christ the renovator of religion: No—it is Christ crucified, Christ the atonement for his sins, Christ the only and the all-sufficient means of his restoration to the favor of God and the hope of future blessedness.—This is the saying which is worthy of all acceptance, and which he earnestly desires may be accepted of all. This is the gospel which he readily perceives was not communicated for himself alone, but for every creature born in the

erance, his present consolations and future hopes, Saviour, engages his hands and his heart, to promote the cause which he knows to be dearest to that Saviour, for which he endured the cross, despising the shame, even the salvation of the world.

Important Suggestion.

Domestic and Foreign Missions, though they may be distinct in name, though their transactions may be under the control of different bodies of men, (and perhaps for their mutual benefit such a division of labors may be expedient,) yet the cause itself is one and indivisible. That which makes them Foreign and Domestic, is the difference of our civil relations. But what has the Gospel of Christ to do with boundaries of kingdoms, or the forms of government, or differences of language, or varieties of feature or complexion? The enlarged generous spirit of christian love overleaps these boundaries. God who hath made of one blood all nations of men for to dwell on all the face of the earth, will the more approve our benevolence the more expansive it becomes, because it then in some degree resembles his own universal goodness. Let not any one imagine that he is the true enlightened friend of Domestic Missions while his affections are cold to those which have our distant brethren of the human family for their object. In our thoughts, our prayers, and our exertions, they are to be regarded as the offspring of the same principle, just as that is the same charity which gives to the destitute family that lives within sight of our own habitation, and to the unfortunate being plundered and wounded, and left for dead on the road side, whom we casually encounter while on a distant journey. We could not innocently pass by the latter with neglect, for he also is our neighbour in the view of christian duty.

Objections answered.

But although the general principle may be allowed, there are some who may be disposed to deny its immediate application to the heathen world, and to urge as a reason for longer delay the little that has been effected there, and the discouraging prospects it even now presents to our view. Of those who assert this objection, and thus reason themselves into a state of indifference, it may be demanded, is not the precept "Go preach the gospel to every creature," plain, direct, and untrammelled with restrictions or limitations? Are we to wait for another command as the signal to go forth? Have we any right to expect another? Did the apostles and missionaries of the church in its infant age remain within the walls of Jerusalem, or even within the confines of Judea? No. When the church was once established, and its triple order arranged and organized by divine suggestion, it became the settled plan and determination of its councils to overspread the earth with the doctrine of the cross. The isles of Greece, the shores of Asia, refined Athens, imperial Rome, uncivilized Britain, remotest India, these were the fields of missionary labor ere a century had elapsed from the going forth of the great commandment—preach the gospel. Had christians in after ages possessed but half the portion of this apostolic zeal which distinguished the church

while in its age of infancy, in eighteen centuries there would not have been a place on the whole earth ignorant of the name of Christ.

But the plea and excuse of the spiritual destitution of our brethren at home returns upon us in this respect. They unquestionably went frequently and far on Foreign Missions. Will it be said that the corrupt and hardened Scribes and Pharisees of Jerusalem, the ignorant and yoke-bound slaves of their burdensome rites and foolish traditions in the regions round about, (which was the field of Domestic Missions to the apostles,) will it be said that this field did not need their attention and cultivation as much as almost any portion of any nation of Christendom needs the labors of Christians of the present day? And when the apostles knew that Jerusalem was to be trodden down by the Gentiles, & its wretched inhabitants destroyed or scattered abroad, might they not have found in the prospect of these dreadful visitations a powerful excuse for confining their labors to their own brethren?—Yet they were not restricted by these views.—They went forth,—quicken by zeal for Christ and love for the souls of men,—they penetrated even to the ends of the earth. Or will it be argued that to them obstacles were less and encouragement greater than to us? Let us make the comparison. The inveterate prejudice, the narrow bigotry or high contempt of Mussulmen,—are these hateful qualities more prominent in them, than they were in Pharisaical Jews of ancient times?—The mild Hindoos are intelligent, are devoted to their superstition, which is supported by antiquity and defended by learning and taste; but are they by these circumstances placed farther beyond the reach of the Gospel than the polished and witty Greeks, or the dignified and philosophical Romans?—The Indians of Western America and the isles of the Pacific are ignorant and degraded; the savage hordes of Africa are remote and intractable; but are they less accessible or more barbarous than the furious Gauls, or naked Britons, or inhospitable Scythians?—Or to coast the shores of the Mediterranean in frail barks without compass or chart,—was this less hazardous, or an enterprise of less extent, than now to sail in our stately and well ordered ships, guided by experienced skill and the certainties of science? No, my brethren.—There is no obstacle to missionary enterprise in the present day, which was not equally formidable to the apostles and early missionaries. There was no encouragement given to them which we do not enjoy in an equal degree. And I will venture to add, we have equal advantages for bringing converts to the faith of Christ, had we but their zeal and devotion. They indeed wrought miracles, they spake with

attention and command the most potent Heathen like miracles, they were enabled to learn foreign languages, denied to the apostles, and the preaching of the Gospel, if it be not from inspired lips, yet if these lips faithfully declare the truths of inspiration, the spirit of God will give them entrance into the heart.—Now, as in the days of the apostles, the Gospel grows not from the planting of Paul, or the watering of Apollon, but because God giveth the increase.

REFORMATION IN IRELAND.

The reformation is going on in this country, and there is great opposition. Light and darkness have no concord, and should have none.—There is discussion after discussion, both public and private. The press and the platform are occupied alternately, the people are beginning to read and think for themselves in general. It is clergymen of the church of England, and Roman Catholic priests who carry on the debate. There are talented men on both sides, and the only advantage which the Protestants have, is their cause being better. Sometimes one on each side discusses the subject, sometimes two or four. In general the Roman Catholics shout victory, although they have no reason. We have at present a deputation from England, who have formed a reformation society at Dublin, and are proceeding to the different principal towns in Ireland. They are able and excellent men, and have withstood great opposition. They notice the different towns they are to visit, and the priests generally oppose them. Sometimes they are induced to take the field, but they are artful in warfare of this kind. At one place they ran away from the fight; their hearers followed, telling them if they would not come back they would all leave them. At an early hour next day they filled the court-house with Roman Catholics, so that Protestants could not enter. They kept some order while the priests were speaking, but when the Protestants rose to reply, there was nothing but tumult, and clamor, and satanic yells, to drown the voice of the speaker. When the deputation, Captains Cordon and Vernon, came to Derry, in the middle of this month, they were opposed also in this place by the priests. Last season, after appointing a day to meet their opponents, they declined coming forward, when the Protestant clergymen spoke to some hundreds of Roman Catholics on the spot. Now they have discussed the subject for the space of ten days, between six clergymen on each side; and it is said that the Protestants triumphed; but it was too much for a newspaper. I believe it will be published in a pamphlet. Jesus has taught the people to say, thy kingdom come, thy will be done. He works by means which human wisdom would not devise. It is evident Satan sees his cause hurt, for he is not only stirring up his agents in the church of Rome to greater exertion, but also in the Protestant church. There is Dr. Bruce, professor of divinity in the college of Belfast, Dr. Drummond, of Dublin, and others in England, Dr. Campbell, in America, all using their talents in writing against the divinity of Jesus Christ. Now why do they call themselves Christians, if Christ is not God? Then they have nothing whereon to place their hopes of salvation, and acceptance before God.

For the Rochester Observer.

Satan transformed into an Angel of light.

Many of the most successful attacks on God's earthly Kingdom have been made in this way. The friends of religion now, in our day, have not so much cause to fear the open attacks of enemies as the transformation of Satan into an angel of light. This it is that Christians have to guard against in the present day. The grand age of infidelity, which, by its abettors, in the rapid declaration and shallow perversion of common sense, was called the "Age of reason" is gone by. Now let Christians cast intensely and fixedly their eye upon that passage in 2d Cor. 11th and 14th where the Apostle speaks of "Satan being transformed into an angel of light." This is the manoeuvre of the arch enemy and all his "legions" in the present day. And why? The answer is given, "to deceive if possible the very elect." Look again, Christians, at the word of God, and then look at the Ethiopian shape of the Adversary with his subtle train of agents, rising up with his fascinating, but treacherous, with his beautiful but his insidious & false appearance and professions, in imitation and counterfeit of the lovely and divine original. Now under the garb of Universalism; then under the fair shew of subtle Unitarianism, or, as it is called in some by-corners of our western districts; Christ-ian-ism.— Now under the fair appearance of good will, but no good enterprise, and then, under selected, but wily and popular "catch-words." This last, deceives not a few; it is easy to pervert names, and to impose upon the credulity of weak and uninformed persons. In these general, and in ten thousand particular ways, SATAN is leading on his march, and indirectly attacking the CITADEL of TRUTH. He is, and let professors and Christians be on their guard, transforming himself into an Angel of light. But his Cloven Foot is seen by the discerning, and by the intense, but humble eye of faith. POLYCARP.

From the Western Record.

Oneida Academy.—Most of our readers have some knowledge of this institution; but few, perhaps, are fully acquainted with its high claims upon the community. A Report of the Directors, containing a circular address, with other documents, has been lately issued; the perusal of which will certainly be gratifying to the friends of a well educated ministry. The circular address we intend to give our readers next week. In the mean time, we wish to offer a few remarks on our own account.

The plan of this institution, as our readers know, is in some respects new. The students are all required to labour on the seminary farm from three to four hours a day, towards their support—a circumstance which enables them to prosecute their studies with invigorated health, and comparatively with little expense, and without any serious interruption. The novelty of such a plan has doubtless prevented many from giving it at once their active and decided patronage. The principal difficulty anticipated was, that students would not be willing to labour. Many, reasoning doubtless from past experience, had supposed that this circumstance alone would be found to frustrate the designs of the institution. But they have been mistaken: the students—last year twenty-seven, and this year about fifty in number—have, almost without an exception, performed their labour with cheerfulness and alacrity. Their health has been promoted by this labour; their expenses reduced; and their habits of industry and economy strengthened. Nor has their progress in study been less than that which is witnessed at other institutions. Ten of the present number dwell in an adjoining village; the remaining forty reside chiefly at the institution; and the amount of their labours is sufficient to defray the entire expenses of board. About three-fourths of those who thus support themselves are hopefully pious, and with few exceptions have the ministry in view.

The institution has prosecuted its operations thus far through the season with increasing interest, and confirmed prospects of success. Labour is performed with no less alacrity and faithfulness than it was the last year, and studies with no less diligence and success. It is not too much to be said in behalf of this school, that whether we regard their capacity or improvement, their diligence in study, the success with which they prosecute it, or the subordination which reigns among them, a more interesting association of young men can scarcely be found. Of the character of their piety it is not suitable for us to speak. Doubtless there is here continual room for improvement: still many commendable things might be said. The students are, for instance, every Sabbath, spread over the surrounding country, to the distance of seven or eight miles, as teachers and superintendents of Sabbath schools, gathering even from "the highways and hedges, as many as can be found" willing to attend to this delightful employment. A Society of Enquiry on the subject of Missions has also been formed; and from the spirit that prevails on this subject, much good may be anticipated. The greater part of those who are looking forward to the gospel ministry, are preparing for a regular and thorough course of study. Those who, from peculiar circumstances, are not expecting to enter college either in the first, second, or third year, are intending, after a course of two or three years, as the case may be, to take a regular course of study at some one of the theological seminaries.

But not to enlarge at present on the intrinsic advantages of this institution, it must be evident to every reflecting mind, that it ought to be SPEEDILY FURNISHED WITH FUNDS. Hitherto subscriptions have been quite limited; the funds are inconsiderable; the buildings for accommodation little else than the scanty decayed tenements of the farms. The institution labours under embarrassments too great to be long sustained, unless buildings can be furnished. Very little has been done towards raising funds, for want of agents who could devote their time to the object. Agents, (Rev. Messrs. Frost and Gale,) are now to lay this subject before the public, and it is believed it will not be done in vain. When \$4000 shall have been added to the present subscription, contracts will immediately be made for building; although three times the amount of this sum is needed to complete

the contemplated edifice, and to erect such out-buildings as will be wanted for the further purposes of the school. It is of great importance to the prosperity of this institution, that the principal building should be enclosed this season, that it may be furnished for the accommodation of students next season.

In the absence of Rev. Mr. Gale, Professor Monteith, recently from Hamilton College, takes charge of the school.

The following is an interesting and important fact which we do not remember to have met with before. It should recommend strongly the application of electricity for the relief of paralytic affections:—

Singular Effect of Lightning.—The ship New-York, on a late voyage from New-York to London, encountered a severe storm of thunder and lightning. There was a passenger on board, very old and very corpulent, whose legs were so paralyzed, that for three years he had not walked half a mile, and who, since the embarkation, had not been able even to stand. After the discharge of the lightning, which passed close to the place where this poor cripple was lying, every body was astonished to see him rise, pace up and down the deck, and walk about for a long time, as if nothing had ever ailed him. At first his head was a little affected, but that soon went off, while the benefit which he had experienced in his limbs remained. He continued to use them freely during the passage; and on the arrival of the ship in port, he walked with ease to the place of his residence.—*London Mech. Mag.*

From the Lockport Journal.

Miss Frances Wright, the authoress of "Travels in America," who has formed a settlement in Tennessee with purchased negroes, intends to liberate them as soon as the purchase money, with interest, is refunded by their labor. As a visionary theorist she has thrown Robert Owen in the back ground; she has adopted many of his licentious opinions, and added to them principles of infidelity, shocking in the extreme.

A "Community" is forming under her patronage, somewhat similar to the one formed by Robert Owen at New Harmony. For this community she has written and adopted a constitution, which abolishes the institution of matrimony, allows a promiscuous intercourse of the sexes, advocates the amalgamation of the white and black population, and denies a state of existence after death.—Many, once favourable to her enterprise, which was first undertaken under the guise of philanthropy, have become disgusted, and left her settlement.

Relic of the Battle of Bunker Hill.—In the excavations recently made at the Navy Yard in Charleston, for the Dry Dock, a human skeleton has been dug up, which, from the teeth and other indications, is ascertained to be that of a middle-aged person. As the oldest residents in the neighbourhood have no recollection of the interment of a body in this spot, it is supposed, from the circumstance of the skeleton being found near the place where the British flag landed on the day of the battle of Bunker Hill, that these bones are the remains of a British soldier, slain in that memorable action. The bodies of most of the Regulars who fell on that day were brought over to Boston, and placed on Fort Hill; and some of our oldest citizens remember with what anxiety the relations and friends of those engaged in the fight went to examine the bodies, to ascertain what familiar features they might recognize among them.

It is well known that the Americans did not fire until the British army had approached very near to the lines; or, as Putnam ordered, "until they could see the white of their eyes," which seems to be a harsh and unpleasant recollection, but so is history. If the skeleton in question, therefore, is that of a British soldier, he could not have fallen where he was buried, but must have retreated to this spot after being wounded, or his body brought thither and deposited by his surviving comrades.—*Boston Bulletin.*

St. Albans, Vt. June 12.—We are seldom called upon to record a more remarkable instance of providential protection, than occurred in Swanton, on Thursday morning last. During the heavy shower of rain which fell on that morning, a school-house situated in the easterly part of the town was struck with lightning. The fluid first descended upon the chimney, throwing off the top, and breaking every brick in the remaining part; from thence, following the stove-pipe, it proceeded to the stove standing in the middle of the room, which it broke in pieces, and descending to the floor, tore up and shivered a large board, and passed out under the house. A young lady, the Instructress, and several children, who were present, were struck down by the shock, and for some time remained senseless: by timely assistance, however, afforded by those who were near, they revived. The Instructress, we understand, was the only one who sustained much injury—she having received several severe contusions on the head, from the flying pieces of brick and splinters. A boy, son of Timothy Foster, Esq., who was standing in the door, had a part of one of his shoes torn from his foot, and much burnt. He however sustained no material injury. Those who first witnessed the scene, describe it as calculated to awaken feelings of the deepest awe, as well as a lively sense of the protecting care of Him "who rides upon the whirlwind and directs the storm."

From the Baptist Recorder.

A CHALLENGE ACCEPTED.—Well matched. Robert Owen of New Harmony, has for several years, been endeavoring to make a noise about his "Social System;" and every failure of his visionary schemes, has, by him, been attributed to the religion of Christ. He wishes all religions expunged from the world; and proposes to calm and regulate the turbulent passions of man, upon the same principles that he would tame a wild beast. This course might partially answer, if there were no Tigers nor Lions in the way.

Mr. Owen, in his zeal for the destruction of Religion, and the prevalence of infidelity, has published a general "challenge" to the Ministers

of the Gospel, to meet him, and publicly defend the doctrines of the Bible, or admit them untenable. Bishop Alexander Campbell, of Bethany, Va. in answer to the challenge, responds as follows:—

"Now, be it known to Mr. Owen, and all whom it may concern, that I, relying on the Author, the reasonableness, and the excellency of the Christian religion, will engage to meet Mr. Owen at any time within one year from this date, at any place equi-distant from New Harmony and Bethany, such as Cincinnati, Ohio, or Lexington, Ky. and will then and there undertake to show that Mr. Owen is utterly incompetent to prove the positions he has assumed, in a public debate before all who may please to attend; to be moderated or controlled by a proper tribunal, and to be conducted in perfect good order from day to day, until the parties, or the moderators, or the congregation, or the majority of them are satisfied, as may afterwards be agreed upon."

ALEXANDER CAMPBELL.
Bethany, Va. April 25, 1828.

THE CLOVEN FOOT.

We have been favored with the perusal of a hand-bill or circular, occupying five closely printed columns, on the subject of the new line of stages. The writer signs himself "Exploder," and the object of the publication appears to be, to war with all the christian operations of the day, because his interests, (and probably many others are associated with him,) have been crossed in the contemplated line of Sabbath-keeping stages. The fact of this tirade of falsehood appearing in its present form, and the despicable means used in circulating it, affords an answer within itself, where the true "Opposition" lies.

The writer, in speaking of a correspondent of the Rochester Observer, says, he—

"Did not take the broad ground, which I now do, that all the drunkenness, gambling, theft, debauchery, and every crime which disgraces our nature, is attributed to idleness, principally on what is called the Lord's day; and that the observance of that day is fraught with more ills to mankind, than all the other causes of evil combined!"

This is pretty bold language; emanating, too, as it undoubtedly does, from one of the self-same gentlemen who very piously said in a printed circular a few weeks since, that "The Sabbath, as an institution, was one of the best that Infinite Wisdom ever gave to man;" but *tempora mutantur*. The moral part of community required something more substantial than hollow-hearted professions, and the result has been to draw from over-charged and bursting bosoms, all the gall and bitterness of rank infidelity. The writer again says—

"The exertions which are making to enforce the idle observance of the Sabbath, naturally has led us to enquire into the propriety as well as the duty of such observance. A portion of mankind believe that Jesus of Nazareth was sent of God to promote their welfare. If the Sabbath was necessary, why did he or his disciples break it?"

Our object is not to combat the writer with a word of contradiction, but merely to show how far a heart at enmity with every thing like holiness, will go. To throw away a sentence in reply to such ignorance and stupidity, would be folly. This sapient theologian disgorges his spleen and malignity in about two columns, and finally concludes that part of it which relates to the sabbath, by saying—

"I have come to the conclusion, that the observance of the Sabbath day is a cunningly devised institution, got up by the priests to compel people to be idle, or else go to church for amusement, and thus contribute to their support."

The writer appears determined, "while the fit is on," to spare nothing; so that in the other three columns, the society for christianizing the Jews, the Cornwall school, the society for propagating the gospel among the heathens, the missionaries, the American education society, the American Bible society, the tract society, and the Sunday schools, each come in for their quota of unqualified falsehood and bitter sarcasm.—*Alb. Chris. Register.*

Remark.—"Exploder" is well known to the Editor of the Rochester Observer, to whom, not long since, he declared himself an enemy to the Christian religion, and wished his sentiments known to the world. Yet "Exploder" is one of those whose arguments and scurrility are circulated by the very pious and staunch friends of the Sabbath, whose feelings are so much injured, because public sentiment will not sanction obedience to the command for its observance.

We may have occasion to say more relative to the circulation of these handbills hereafter. That an avowed infidel should write such stuff is not surprising, but—WHO CIRCULATES IT?

"Very Important."—The editor of the Cadet announces with much apparent solemnity, that he has no objection to religious societies celebrating the 4th of July in their own way! This is an act of condescension "totally unexpected to us." Perhaps a humble petition might induce this "self-created" guardian of the churches, to permit them to expend their own money "in their own way."—*Prov. Investigator.*

Ostentatious Munificence.—A rich, penurious old gentleman, of this county, presented a clock, which cost \$500, to the town in which he resides. Some person, who knew how close the donor usually drew his purse strings, could not help expressing his wonder at this extraordinary act of munificence. "Why," replied the old gentleman, "I like to bestow my money where I can hear it tick."

How much money is there bestowed from the same questionable motive, but without the like honest confession! The inquisitive left hand is seldom kept in ignorance of the charitable deeds of the right. Hence so many names are emblazoned on subscription papers, that are no where to be found on the rolls of private charity.—*Berkshire American.*

The Children of Affliction.—The editor of the Cadet feels such compassion for "the poor" of our own town, that he even "solemnly protests" against sending money out of the country, for the establishing among "the poor" of other lands, those institutions which he esteems "second to none." In a few moments, however, his compassion escapes his memory. He hopes the foreign dancers will be liberally patronised among us, although he knows the expense will far exceed that against which his compassion had obliged him to protest; and although he knows that a great part of the patronage of the dancers will be from those who disregard the "children of affliction," and who rob their own families of their bread, for their own gratification; and that the numbers of the "children of affliction" are daily augmented by those debasing amusements. What a pity that the "charity" which "begins at home" should not stay "at home," or somewhere else, long enough to become visible at least, if not tangible.—*Ibid.*

From the N. Y. Observer.

Donations of two hundred dollars from England.

The Treasurer of the American Tract Society acknowledges the receipt of Two Hundred Dollars, a donation from RALPH TURNER, Esq. of North Ferrisby, Hull, England. Had the benevolent donor been a member or the Committee from the formation of the Society, and most intimately acquainted with its concerns, he could never have remitted his donation when more needed. By it the Committee are enabled to replace money advanced nearly two weeks since by an individual member, to meet the demands then due, exceeding some hundreds of dollars, all funds in the Treasury or at the Society's command. It is ardently to be hoped, that benevolent individuals in our own country will promptly imitate the liberality of the British friend of Zion.

Money Buried.—In May, 1827, a man named Joseph Galebo, a Portuguese, and a common beggar, was drowned in Boston harbor, on the wreck of the schooner Olive-Branch. After an inquest on the body, he was buried respectfully in the stranger's tomb in South Boston, where he slept quietly till Tuesday last. On that day, two foreigners called on Mr. Coroner Snow, and inquired about the deceased with great particularity, expressing a desire to know where he was buried, and whether his clothes were taken off; after which, they were referred to the Sexton, for admission to see the remains. He, probably, thinking that so pious and friendly a wish ought to be gratified, readily opened the tomb and showed them the coffin. The lid was open to the face, but that was not enough. With various shrugs and winks and intimations, they desired the whole cover of the coffin to be removed, when the anxious friends, without any squeamishness, thrust their unhallowed paws within the clothing which covered the decaying body, and, with the aid of a jack-knife, whipped out a belt that circled next thereto, very much corroded, out of which they emptied about three pints of silver coin, leaving a considerable quantity supposed to be gold. They were less corroded, from the astounded Sexton, leaving for his share of the booty the pleasure of replacing the coffin lid; since which time these strangers of fortunate memory have neither been seen nor heard in our city of Boston.—*Boston Courier.*

SUMMARY.

It is remarkable that in the Third Presbyterian Church, Philadelphia, there are no fewer than one hundred and sixty widows, who are members in full communion, of that church!

The Creeks.—We learn by a gentleman, lately from the Catahoocy, that the Creek Indians on that frontier are in a most deplorable condition; having consumed all their provisions and spent the money paid to them by the government, they are now left in a state little short of actual starvation. A number of those opposed to emigration, amounting it is said, to six or seven thousand, have assembled at their Council Ground, 15 miles from the town of Columbus, but for what purpose we are not informed. Considerable apprehensions are entertained at Columbus, lest the Indians, driven to desperation by their sufferings, should commit depredations on our defenceless citizens.—*Charles Cour.*

Universalism.—Rev. Mr. Monroe, who has preached the doctrine of universal salvation, in Chatham, and the neighboring towns for several years past, has lately renounced that belief. Not perceiving any good results from his preaching, he began to have serious doubts of the doctrine, and is now preaching against it.—*Pitts. Spec.*

A promising and respectable (only) son of John King, Esq. of New-Lebanon, N. Y. died very suddenly a few days since, in his carriage, between Hudson and that place. He had been to New-York for the benefit of his health, but found no relief, and was on his return home. He did not die as those without a hope; but his death will be a severe affliction to his amiable and worthy parents.

Mr. Harvey Fisk has been appointed Agent for New-Jersey, and will spend the coming season in extending the cause of Sabbath Schools throughout that state.

A letter from Bainbridge, Decatur county, Georgia, mentions that hail fell in that place on the 16th ult. to the depth of 18 inches, killing cattle and destroying herbage.

THE BIBLE IN RUSSIA.—Although the operations of the Russian Bible Society have been suspended by order of the government, it would seem that Bibles may be introduced at pleasure from abroad. A speaker at the late anniversary of a Bible society in England expressed his satisfaction that 14,000 copies of the Holy Scriptures had been poured into Russia within a short period; and, as the opportunity might be brief, exhorted the meeting and the country at large to exert themselves before other doors should be closed against them.

STEWART'S PRIVATE JOURNAL.—The London Evangelical Magazine for May, remarks that Mr. Ellis's Tour around Hawaii continues popular, and that the impression made by Mr. Stewart's Journal "is very much of the same

mellow, and delightful, and instructive character. He is a man of genuine talent, of acute observation, and heartfelt devotion; and he embodies his sentiments interestingly, in the true spirit of a Christian missionary, and with much taste and feeling. He and Mr. Ellis have furnished more work for the Quarterly Review, whose conductors cannot rejoice in the salvation of a poor savage, unless he has been rescued through a truly orthodox medium."

LONDON ANNIVERSARIES.—We have seen a letter from an American gentleman in London, dated May 13th, from which we learn that the receipts of the London Missionary Society the past year have amounted to £45,791; being an increase of several thousand pounds over those of the former year.

The whole number of Tracts and small books issued by the London Tract Society is 9,649,507. Increase over those of the last year, 1,337,099. Of Tracts alone, the issues have been about 5,000,000. Receipts, of all descriptions, £18,500.—*N. Y. Obs.*

A resolution was passed in January last, in the County of Monroe, Michigan Territory, to supply every destitute family in the County with a Bible. Population in 1820, 1,831. Making the total population in the United States which has been made the subject of similar resolves, 5,658,937.

ANCHORS.—Two of the largest anchors ever made in this country were recently proved at the navy yard, Philadelphia. The largest weighed 10,171 pounds, and the other 9,850. They were manufactured by Messrs. Russell, Hunt and brothers, of Canaan, Conn. from Salisbury iron. We understand these gentlemen have made, within nine months, anchors for the naval department of the general government, weighing four hundred thousand pounds.—*U. S. Gaz.*

[We observe that the Navy Commissioners are advertising for American iron, for making 8 anchors of 8,600 lbs. each, 7 of 6,400, and 6 of 3,500. In all things the system is proceeding to establish the independence of our country.]

Religious services will take place on the ensuing 4th of July, at the Brick Church in this village. Rev. Dirck C. Lansing, D. D. is expected to preach a discourse. *Ont. Rep.*

Another Blow up!—The Monmouth Bank (N. J.) has stopped payment.—Unfavorable reports are also in circulation, respecting the Washington and Warren Bank.

The Emperor of China, by a late edict, severely censures his Sheriffs for their frequent mistakes in executing one prisoner instead of another, as described in the death warrant, and cautions them against such mistakes in future.

"PIONEER."

It will be seen by the Advertisement of Mr. Merrill, in our paper of to-day, that this Line is now in full operation from UTICA to LEWISTON.

As Mr. Bissell has gone to the East on this business, we have no doubt that the eastern section, from UTICA to ALBANY, will commence running immediately.—HOBBS was waiting for that section, are in readiness, but, owing to some cause, (what we do not know) a delay has been occasioned in putting that part in motion.

The Line has, thus far, been very liberally patronised.

DIED.

We stop the press to give the afflicting intelligence of the death of SIMON STONE, Esq. Clerk of Monroe County. He died very suddenly last evening at his residence in Pittsford. His funeral will be attended this afternoon at 4 o'clock. His loss will be deeply deplored, not only by his numerous connexions, but by the community at large. He had many warm friends.—He had, as we trust, made the Saviour his friend.

In this village, on the 8th inst. after a short but painful illness, Mary K. Tisdale, daughter of Lovead Tisdale, aged 14 years. She was a member of the Bible Class in the Sabbath School connected with the Baptist church. She was an amiable and attentive scholar, and highly esteemed by her teacher and friends. She manifested a deep concern for the future welfare of her soul, and before she expired, was enabled, through divine grace to trust in the God of Israel, and died in the triumphs of faith in Jesus Christ. [Com.]

"PIONEER"

FROM ROCHESTER TO LEWISTON.

THIS morning the "Pioneer" Line commences its regular daily trips from Rochester to Lewiston.—Leaves Rochester at half past three o'clock A. M. and arrives at Lewiston same day.—Leaves Rochester for Utica at four o'clock A. M. and arrives at Auburn same day. IRA MERRILL.

DR. Woods' Lectures on Infant Baptism.—Bishop Heber's Travels through the Upper Provinces of India, 2 vols.—Fuller's Works, 8 vols.—Dwight's Theology, 4 vols.—Davies' Sermons, 3 vols.—Stuart's Commentary on the Hebrews, 2 vols. The above with a large assortment of Theological Works, are for sale at the lowest prices, by E. PECK & CO. June 28, 1828.

REAL ESTATE AUCTION.

THE sale of the Lots which we advertised to take place on the 16th inst. is deferred to 26th June at 10 A. M.—When 12 eligible situated business Lots and 4 dwelling Houses will be offered at public Vendue—by ELISHA ELY, & JOSIAH BISSELL Jr. Rochester, May 26, 1828.

The above sale is further postponed until the 21st July next, at 10 o'clock A. M. June 26.

PAPER HANGINGS.

A GREAT variety—some of which are superior to any ever offered in this market, for sale by June 6, 1828. E. PECK & Co

BOOKS.

E. PECK & Co. are now receiving extensive additions to their former stock of BOOKS and STATIONERY, which will be sold at greatly reduced prices. June 21, 1828.

